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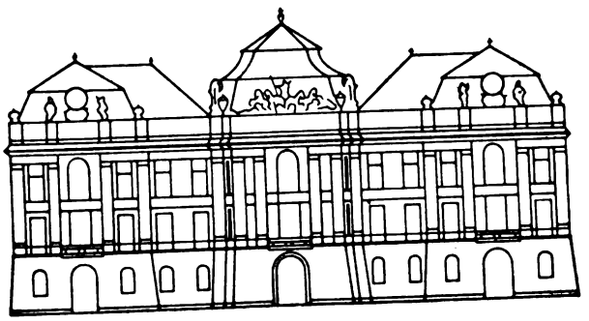
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A GRAMMAR

OF THE

SUNGSKRIT LANGUAGE,

COMPOSED

From the works of the most esteemed Grammarians.

TO WHICH ARE ADDED,

EXAMPLES FOR THE EXERCISE OF THE STUDENT,

AND

A COMPLETE LIST of the DHATOOS, *or ROOTS.*

BY W. CAREY.

Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort-William.

SERAMPORE, PRINTED AT THE MISSION PRESS.

1806.

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TO THE MOST NOBLE

RICHARD MARQUIS WELLESLEY, K. P.

&c. &c. &c.

MY LORD,

THE College of Fort-William, that most useful and noble institution of which your Lordship was the Founder, has been the means of giving to the world many important Works on Oriental Literature, which must greatly facilitate the study of the popular dialects of India.

The ancient Sungskrit Language has been patronized by your Lordship in a degree proportioned to its high importance, and the Declamation in that language, which was delivered at the Public Disputations held in your Lordship's presence, on the 29th

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of September, 1804, is a proof that this patronage was not bestowed in vain.

The present elementary work in the Sungskrit Language, being the first yet published, is now humbly dedicated to your Lordship, as a testimony of that high respect which the author entertains for your Lordship's public and private Character, especially as the Patron of Learning and Science.

I have the honour to be,

(My Lord,)

With the highest respect,

Your Lordship's

Devoted humble servant,

W. CAREY.

College of Fort-William, August 30, 1806.

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PREFACE.

THE Sungskrit Language is the parent of nearly all the colloquial dialects of India: and that in which the most esteemed books of the Hindoos are written. It is also the medium of communication among the learned throughout Hindoosthan, who, though of different provinces, converse in it with the greatest freedom.

An acquaintance with the religious doctrines and ceremonies, the philosophy, and the jurisprudence of one of the most ancient nations of the east, must be a desirable object to the philosopher and the philanthropist. Persons of curiosity and taste will also wish to know something of the literary productions of a people, who, governed by prejudices of a peculiar kind, have hitherto been in a great degree separated from the great body of mankind.

The Hindoo writings are numerous, and treat of various subjects. The Vedu, confessedly the most antient of them, is partly devotional and partly philosophical. The Smritis treat of religious ceremonies, civil law, and the various duties of life, and in the Pooranus the doctrine of the Vedu is clothed in a new dress, and accommodated to popular practice. The Pooranus are probably founded on historical facts: these facts are, however, distorted in such a fanciful manner, and so intermixed with mythological fable, that they form a singular compound of moral sentiment and extravagant romance. The Hindoos have also many books upon grammar, logic, metaphysics, astronomy, medicine, and other sciences. Their poems, not esteemed sacred, are numerous, and some of them are said to possess a considerable share of merit.

The curious in Europe have hitherto been precluded from the study of the Sungskrit, through the want of elementary books in a language which they could understand; and, even in India, the difficulties have been so great, that few have attempted it, and fewer still have persevered a sufficient time to acquire it. A desire to remove these obstacles, and in some measure to contribute

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to the knowledge of this branch of Oriental literature, have, among other reasons, occasioned the present work.

The Dev*u*-nag*uri* alphabet, in which character this language is usually written, deserves attention on account of its singular nature and peculiar arrangement: in these respects it differs from all others except those which are immediately derived from it.

All alphabetical systems may, probably, be reduced to two; in one of which the consonants have certain powers, and the vowels follow in their proper forms to make syllables, as in Greek and all the European languages, and, perhaps, in some others. In the other system the vowels are expressed by certain symbols, each of which being combined with a consonant, forms, as it were, a constituent part thereof, and, with it, is pronounced as one syllabic sound. This is the case with the Sungskrit, and probably with the Hebrew and its cognate languages. In these the alphabets appear to be formed intirely of consonants, and certain diacritic marks representing the vowel sounds are connected with them to give them utterance. These diacritic marks having no archetypes in their respective alphabets, are added as a kind of appendix. Whether the present vowel points used in the Hebrew be of modern invention or not, is a question of small importance; that they must always have been virtually connected with the consonants is evident, as a variety of vowel sounds is essential to the enunciation of a language.

In the Dev*u*-nag*uri* system the alphabet contains original characters for the vowels as well as for the consonants, and whenever a vowel precedes a consonant in forming a syllable, or when it forms a syllable of itself, it retains its original form, but when it follows a consonant it is represented by a symbolical mark.

This alphabet exceeds all others in the regularity of its arrangement: it consists of five classes of consonants, each containing five letters, and of nine miscellaneous letters. All the letters of each class are pronounced by the same organ; the second and fourth are the aspirates of the first and third, and the fifth is a nasal. The four first and the two last* of the miscellaneous letters are semi-vowels, and the three others sibilants.

This plan forms the basis of every alphabet in India. The form and even the number of the

* क्ष, though in the common alphabets occupying the place of ळ, the true letter, does not properly belong to the alphabet, but is a compound letter.

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letters differ widely in different countries, but the names and the arrangement, are the same. The Mahratta, the Tilinga, the Kurnata, and the common Naguri alphabets, with those of Orissa and Guzerat, have all the letters of the Devu-naguri. ळ, a letter much used in the Mahratta, Kurnata, Tilinga, Tamul and Guzeratti, and frequently met with in the dialect of the Vedu, is wanting in the current Sungskrit and the Bengalee. In the Tamul alphabet all the letters of each class are rejected except the first and the last, and in some of these alphabets only one sibilant is retained. The alphabet of Tibet; those used in the Burman empire, and two, at least, of those used in Sumatra, as given by Mr. Marsden, agree in sound and arrangement with the Devu-naguri, and differ only in the form of the letters. In these languages some of the letters are, however, rejected as being esteemed unnecessary.

Instead of including every word of the language in their dictionaries, the Hindoos lay down grammatical rules for forming them from the roots. Their treatises on grammar are hereby rendered more prolix, and the difficulty of acquiring the language is increased. Although this may at first sight appear a disadvantage, the student who makes himself thoroughly acquainted with the different rules for forming derivative words, will be amply compensated by a rich store of etymological knowledge, useful not only in the Sungskrit but in all the colloquial languages of India.

Much of the beauty of the Indian languages consists in the use of compound words. These abound in the Sungskrit, and are formed with the greatest facility. The rules by which they are formed are clearly laid down by the Hindoo grammarians, and extend to all the minutiæ of this interesting branch of grammar.

It is uncertain at what period the Sungskrit was a colloquial language, and almost equally so whether it was spoken throughout the whole of India or only in some particular parts. Some persons, whose information can scarcely be suspected, say, that it is now the colloquial language of certain provinces, while others suppose that it never was a current language, but was formed by a combination of learned men assembled from all parts Hindoosthan. Many of the Pundits assert that it is the language of the gods, and was never used as a common medium of communication among men, but revealed from heaven as the vehicle of the divine will, all their books esteemed of divine authority being written therein.

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It is highly probable that there were several dialects of this language. That of the Vedu appears to be the most antient and simple, but is difficult to read on account of the ellipses with which it abounds, and which are sometimes highly unnatural. The other dialects seem to be coeval with that used in the Pooranus.

The Hindoosthanee and the Tamul, with the languages of Gujerat and Maluyala, are evidently derived from the Sungskrit, but the two former are greately mixed with foreign words. The Bengalee, Orissa, Mahratta, Kurnatu, and Tilingu languages are almost wholly composed of Sungskrit words. It is not easy to say what was the ancient language of Persia, but the resemblance of many words to those of similar meaning in Sungskrit is so striking, that one can scarcely refrain from inferring that a considerable affinity formerly existed between them.

A great number of Sungskrit words are used by all the surrounding nations. In Marsden's history of Sumatra a great number both of proper and common names appear to be derived from this source. In Symes's account of the Burman Empire we find the words Hengsavutti, Iravutti, Munipoora, and many others, which are Sungskrit names. The Alphabetum Tibetanum of Georgius, and Turner's Embassy, furnish us with several Sungskrit words common in Bootan and Tibet: these were probably carried into these countries by the disciples of Boodhu.

A language thus copious and expressive, and which is the parent of so many colloquial languages, and more or less connected with many other, must appear interesting to the philologist; while those who are desirous of tracing the progress of arts and civilization, or of examining the venerable remains of antiquity, must wish to become acquainted with the many antient and curious works of the Hindoos, written upon these subjects.

The writer of the following work has endeavoured to avail himself of all the helps he could procure: he is chiefly indebted to the writings of Vopu-devu, Krumudeshwura, Panini, Vikruma-dikshitu, Doorga-dasu, and Goee-chundra, whose works on Sungskrit grammar are highly esteemed. He wishes here also to acknowledge the great assistance he has received from several friends, particularly from his highly esteemed colleague Mr. Marshman, and from Mrityoonjuyu Vidyalunkuru, and Ramu-nathu Vasusputi, the first and second Pundits in the College of Fort William,

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who have been always ready to contribute to this work, and to whose zeal and abilities he is happy to bear this testimony.

The writer of this work has endeavoured to make it as correct as possible, but to suppose that it is free from faults, would be the height of vanity. He has laboured to give all the rules which he could collect in a plain manner, and to illustrate them by copious examples, that he might thereby open a way to the study of this ancient and highly interesting language. Disquisitions upon the philosophy of grammar have been studiously avoided, and, though the technical terms and some other peculiarities of the Oriental grammarians (whose system differs widely from that of the Occidentals) have been retained, the work is accommodated as much as possible to the European system of grammar, that a person may be able to study the language successfully without a master.

In writing this language the words are usually so connected that several of them united have the appearance of being but one word. This arises from juxta position merely, without any change in the words themselves, or from juxta position attended with the permutation of one or both the letters which come in contact, which is called *Sundhi*.

The rules for *Sundhi* are placed before those for the inflection of nouns, because they are indispensably necessary in the inflection of nouns and verbs. The application of the rules of *Sundhi* when words are joined in a sentence, may often be dispensed with; yet they are so frequently used by Hindoo writers, that no one can read the language without being acquainted with them. In forming compound words these rules are much and necessarily employed. This part of the Grammar therefore must be compleatly understood.

The *Hindoo* grammarians distinguish the peculiarities connected with the inflection of words by rejecting certain letters of the affixes. This ingenious invention is peculiar to them; and though often highly perplexing to the student, yet, when understood, is of the greatest utility, the rejection of a letter being equal to a grammatical rule. That synopsis of the effects which arise from rejecting these letters, which immediately follows the rules for pronunciation, is only designed to give a general idea of this contrivance: the student must attend to the rules interspersed in the body of the work in order to obtain a compleat knowledge of it.

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The *Hindoo* system being compounded with the European one in the following work, it is necessary to point out some of the differences between them, and to say something of the method which has been here observed.

The *Hindoos* include substantives, adjectives, pronouns, participles, and indeclinable words under the general term *Shubdu*. In their grammatical works the rules for the declension of all these words are thrown together in one chapter. In this work the declension of substantives, adjectives, (including participles), and pronouns, are treated of separately, but the rules of the *Hindoo* grammarians have been retained. Instead of considering nouns as of different declensions they distinguish them by their final letters, and may hence be said to have as many declensions as there are letters in the alphabet. In the following work they are separated into six declensions, all those ending in a consonant being included in the sixth declension.

The dhatoos are the roots of all or nearly all the words. The substantives, adjectives, pronouns, and participles, have however a radical form or crude state, and must be inflected by some affix before the word can be constructed in a sentence. These crude nouns are formed from dhatoos, or from other nouns, by the addition of certain increments, and the declension of the noun is often affected by the rejected letters of the affix by which the noun itself was formed from the root.

This work consists of five books. The first is divided into three chapters, and treats of letters, of words, and of *Sundhi*.

The second book, containing also three chapers, treats of the declensions of substantives, adjectives, and pronouns, to each of which one chapter is allotted.

The third book treats of the verbs: it contains six chapters, in the first of which the rules for the conjugation of verbs in the indicative mode are laid down in ten sections, each appropriated to a distinct conjugation. In the second chapter the rules for the causal verbs are detailed; in the third chapter those for the optative verbs; in the fourth those for the frequentative verbs; in the fifth those for the nominal verbs, or such as are formed from nouns, and the sixth contains some observations upon the dhatoos.

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The fourth book treats of the derivation of words. It is divided into four chapters, the first of which treats of verbal words, or such as are formed immediately from dhatoos; the second of derivative words, the third of compound words, and the fourth of the gender of nouns.

The fifth book contains the syntax, and a few pages of exercises, and to the whole is added, by way of appendix, a list of the dhatoos or roots.

It may perhaps be thought that the examples, especially those of the conjugation of verbs, are too numerous; but as most of them are intended to illustrate some rule, or are distinguished by some peculiarity, it was deemed a safer way to exceed than to fall short in this particular. A student of the language will scarcely complain of the number of examples being too great. The rules which they illustrate are noted at the bottom of the page. The necessity of the fourth book may in time be superceded, or the number of the rules greatly reduced, by a good dictionary; but in the present state of the language this part cannot be dispensed with. An etymologist will always find it useful in tracing out the origin not only of Sungskrit words, but of those which compose all the other languages of India.

A few pages are added, which may serve for exercises; these when compleatly understood will assist in reading Sungskrit writings. They are selected from various works, and some of them accompanied by translations as literal as the nature of the language would admit: this, it is hoped, will supercede the necessity of giving many exercises of parsing, and at the same time assist in shewing the idiom of the language.

N. B. In writing Indian words with Roman letters, italics must always be pronounced short. The final *u* is often mute when it follows a simple consonant. It must be invariably pronounced short, as the final a of America. The Italic *a* has lately been introduced at the end of a word instead of *u*. This work was too far advanced when this alteration was made to admit of its being introduced here.

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The following eight pages, containing all the Devu-naguru *characters, simple and compound, are placed here as an introduction to the first Chapter.*

VOWELS.

अ *u,* आ a, इ *i,* ई ee, उ *oo,* ऊ oo, ऋ or ऱ *ri,* ॠ ree, ऌ or ऱ्‍ *l,* ॡ or ऱ्‍ lee, ए e, ऐ i, ओ or ओ, or औ or ओ ou.

CONSONANTS.

क ku	क्य kyu	ख्र khri	घ्व gghu
क्र kri	क्र kru	ख्र khree	ज gju
क्र kree	क्ल klu	ख्ल khli	ज्य gjyu
क्ल or क्ल kli	क्व kwu	ख्ल khlee	ग्द gdu
क्ल or क्ल klee	क्ष kshu	ख्न khnu	ग्द्ध gddhwu
क्क kku	क्ष्ल kshshu	ख्म khmu	ग्ध gdhu
क्क्य kkyu	क्ष or क्ष kshu	ख्य khyu	ग्ध्व gdhwu
क्क्ष kkshu	क्ष्र kshri	ख्र khru	ग्ध्य gdhyu
क्ख kkhu	क्ष्ण kshnu	ख्ल khlu	ग्न gnu
क्त ktu	क्ष्ण्य kshnyu	ख्व khwu	ग्न्य gnyu
क्च kchu	क्ष्न kshnu	ख्श khshu	ग्ब gbu
क्त्र ktri	क्ष्म kshmu	ख्स khsu	ग्भ gbhu
क्त्र ktree	क्ष्म्य kshmyu		ग्भ्य gbhyu
क्त्य ktyu	क्ष्य kshyu		ग्म gmu
क्त or क्त ktru	क्ष्र kshru	ग gu	ग्य gyu
क्त्व ktwu	क्ष्ल kshlu	ग्र gri	ग्र gru
क्थ kthu	क्ष्व kshwu	ग्र gree	ग्र्य gryu
क्न knu	क्स ksu	ग्ल gli	ग्ल glu
क्न्य knyu		ग्ल glee	ग्व gvu
क्म kmu	ख khu	ग्ग ggu	ग्र gvri

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CONSONANTS.

ग्ह ghu

घ ghu
घृ ghri
घॄ ghree
घॢ ghli
घॣ ghlee
घ्न ghnu
घ्म ghmu
घ्य ghyu
घ्र ghru
घ्र्य ghryu
घ्ल ghlu
घ्व ghwu

ङ gnu
क्ङ nku
क्ङृ nkri
क्त nktu
क्त्व nktwu
क्थ nkthu
क्य nkyu
क्र nkru
क्ष nkshu

क्ष्म nkshmu
क्ष्य nkshyu
क्ष्र nkshru
क्ष्व nkshwu
क्ह nkhu
क्ह्य nkhyu
क्ह्न nkhnu
ङ्ग ngu
ङृ ngri
ङ्म ngmu
ङ्य ngyu
ङ्ल nglu
ङ्घ nghu
ङ्घ्य nghyu
ङ्घ्र nghru
ञ् nnu
न्त्त nttu
ञ nnu
ञ्भ nbhu
ञ्भ्य nbhyu
ञ्म nmu
ञ्य nyu
ञ्र nru
ञ्ल nlu
ञ्व nvu
ञ्श nshu

न्श nshu
न्स nsu
न्ह nhu

च chu
चृ chri
चॄ chree
चॢ chli
चॣ chlee
च्च chchu
च्च्य chchyu
च्च्ल chchlu
च्चृ chchhri
च्च्य chchhyu
च्च्र chchhru
च्चू chchhwu
च्न chnu
च्न chnu
च्न्य chnyu
च्म chmu
च्य chyu
च्र chru
च्ल chlu
च्व chwu

छ chhu
छृ chhri
छॄ chhree
छ्न chhnu
छ्म chhmu
छ्य chhyu
छ्र chhru
छ्ल chhlu
छ्व chhwu

ज ju
जृ jri
जॄ jree
ज्ज jju
ज्जृ jjri
ज्ञ jjnu
ज्ज्य jjyu
ज्व jjwu
ज्झ jjhu
ज्ञ jnu
ज्ञ्य jnyu
ज्न jnu
ज्म jmu
ज्य jyu

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CONSONANTS.

ज्र jru
ज्ल jlu
ज्व jwu

ञ्ज njhu
ञ्ज्ञ gnnee'u
ञ्य nyu
ञ्र nru

झ or ऋ jhu
ऋ jhri
झ्न jhnu
झ्म jhmu
झ्य jhyu
झ्र jhru
झ्ल jhlu
झ्व jhwu

ट tu
ट्र tri
ट्ठ ttu
ट्ठ tthu
ट्न tnu
ट्म tmu
ट्य tyu
ट्र tru
ट्व twu
ट्स tsu

ज gnee'u
च्च nchu
च्छ nchchhu
च्य nchyu
च्व nchwu
च्छ nchhu
च्छ्य nchhyu
च्छ्व uchhwu
ञ्ज nju
ञ्म njmu
ञ्य or ञ्य njyu
ञ्व njwu

ठ thu
ठ्र thri
ठ्न thnu
ठ्म thmu
ठ्य thyu
ठ्र thru
ठ्ल thlu
ठ्व thwu

ड du
ड्र dri
ड्ज dju
ड्ग dgu
ड्ड ddu
ड्ढ ddhwu
ड्न dnu
ड्भ dbhu
ड्भ्र dbhri
ड्भ dbhyu
ड्म dmu
ड्य dyu
ड्र dru
ड्ल dlu
ड्व dwu

ढ dhu
ढ्र dhri
ढ्न dhnu
ढ्म dhmu
ढ्य dhyu
ढ्र dhru
ढ्ल dhlu
ढ्व dhwu

ण nu
ण्र nri
ण्ट ntu
ण्ट्व ntwu
ण्ठ nthu
ण्ड ndu
ण्ड्य ndyu
ण्ड्र ndru
ण्ढ udwu
ण्ढ ndhu
ण्ण nnu
ण्ण्य nnyu
ण्थ nthu
ण्थ्य nthyu
ण्म nmu
ण्य nyu
ण्व nwu
ण्स्म nsmu
ण्ह nhu
ण्ह्म nhmu
ण्ह्य nhyu
ण्ह्व nhwu

त tu
त्र tri
त्र tree

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CONSONANTS.

त्क tku	त्स tsri	द्घ dghu	द्व dwu
त्क्र tkri	त्स्थ tsthu	द्ध djhu	द्व्र dwri
त्क्य tkyu	त्स्न tsnu	ड्ड or ड़्ड ddu	द्व्य dwyu
त्क्र tkru	त्स्य tsnyu	द्द ddu	द्व्र dwru
त्ख tkhu	त्स्म tsmu	द्द्र ddri	
त्त ttu	त्स्य tsyu	द्द्र्र ddru	
त्त्र ttri	त्स्र tsru	द्ध ddwu	ध dhu
त्त्थ ttthu	त्स्व tswu	द्ध ddhu	ध्र dhri
त्त्य ttyu		द्ध्र ddhri	ध्र्र dhree
त्त्र ttru		द्ध्न ddhnu	ध्न dhnu
त्त्र्य ttryu		द्ध्न्य ddhnyu	ध्म dhmu
त्त्व ttwu	थ thu	द्ध्य ddhyu	ध्य dhyu
त्थ tthu	थ्र thri	द्ध्र ddhru	ध्र dhru
त्न tnu	थ्न thnu	द्ध्व ddhwu	ध्र्य dhryu
त्न्य tynu	थ्म thmu	द्न dnu	ध्ल dhlu
त्प tpu	थ्य thyu	द्ब dbu	ध्व dhwu
त्प्र tpru	थ्र thru	द्ब्र dbru	ध्व्र dhwri
त्फ tphu	थ्ल thlu	द्भ dbhu	ध्व्र dhwru
त्म tmu	थ्व thwu	द्भ्र dbhri	
त्म्य tmyu		द्भ्य dbhyu	
त्य tyu		द्भ्र dbhru	न nu
त्र or त्र tru	द du	द्म dmu	न्र nri
त्र्य tryu	द्र dri	द्म्य dmyu	न्र्र nree
त्ल tlu	द्र्र dree	द्य dyu	न्क nku
त्व twu	द्ग dgu	द्र dru	न्क्ष nkshu
त्व्र twri	द्ग्र dgri	द्र्य dryu	न्च nchu
त्स tsu	द्ग्र dgru	द्ल dlu	न्ज nju

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ञ्ज njyu
ञ्ज rjwu
न्त ntu
न्ट ntri
न्त्त nttu
न्त्य ntyu
न्त्र ntru
न्त्र्य ntryu
न्त्व ntwu
न्त्य्य ntwyu
न्त्स ntsu
न्त्स्य rtsyu
न्त्स्व ntswu
न्थ nthu
न्थ्य nthyu
न्थ्व nthwu
न्द ndu
न्ट ndri
न्द्ध nddhwu
न्द्य ndyu
न्द्र ndru
न्द्व ndwu
न्ध ndhu
न्ध्म ndhmu
न्ध्य ndhyu
न्ध्व ndhwu

न nnu
न्न nnri
न्य nnyu
न्य npu
न्फ nphu
न्भ nbhu
न्भ्य nbhyu
न्भ्व nbhwu
न्म nmu
न्म्र nmri
न्म्य nmyu
न्म्र nmru
न्य nyu
न्ह nlgu
न्र nru
न्र्य nryu
न्ल nlu
न्व nwu
न्श nshu
न्स nsu

प ptu
प्र ptri
प्य ptyu
प्र ptru
प्त्व ptwu
प्थ pthu
प्न pnu
प्प ppu
प्म pmu
प्य pyu
प्र pru
प्र्य pryu
प्ल plu
प्लो ploo
प्ल्य plyu
प्व pwu
प्स psu
प्स्थ psthu
प्स्म psmu
प्स्य psyu
प्स्व pswu

फ phu
फ्र phri
फ्न phnu

प्म phmu
प्य phyu
फ्र phru
फ्ल phlu
फ्व phwu

ब bu
ब्र bri
ब्ज bju
ब्द bdu
ब्द्य bdyu
ब्ध bdhu
ब्ध्व bdhwu
ब्न bnu
ब्ब bbu
ब्भ bbhu
ब्भ्र bbhru
ब्म bmu
ब्य byu
ब्र bru
ब्ल blu
ब्व bwu

भ bhu

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भृ bhri
भ्न bhnu
भ्म bhmu
भ्य bhyu
भ्र bhru
भ्ल bhlu
भ्व bhwu
भ्वं bhwnu

म mu
मृ mri
म्न mnu
म्य mnyu
म्प mpu
मृ mpri
म्प्य mpyu
म्प्र mpru
म्फ mplu
म्प्स mpsu
म्प्स्य mpsyu
म्फ mphu
म्ब mbu
म्ब्र mbri
म्ब्य mbyu
म्भ mbhu
म्भ्म mbhmu
म्भ्य mbhy

म्व mbhwu
म्म mmu
म्म्य mmyu
म्म्र mmru
म्य myu
म्र mru
म्ल mlu
म्व mwu
म्व्य mwyu
म्व्र mwru
म्व्ल mwlu
म्ह mhu

य yu
यू yoo
यृ yri
य्न ynu
य्म ymu
य्य yyu
य्य्र yyri
य्र yru
य्ल ylu
य्व ywu

र ru
रू rou
रू roo
र्य ryu

ल lu
ल्क lku
ल्क्य lkyu
ल्ग lgu
ल्ग्य lgyu
ल्ट ltu
ल्ट्र ltu
ल्न lnu
ल्प lpu
ल्प्त lptu
ल्प्त्य lptyu
ल्प्त्व lptwu
ल्प्थ lpthu
ल्प्य lpyu
ल्प्स lpsu
ल्प्स्म lpsmu
ल्प्स्य lpsyu
ल्प्स्व lpswu
ल्भ lbhu
ल्भ्य lbhyu
ल्म lmu
ल्य lyu

ल्र lru
ल्ल llu
ल्ल्य llyu
ल्व lwu
ल्ह्व lwdhwu
ल्ह lhu

व vu
वृ vri
व्ज vju
व्झ vjhu
व्ध vdhu
व्द vdu
व्द्य vdyu
व्ध्य vdhyu
व्धृ vdhri
व्ध्म vdhmu
व्ध्य vdhyu
व्ध्र्य vdhryu
व्ध्व vdhwu
व्न vnu
व्भ vbhu
व्भ्य vbhyu
व्म vmu
व्य vyu
व्र vru

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CONSONANTS

ल्व vlu
व्य vryu
व्व or व्व vvu

श shu
श्र or श्र shri
श्री shree
श्च shchu
श्च्य shchyu
श्न shnu
श्म shmu
श्य shyu
श्र shru
श्ल shlu
श्व shwu
श्र or श्र shwri
श्व्य shwyu
श्श shshu

ष shu
ष्र shri
ष्क shku
ष्क्र skqri
ष्क्र shkru
ष्ख shkhu
ष्ट्र shtru
ष्ट shtu
ष्ट्र shtri
ष्ट्री shtree
ष्ट्य shtyu
ष्ट्र shtru
ष्ट्व shtwu
ष्ठ shthu
ष्थ्य shthyu
ष्ण shnu
ष्ण्य shnyu
ष्ण्व shnwu
ष्न shnu
ष्प shpu
ष्प्र shpru
ष्फ shphu
ष्म shmu
ष्य shyu
ष्र shru
ष्ल shlu
ष्व shwu
ष्ष shshu

स su
स्र sri
स्ल sli
स्क sku
स्क्र skri
स्क्य skyu
स्क्र skru
स्ख skhu
स्ज sju
स्त stu
स्त्र stri
स्त्री stree
स्त्त sttu
स्त्य sttyu
स्त्य styu
स्त्र stru
स्त्र्य stryu
स्त्व stwu
स्थ sthu
स्थ्न sthnu
स्न snu
स्न्य snyu
स्प spu
स्प्र spri
स्प्म spmu
स्प्य spyu
स्प्र spru
स्फ sphu
स्फ्य sphyu
स्म smu
स्म्र smri
स्म्य smyu
स्म्र smru
स्य syu
स्र sru
स्र्य sryu
स्ल slu
स्व swu
स्व्र swri
स्व्य swyu
स्व्र swru
स्स ssu
स्स्म ssmu
स्स्व sswu

ह hu
ह्ऊ hoo
ह्ऊ hoo
ह्र hri
ह्ण or ह्न hnu
ह्न hnu
ह्न्य hnyu
ह्म hmu
ह्म्य hmyu
ह्य hyu
ह्र hru
ह्र hryu

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CONSONANTS.

ह्ल hl*u*	ह्र hwr*u*	ह्र hwr*u*	ह्र lr*u*
ह्व hw*u*	ह्व्य hwy*u*		ह्र्य lry*u*

NUMERALS.

१ २ ३ ४ ५ ६ ७ ८ ९ ०

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A GRAMMAR, &c.

Book I.

CHAPTER I.

OF LETTERS.

1. THERE are fifty Letters in the Sangskrit Alphabet, sixteen of which are Vowels, and thirty-four Consonants. The people of different parts of India generally write this language in the respective Characters used in the countries where they live; but that called Dev*u*-n*ugur* is accounted the true one.

The letters with their powers follow:

अ *u**	आ a	इ *i*	ई ee	उ *oo*	ऊ oo	ऋ rri	ॠ rree
ऌ rli	ॡ rlee	ए e	ऐ i	ओ o	औ ou	अं *ung*	अः *uh*

क k*u*	ख kh*u*	ग g*u*	घ gh*u*	ङ gn*u*
च ch*u*	छ chh*u*	ज j*u*	झ jh*u*	ञ gnee*u*
ट t*u*	ठ th*u*	ड d*u*	ढ dh*u*	ण an*u*
त t*u*	थ th*u*	द d*u*	ध dh*u*	न n*u*
प p*u*	फ ph*u*	ब b*u*	भ bh*u*	म m*u*
य y*u*	र r*u*	ल l*u*	व v*u*	—
श sh*u*	ष sh*u*	स s*u*	ह h*u*	क्ष ksh*u*

* The *u* designed to express this letter, and the short vowel inherent in the consonants, must always be pronounced short as in *but*. The Italic *i* and *oo* must also be pronounced short.

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2. The first ten vowels are in pairs, called वर्ण or sorts; the first of which is short and the next long. None of the other six are short, yet they have an affinity to the short and long vowels, ऐ and औ, being sounds which have some resemblance to ए and ओ, though more strong and heavy. अ इ उ ऋ or ऌ–वर्ण* signify both the long and short vowels, but अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ or औ–कार signify only those individual letters. अ and आ, इ and ई, उ and ऊ, ऋ and ॠ, ऌ and ॡ, also ऋ and ऌ are called समान वर्ण, or similar sorts, but अ इ उ ऋ ऌ ऐ, &c. are respectively असमान वर्ण, or dissimilar. The same may be said of consonants of the same organ.

3. Vowels are ह्रस्व short, दीर्घ long, or प्लुत grave, as अ आ अ; इ ई इ.

4. The first twenty-five consonants are regularly arranged, the first and third of each series being simple articulations, the second and fourth their corresponding aspirated letters, and the fifth the nasal, which is pronounced with the same organ. These five series are called वर्ग's, and are denominated from the first letter of each, thus क–वर्ग, च–वर्ग, ट–वर्ग, त–वर्ग, and प–वर्ग.

N.B. A letter is called अक्षर; a vowel अ–च; and a consonant ह्–ल. In the *Moogdaboodh* a consonant is called ह्–स, and in the *Kulap*, and a few other grammars, व्यञ्जन.

* वर्ण properly signifies a sort, colour, or kind. Every separate letter is also called a वर्ण. The distinction here mentioned is only used in grammars, to prevent repetition.

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5. The powers of the different letters may be nearly gained, from the following remarks;

अ,

When it comes between two consonants, has a sound nearly resembling the short *u* in *but*. At the beginning and end of a word it sounds nearly like the first and last letter in *America*. When it precedes a word, so as to form a privative, the sound is somewhat lengthened out, and is nearly like *a* in *all*.

आ

Has generally the sound of *a* in *father*, though in some instances it has the broad sound of *a* in *water*.

इ ई.

The first of these letters has a sound like *i* in *him*, or *this*. The other like *ee* in *cheese*, *freeze*.

उ ऊ.

उ sounds like *oo* in *cook*, *book*. ऊ as *oo* in *tool*, *stool*.

ऋ ॠ

Are pronounced like *ri* in *rill*, and *ree* in *reed*, but in many parts of the Mahratta dominions they are pronounced very harsh like *rroo*, *rroo*.

ऌ ॡ

Likewise are pronounced *rli* and *rlee*, but the Mahrattas pronounce them *rrlloo* and *rrlloo*.

ए

Sounds like the French *e*, or the English *a* in *name*, *tame*; but never has the short sound of *e* in *men*.

ऐ

Is like *i* in *wine*, *time*.

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ओ

Has the long sound of *o*, as in *cold, bold*, &c. but never the short one, as in *rod*.

औ

Has the sound of *ow*, as in *fowl, cow*, &c.

अं

Sounds like *ung* in *rung, sung*. It is the ङ placed after a consonant.

अः

Is expressed by an abrupt sound like *uh* in *puh! pshuh!*

क ख.

The first of these letters is pronounced as the English *k*. The other sounds like the *k-h* in *black heath*.

ग घ.

ग is sounded as *g* hard in *got, gone*; घ as the *g-h* in *hog herd*.

ङ,

At the beginning of a syllable, sounds like the French *gn* in *magnanimite*. At the end of a syllable, or when compounded with another consonant, it has the sound of *ng* in *song*.

च छ.

The first has the sound of *ch* in *church*; the other, that of *ch-h* in *fetch hence*.

ज झ.

The first of these letters is like the English *j* in *James*; the other may be expressed by the *dge* and *h* of *budge home*.

ञ

Is a sound much like that of ङ with this only difference, that ङ is a guttural, and ञ a palatal.

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ट ठ.

ट is the English *t*. ठ is expressed in the pronouncing of the two words *that hill*.

ड ढ.

ड is the English *d*. ढ is pronounced as *d-h* in *old horse*.

ण

Sounds like *n*; but the sound is produced from the middle of the palate with a strong nasal effort.

त थ.

The first is the dental *t*. It is pronounced by applying the tip of the tongue to the roots of the teeth. The other is the same letter aspirated.

द ध.

द is the dental *d*, pronounced by applying the tip of the tongue to the roots of the teeth, as in pronouncing त. ध is the same letter aspirated.

न

Has the power of the English letter *n*.

प फ.

प is sounded as *p*; and फ as the *p-h* in *skip hence*.

ब भ म.

ब has the power of the English *b*. भ sounds as *b-h* in *rub hard*; and म is the English *m*.

य

Has the power of the English consonant *y*, in *you, yonder*.

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र ल

र Is the English *r*, and ल is *l*.

व

Is pronounced as *v* at the beginning of a word, but when compounded with a preceding consonant it has the power of *w*.

श ष स

The first of these is *sh* English, the second is pronounced by raising the tip of the tongue to the top of the palate and endeavouring to express the sound of *sh*. The people of the upper provinces sound it much like the Persian ﺱ. The last of these letters is the English *s*.

ह

Is the English *h*.

क्ष

Is a compound letter formed by uniting क and ष. It sounds like *x*, or rather *ksh*.

6. The vowel अ is naturally inherent in every consonant, and must be pronounced with it unless its place be occupied by another vowel, or the consonant end the syllable, in which case this mark ् is subjoined to the letter, thus: क् ग्.

7. When a vowel follows a consonant, so as to make one syllable with it, the form is altered thus:

क or any other consonant followed by

आ	is	का	ऋ	is	कृ	ऐ	is	कै
इ	—	कि	ॠ	—	कॄ	ओ	—	को
ई	—	की	ऌ	—	क्ऌ	औ	—	कौ
उ	—	कु	ॡ	—	क्ॡ	अं	—	कं
ऊ	—	कू	ए	—	के	अः	—	कः

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8. Two or more consonants are frequently combined together, and pronounced without an intervening vowel. This union is called संयोग or being in contact. The letters thus united are called युक्त अक्षर. The most common follow:

क or any other consonant, joined to a following consonant, is thus expressed:

क joined to र	is	क्र kr*u*.	क joined to न	is	क्न kn*u*.
म	—	क्म km*u*.	व	—	क्व kw*u*.
य	—	क्य ky*u*.	ल	—	क्ल kl*u*.
त	—	क्त kt*u*.	च	—	क्च kch*u*.

In this manner any other consonants may be compounded, by placing that which is to be sounded last underneath the other, and sometimes on the right side in contact. In this case the letters are frequently made somewhat smaller, so that the two are only the size of one simple letter.

9. र preceding a consonant or a compound letter, is compounded therewith by this mark ◌ॅ put over the letter, as क्रॅ rk*u*.

10. The nasals preceding their corresponding letters are compounded with them, as follows:

ङ्क	nk*u*.	ण्ट	nt*u*.	म्प	mp*u*.
ङ्ख	nkh*u*.	ण्ठ	nth*u*.	म्फ	mph*u*.
ङ्ग	ng*u*.	ण्ड	nd*u*.	म्ब	mb*u*.
ङ्घ	ngh*u*.	ण्ढ	ndh*u*.	म्भ	mbh*u*.
ञ्च	nch*u*.	न्त	nt*u*.	ङ्य	ngy*u*.
ञ्छ	nchh*u*.	न्थ	nth*u*.	ङ्ल	ngl*u*.
ञ्ज	nj*u*.	न्द	nd*u*.	ङ्व	ngw*u*.
ञ्झ	njh*u*.	न्ध	ndh*u*.	ङ्श	ngsh*u*.

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ङ्क्ष ngshu. ङ्घ nghu.
ङ्क्स ngsu. ङ्क्ष ngkshu.

11. प्र च स, and a few other letters, are frequently compounded with others, as follows:

स्क sku. ष्ट shtu. ह्न hnu.
स्ख skhu. ष्ठ shthu. स्प spu.
ग्द dgu. ळ vdu. स्फ sphu.
ग्ध dghu. ळ्ह vdhu. ब्द dbu.
च्छ schu. ष्ण shnu. ब्ध dbhu.
च्छ्र schhu. स्त stu. ह्ल hlu.
ज्ञ vju. स्थ sthu. ह्य hyu.
ज्झ vjhu. व्द vdu. ह्ल hlu.
ञ्ज nju. व्ध vddhu. ह्व hwu.

The following are double letters:

क्क kku. न्न nnu. म्म mmu.
ङ्ग nggnu. त्त ttu. य्य yyu.
च्च chchu. द्द ddu. ल्ल llu.
ज्ज jju. न्न nnu. श्श shshu.
ञ्ज nggnce'u. प्प ppu. ष्ष shshu.
ट्ट ttu. ब्ब bbu. स्स ssu.

When aspirates are to be doubled, the first member is expressed by the plain or unaspirated, and the last by the aspirated letter.

च्छ chchhu. त्थ tthu. भ्भ bbhu.
ज्झ jjhu. द्ध ddhu.

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Three or more consonants are compounded thus:

क्त kty*u*.	त्क tky*u*.	स्त्र stry*u*.
क्त्र ktr*u*.	न्त्र ntr*u*.	स्न ssn*u*.
क्र kry*u*.	द्ध ddhy*u*.	स्व ssw*u*.

ऽ is the mark for प्लुत, or the grave sound. ः has the power of : in certain situations. ँ denotes that the vowel over which it is placed must be nasal. ऽ is used instead of अ, but must not be pronounced, the sound being included in the preceding vowel. ळ is properly the last letter of the alphabet. It is seldom used except in the ved*u*, and some of the t*u*ntr*u*s.

12. The *Hindoo* grammarians have adopted an artificial way of arranging the alphabet, for the purpose of expressing the rules of grammar in a brief and intelligible manner. It it is as follows:

अ	इ	उ	ऋ	ऌ	क	ए	ओ	ङ	ऐ	औ	च
ह	य	व	र	ल		ञ	ण	न	ङ	म	
झ	ढ	ध	घ	भ		ज	ड	द	ग	ब	
ख	फ	छ	ठ	थ		च	ट	त	क	प	
श		ष		स							

This arrangement is called समाहार, *or collection.* It is used thus: When any rule affects, or is affected by, a certain number of letters, instead of repeating them all, only the first and last are mentioned, and the intermediate ones are included. Thus, the vowels are called अ—च, because they are included in this series between those two letters. इ—च means all the vowels except अ. इ—क, all from इ to क, viz. इ, उ, ऋ and ऌ. The consonants are for the same reason called ह—स, or by some grammarians ह—ळ. ह is always supposed to be included in झ—स.

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13. The letters are thus classed, according to the organs by which they are pronounced:

अ आ अ३ ए ह क ख ग घ ङ—are Gutturals.
इ ई इ३ च छ ज झ ञ ष ए ऐ य—Palatines.
ऋ ॠ ऋ३ ट ठ ड ढ ण र ष—Linguals.
ऌ ॡ ऌ३ त थ द ध न ल स व—Dentals.
उ ऊ उ३ प फ ब भ म ओ औ—Labials.

N. B. Those called linguals are by the Hindoos called मूर्द्धन्य, or letters pronounced from the head. They are expressed from the middle or hinder part of the palate.

CHAPTER II.

OF WORDS.

SECT. I.

The original of most Sungskrit words is a धातु, or *root*, which in its primitive form is called प्रकृति, viz. *nature;* and from which words are formed by certain increments or changes, as follows:

1. By prefixing an inseparable preposition. There are twenty of these prepositions, which are called उपसर्ग, or, contractedly, by Vopa-deva गि. They are प्र, परा,

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अप, सं, नि, अव, अनु, निर्, दुर्, वि, अधि, सु, उत्, परि, प्रति, अभि, अति, अपि, उप, and आ.

N. B. सु and अति do not belong to the class गि when prefixed to words to indicate a good quality. *Ex.* सुसिक्तं, *well watered;* nor does अति belong to the class गि when it conveys the idea of surpassing (अतिक्रम). *Ex.* अति स्तुतं, *too-well praised.* परि and अधि prefixed to words to mean motion, &c. as परिसेधति, and अधिसेधति, are not of the class गि. When अपि is used as a conjunction, a particle of confirmation, boasting, contempt, or command, it is not included in this class. *Ex.* सर्पिसोपिस्यात्, *it is ghee also indeed.* अपिसिञ्चेत् मूलसहस्रं, *I can water a thousand roots.* अपिस्तुयात् वृक्षं, *do you praise a* Shoodra. अपिसिञ्च वृक्षं, *water the tree.* The स which follows does not become ष in these cases.

2. By inserting an आगम, viz. a syllable or syllables between the root and the other additions.

3. By आदेश, viz. a substitution of other letters for some or all the original letters of the dhatoo.

4. By प्रत्यय, or *affixes.* These are very numerous, and are classed, according to their use, into समास प्रत्यय, or affixes, used in forming compound words; into तद्धित प्रत्यय, or affixes used in forming patronymics, gentiles, derivatives, &c. and into कृत् प्रत्यय, or affixes used to form nouns, participles, and other words from dhatoos.

5. By विभक्ति, or, contractedly, according to Vopa-deva क्ति, viz. the terminations which make the inflections of nouns and verbs.

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SECT. II.

A Synopsis of the rejected letters.

Sometimes a letter or letters of the above-mentioned increments are said to be इत्, *passing,* The rejecting of these letters produces some effect on the word to which such an increment is affixed, which could not have taken place with it. This contrivance is highly ingenious and must be retained in the memory by every one who wishes to gain any advantage form the instructions of a *pundit.* The following is a short and imperfect view of these effects. For more particular information the student must attend to the rules interspersed through the body of this work.

1. When क is rejected, the vowel, which would otherwise be changed by *goon*, does not suffer that change. *Ex.* भू with यक् affixed becomes भूय.

2. When ख is rejected, म must be inserted after the first member of a compound word. *Ex.* भय—कृ will become भयङ्कर by affixing ख.

3. When ञ is rejected, the final च of a dhat*oo* must be changed to क, and the final ज to ग. *Ex.* पच् with ञज् becomes पाक; रज् with ञज् becomes रोग.

4. When उ* is rejected the vowel of a dhat*oo* does not admit *goon*. The rejection of this letter also shews that the initial of the affix with which it is joined must be put instead of the last letter of the word. *Ex.* पुष् with उ inserted after it and दि affixed becomes अपुषत्. स्रस् with दृउ affixed becomes स्रद्.

5. च when rejected indicates that the word thus formed is an aptote.

6. When ञ is rejected the vowel which precedes the affix is changed by *vriddhi.*

* This letter has no effect on the vowel of nouns.

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7. When ट is rejected, the feminine of such a word is made by the affix ङीष्.

8. When ङ is rejected, the last vowel of a word, and whatever letter follows it, is rejected, and its place occupied by the affix. *Ex.* हरि with ङै affixed is हरे. उशनस् with ङस् affixed becomes उशनस्.

9. When ण is rejected, *vriddhi* is required. The rejection of ण also intimates that the affix with which it is united must occupy the place after the last vowel. *Ex.* नद्, *producing noise*, with णच् affixed is ननाद. भवत with णुक् inserted after it and ओ affixed becomes भवन्तो.

10. When न is rejected, the affix with which it is joined must follow the last letter of the word. *Ex.* ज्ञान with निन् affixed becomes ज्ञानिन्.

11. The प of an affix is rejected to distinguish feminine nouns, and some others that are formed by those affixes as reject it, from others which are not affected by some particular rules to which these are subject. When प is rejected from the affixes of verbs, it indicates that the word requires *goon*. *Ex.* द्यु with तिप् affixed forms द्योति. In the rules of कृत् it shews that त् must be inserted after dhat*oos* ending in a short vowel. कृ with क्यप् affixed will be कृत्य.

12. When म is rejected the increment with which it is united must be prefixed to the word or syllable. *Ex.* The affix आम् with नुम् prefixed forms नाम्.

13. When ष is rejected, the increment is subject to the rules for the first four tenses of verbs.

14. When घ is rejected, the feminine must be formed by the affix ङीष्.

15. When ङ् is rejected, the word formed by such a termination must end in a consonant.

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16. When उ is rejected the feminine must be made by the affix ई॒ष्, the vowel must be long, and गुण् must be inserted.

17. When ऋ is rejected the feminine must be made by ई॒ष्, and गुण् inserted.

Several other letters are rejected, but the reason why is uncertain. The rules, however, have been continued from the ancients.

SECT. III.

Of लुक्, लुप् and लोप्.

There are three other ways of rejecting letters, which are as follows:

1. लुक्, *concealment.* In this case, the rules which would affect the word preceding the thus rejected letters are prevented from operating. *Ex.* When सि is affixed to तद् in the singular nominative the त is changed to स; but in the neuter the सि is disregarded (लुक्), on which account the त does not become स in that gender, though it does in the masculine and feminine, where there is no such rejection.

2. लुप्, *obliteration.* In this case the operation of the rules which affect both what precedes and what follows the thus rejected letters is suspended. *Ex.* सः एषः: these words connected by *sandhi* become सएषः. The obliteration (लुप्) of : prevents *vriddhi* taking place. स्थायिन्—सु becomes स्थायिसु. The न् being obliterated the following letter स does not become ष, which it otherwise ought to do. राजन्—भ्याम् becomes राजभ्याम्. आ ought to precede the भ of this termination, but the obliteration of the न् prevents it in this instance.

3. लोप्, *an expunging.* In this case all the rules respecting the foregoing or

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following letters, must take place as if no such rejection had happened. *Ex.* हे हरि—सि makes हेहरे. The सि of the vocative is lost (लोप); but being regarded as present the इ is changed for ए by goon.

CHAPTER III.

Of Sundhi, *or the permutation of letters occasioned by the junction of syllables.*

The Sungskrit language is so written that a number of words coalesce as it were into one, by some alteration in the final of the preceding, or initial of the succeeding word; or by both of them suffering some change. This is called सन्धि, and is employed on three occasions, viz. the adding of the regular inflections, or affixes, to nouns or verbs; the simple joining of words one to another, as they occur in a sentence; and the joining two or more words so as to form a compound word. The same rules apply to all the three, except in a very few instances.

Preliminary Rules.

1 If न follow ष, र, ऋ, or ॠ, it must be changed to ण. This change is not prevented if any letter of the क, or ष—वर्ग; a vowel; ह, य, व, ः, or the ं which is produced from न or म, intervene, or are व्यवधान. If न be the final of a word, or if it form a compound letter with any of the त—वर्ग, except न, this change does not take place.

2 If the म of any affix, prefix, or other increment be preceded by क—वर्ग or इ—ल it must be changed to ङ. This is not prevented if ं or ः intervene.

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SECT. I.

Of the permutation of vowels.

The coalition of similar vowels.

3. When two similar vowels, both short, both long, or one short and the other long, come together, so that one is the final and the other the initial of the next word or of the affix, they coalesce, and form one long vowel. ऋ followed by ऌ becomes ॠ.

Examples.

मुर, *Moora,*	and ऋरिः, *an enemy,*	make	मुरारिः
लक्ष्मी, Lukshmee,	— ईशः, *lord,*	—	लक्ष्मीशः
विष्णु, Vishnoo,	— उत्सवः, *joy,*	—	विष्णूत्सवः
धातृ, Dhatri,	— ऋद्धिः, *wealth,*	—	धातॄद्धिः
होतृ, *a priest,*	— ऌकारः, the figure ऌ,	—	होतॄकारः

Of the long vowel becoming short.

4. ई—ऊ final, followed by a dissimilar vowel, become short, except in forming compound words. But both forms are used. *Ex.* शार्ङ्गी, Sharngee, and अत्र, *here,* make शार्ङ्गीअत्र, शार्ङ्गिअत्र, or शार्ङ्गत्र.

5. आ final, followed by ऋ—ऌ initial, becomes short, but has both forms. *Ex.* ब्रह्मा, Bruhma, and ऋषि, *a sage,* make ब्रह्माऋषि, ब्रह्मऋषि, or ब्रह्मर्षि.

Of Goon.

6. The changes of इ to ए; उ to ओ; ऋ to अर्, and ऌ to अल्, are called goon.

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7. इ-क require goon, if they follow अ or आ.

Examples.

हृषीक-ईश make हृषीकेश, *the lord of the cavities of the body.*
दाम-उदर — दामोदर, *bound with a rope round the belly.*
परम-ऋत — परमर्त्त, *very sensible, viz. possessing fine sensation.*

8. An inseparable preposition, ending in अ or आ, prefixed to any dhatoo beginning with ए or ओ, requires goon, except the dhatoos एध and इ-ण; but both forms take place in the लिधु, or nominal dhatoos.

Examples.

प्र-एजते make प्रेजते, *he quakes much.*
परा-ओखति — पराोखति, *he runs away.*

Of Vriddhi.

The changing of अ to आ, इ to ऐ, उ to औ, ऋ to आर्, ऌ to आल्, ए to ऐ, and ओ to औ, is called vriddhi.

9. ए-च following अ or आ require vriddhi, as,

कृष्ण-एकत्वं makes कृष्णैकत्वं, *the unity of* Krishnu.
मुकुन्द-ओक — मुकुन्दौक, *the place of the liberator.*
कृष्ण-ऐक्यं — कृष्णैक्यं, *the union of* Krishnu.

10. When the initial ऋ or ऌ of a dhatoo follow a preposition which ends in अ or आ, they require vriddhi, but in nominal dhatoos there are two forms.

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Examples.

अप-ऋच्छति make अपार्च्छति, *he runs away.*
उप-एधते — उपैधते, *he rather increases.*
अव-एति — अवैति, *he knows.*

11. If ऋत follow अ or आ, to form a compound word of the third class, it requires vriddhi, as,

शीत-ऋतः makes शीतार्त्तः *cold.* (adj.)

But if it do not form a compound word of the third class, परम-ऋतः will make परमर्त्तः *very sensible,* viz. *of exquisite sensation.*

12. If ऋण *a loan,* प्र (prep.), वसन, *clothing,* वत्सर *a year,* वत्सतर *a calf,* दश, *ten,* or कम्बल, *a blanket,* be followed by ऋण, they require vriddhi, as.

ऋण-ऋण make आर्णर्ण, *the loan of a loan.*
प्र-ऋण — प्रार्ण, *a large loan.*

13. स्व *own,* followed by ईरं *going*; or अक्ष, *a die,* followed by ऊहिणी *a female who can judge,* require vriddi, as,

स्व-ईरं make स्वैरं, *going freely.*
अक्ष-ऊहिणी — अक्षौहिणी, *dice, a female player at dice.*

14. ऊढ, *married;* ऊढि, *obstinate;* ऊह, *decision,* preceded by प्र, require vriddhi. एषः and एष्यः have both forms, viz.

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अ—ऊढ make ऐढ, *well married.*
अ—ऊढि — ऐढि, *obstinate.*
अ—ऊह — ऐह, *clear decision.*
अ—एषः — ऐषः and ऐषः, *sent, viz. a messenger.*
अ—ऐच्छः — ऐच्छः and ऐच्छः, *ditto.*

Of dropping the final vowel of the first word.

15. When a word, which ends in अ or आ, is followed by one beginning with आ or औ, the final of the first word is dropped.

Examples.

शिवाय—ओन्नमः (औं-नमः) make शिवायोन्नमः, Om, *salutation to* Shiva.
शिव—एहि (आ-इहि) — शिवेहि, *come* Shiva.
ब्रह्म—औतं (आ-उतं) — ब्रह्मौतं, *the constant presence of* Bruhma.
राज—ऋषि (आ-ऋषि) — राजर्षि, *a royal sage.*

16. When a word ending in अ or आ is followed by the emphatical particle एव, to enforce the action of a verb expressed, the ए requires vriddhi. *Ex.* अद्य—एव—गच्छ, which united, make अद्यैव गच्छ, *go to day.* If the particle be added, to denote a slight regard, or an indifference, the vowel is rejected, but the ए does not require vriddhi. *Ex.* अद्य—एव, making अद्येव, *O! to-day!*

17. अ and आ are dropped before ओष्ठ, *the upper lip*, and ओतु, *a cat*, when compounded words are to be formed. This rule is optional.

Examples.

बिम्ब—ओष्ठ make बिम्बोष्ठ and बिम्बौष्ठ, *having lips like the fruit of bryonia grandiflora.*
स्थूल—ओतु make स्थूलोतु and स्थूलौतु, *a fat cat.*

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If it be not to form a compound word, the form is thus:

तव, *thy*; ओष्ठ, *lips*; making तवोष्ठ, *thy lips*.

18. The following are anomalous, viz.

मनस्, *the mind*, and ईषाः, *going*, form मनीषाः, *the course of the mind*.

हल, *a plow*, and ईशाः, *a governor*, form हलीशाः, *a plow handle*.

नाङ्गल, *a plow*, and ईशाः, *a governor*, form नाङ्गलीशाः, ditto.

पतत्, *fallen*, and अञ्जलि, *joined hands*, form पतञ्जलि, *standing with joined hands*.

भूक, *a king*, and अन्धु, *a well*, form भूकन्धु, *a king's well*.

कुल, *a family, race*, and अटा, *going*, form कुलटा, *a whore, a disgrace to the family*.

सीम, *the temples*, and अन्त, *an end*, form सीमन्त, *having the hair drawn over the temples*.

भार, *beautiful*, and अङ्ग, *body*, form भारङ्ग, *beautiful*.

Of the substitution of other letters for vowels.

19. All the vowels, except अ and आ, are changed to other letters, when they precede a word or affix which begins with a dissimilar vowel, thus:

इ or ई	becomes य;	ऌ or ॡ	becomes ल;	ऐ	becomes आय्.
उ — ऊ —	व;	ए —	अय्;	ओ —	आव्.
ऋ — ॠ —	र;	ओ —	अव्.		

Examples.

त्रि, *three*, and अम्बक, *an eye*, become त्र्यम्बक, *three-eyed*.

विष्णु, Vishnoo, — ईशो, Eeshu, — विष्णवीशौ, Vishnoo *and* Eesha.

धातृ, Dhatri, — अच्युतो, Uchyoota, — धात्रच्युतौ, Dhatri *and* Uchyoota.

छ — आकृति, *like, form*, — लाकृति *like a* छ.

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हरे	ए	हरये, *to* Huri.
शम्भो	ए	शम्भवे, *to* Shumbhoo.
ने	अक	नायकः, *chief.*
पौ	अक	पावकः, *purifying, fire.*

20. अव् is substituted for the ओ of गो, *a cow,* when it precedes a word beginning with a vowel. There are two forms. *Ex.* गो—ईश, *a lord,* make गवेशः and गवीशः, *a cow-herd.*

When it precedes an affix, the form is thus:
गो—ए make गवे, *to a cow.*

N. B. When गो is followed by इन्द्र or अक्ष there is only one form.

Examples.

गो—इन्द्र, *king, lord,* make गवेन्द्र, *a bull, the lord of the herd.*
गो—अक्ष, *an eye,* — गवाक्ष, *a window (like an ox's eye).*

21. Sometimes the consonants of the अय्, आय्, अव् and आव् which are substituted for the vowels (Rule 19) suffer elision; but in that case there are two forms.

Examples.

हरे—एहि make हरयेहि and हरयेहि, *come* Huri.
शम्भो—इदं — शम्भवदं — शम्भविदं, *this* Shumbhoo.
श्रिये—एति — श्रिय.एति — श्रियायेति, *he comes to* Shree.
विष्णो—उत्क — विष्ण.उत्क — विष्णूत्क, *perplexed about* Vishnoo.

Of dropping the initial अ of the last member.

22. The initial अ is dropped when it follows a word ending in ए or ओ.

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Examples.

हरे—अव make हरेव, *preserve, O Hari.*
विष्णो—अव— विष्णोव, *preserve, O Vishnoo.*

23. When अ follows गो there are two or more forms. Ex. गो—अग्रं, *before,* make गोऽग्रं, गवाग्रं and गोग्रं, *before a cow.*

When the coalition, or सन्धि, *does not take place.*

24. Though the vowel [*see page* 16, *Rule* 2, *Sect.* 2] be changed from long to short, yet the words do not coalese. *See also the preceding rule.*

25. A single vowel, an anomalous indeclinable particle with a final ओ, or a grave sound (प्लुत), do not unite with the initial of the following word.

Examples.

अजनन्त!, *O eternal!* ईश्वर, *O Lord.*
उमेष, *O Shivu.* अहो अवनि, *O Earth.*
कृष्ण एहि, *come, O Krishnu.*

N. B. The preposition आ—ङ, when it marks the extent or boundary of a word, as *unto, until, &c.* or when it points out the presence of a thing, as *upon, &c.* also when it is prefixed to dhatoos, or when it diminishes the quality of the word to which it is prefixed, is joined to the succeeding word. When आ is an augmentative particle, or merely indicates recollection, the junction is not admitted.

Examples of आ—ङ.

आ आत्मबोधात् become आत्मबोधात्, *to the extent of my knowledge.*
आ एकदेशात् — एकदेशात्, *in, or on a particular place.*

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आ आलोकि become आलोकि, *he saw.*
आ उपरतैर्हरि — उपरतैर्हरिः, *he is a little of a* Vyraggi.

Examples of आ.

आ एवं तत्वमर्य्यादा, *Ay! ay! such the regard to God!*
आ एवं उत्कृतंमया, *O! that was done by me.*

25. When अमी, *these,* precedes the plural, or ई ऊ or ए the dual, the words do not coalese, as

अमीईशाः, *these lords.*
विष्णूईमे, *these two* Vishnoos.
हरीएतौ, *these two* Hurris;
गङ्गेइमे, *these two* Gungas.

But if the words be neither dual nor plural, they coalesce, as

अमी अयं make अम्ययं, *he with a diarrhaa.*
बधू अर्थ — बध्वर्थ, *the wealth of a wife.*

26. उ final, preceding इति, has two forms, as

उ-इति is उइति or विति, *O this.*
किमु-उक्तं — किमूक्तं - किम्वुक्तं, *what spoken?*

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SECT. II.

The Coalition, or सन्धि, *of Consonants.*

The change of स *and* त-वर्ग *to* श *and* च-वर्ग, *&c.*

1. स followed by श or च-वर्ग, becomes श; and त-वर्ग, followed by श or च-वर्ग become च-वर्ग; but no change takes place if श or च-वर्ग, ending the first member, are followed by स or त-वर्ग.

Examples.

सत्, *good,* and चित्, *wisdom,* make सच्चित्, *excellent wisdom.*
शार्ङ्गिन्, *a bow of horn,* — जय, *victory,* — शार्ङ्गिञ्जय, *the victory of the horn bow.*

If स or त-वर्ग follow श, प्रश्न and नः will make प्रश्नः, *a question.*

2. स followed by ट-वर्ग becomes ष; त-वर्ग followed by ट-वर्ग become ट-वर्ग, and ष followed by त-वर्ग causes them to become ट-वर्ग. If ष follow त-वर्ग or स, or if त-वर्ग, follow ट-वर्ग, the change does not take place.

Examples.

तत्, टीका, make तट्टीका, *his commentary.*
चक्रिन् चौकसे — चक्रिंश्चौकसे, *O possessor of the* chokru, *thou art going forth.*
षष् थ — षष्ठ, *the sixth.*

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If **ष** follow **त-वर्ग**, or if **स** or **त-वर्ग** follow **ट-वर्ग**, it will be thus:

सत्, *good*, and **षष्ठः**, *the sixth*, make **सत्षष्ठः**, *the sixth good (man.)*
षट्, *six*, — **सन्त**, *good*, — **षट्सन्त**, *six good (men.)*
षट्, *six*, — **ते**, *they*, — **षट्ते**, *they six.*

The three following are anomalous:

षष्-नां form **षण्णां**, *of the six.*
षट्-नवति — **षण्णवति**, *ninety six.*
षट्-नगर्य्यः — **षण्णगर्य्यः**, *six villages.*

3. **त-वर्ग** followed by **ल** become **ल**, as

विद्वान्, *a learned man*, **लिखति**, *he writes*, make **विद्वल्लिखति**, *the learned man writes.*

Of Nasals.

4. When **य**, **व**, or **ल** are produced instead of **ज-म**, by any rule of **सन्धि**, they must be made nasal thus, **यँ वँ लँ**, as in the foregoing example.

5. **म** or **न**, except they end the word, become ं, if followed by **क-प**, as

रम्-स्यते become **रंस्यते**, *he will enjoy.*
हृन्-हितं — **हृंहितं**, *the call of an elephant.*

6. ं ending the first member becomes **ज-म**, if **ज-प** follow, as

शां-त become **शान्त**, *meek, quiet.*
अं-कित — **अङ्कित**, *marked.*

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7. ं ending the first member becomes य-म nasal, if followed by य-ष; except the junction be made by ्, or the last member begin with र. There are two forms.

Examples.

यं-यम्यते make यय्ँम्यते and यंयम्यते, *he desists again and again.*
हरिं-भज — हरिम्भँज — हरिंभज, *the worshipped* Hurri.
कं-पते — कम्पते, *he quakes.* This has only one form.

If the last member begin with र, it will be रंरम्यते.

8. ं followed in the next member by a vowel becomes म्, as

हरिं-आप्नुहि make हरिमाप्नुहि, *thou hast found* Hurri.

9. म् at the end of a word becomes ं. There are two forms, as

हरि-अम् is हरिं and हरिम्, Hurri.
राम-अम् — रामं — रामम्, Ramu.

10. म् at the end of a word becomes ं, if a consonant follow it, except in the word सम्राज्, as

शिवम्-स्तौति is शिवंस्तौति, *he praises* Shivu.
But सम-राट् form सम्राट्, *the enlightener.*

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Of the insertion of सन्.

11. The म of पुमः, *a male*, affixes सन, if ख-प succeeded by अ-म follow it; but not if ख्य follow it. The न is rejected.

Examples.

पुमः-कोकिलः, form पुंस्कोकिलः, *a male* kokilu, *or cuckoo.*

But if अ-म do not follow ख-प; thus,

पुमः-क्षीरं form पुंक्षीरं, *male milk.*

If ख्य follow पुमः, thus,

पुमः-ख्यातः form पुंख्यातः, *a famous male.*

12. A final न affixes सन, if छ-त followed by अ-म succeed it, except in the word प्रधान्. Thus,

शार्ङ्गिन्-छिन्धि form शार्ङ्गिञ्छिन्धि, *O possessor of the cut horn bow!*
चक्रिन्-त्राहि — चक्रिंस्त्राहि, *O possessor of the* Chokru, *save!*

If अ-म do not follow छ-त, thus,

सन्-स्रुक् form सन्त्स्रुक्, *a good handle of a* khorgu.

The word प्रधान् is thus joined to one that follows it:

प्रधान्-तनोति form प्रधान्तनोति, *the meek man increases.*

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13. कान् followed by कान्, or वृन् by ष, affix सन्; but have two forms. Thus

कान्–कान् form कांस्कान् and कान्कान्, *what?*
वृन्–षाहि – वृंस्पाहि – वृन्षाहि, *save the man.*

Of the insertion of चन्, टन्, तन्, *and* कन्.

14. If ष्ण follow a final न it affixes चन्. If ष्ण–स follow ण, it affixes टन्. If स follow ट or न final, they affix तन्; and if ङ final be followed by ष्ण–स, it affixes कन्. There are two or more forms. The न्s are rejected.

Examples.

सन्–ष्णभु form	सञ्ष्णभु सञ्चष्णभु	or	सञ्चष्णभु, *good* Shumbhoo.
सुगण्–षष्ठः	– सुगण्टषष्ठः	–	सुगण्टषष्ठः, *the sixth, well counted.*
सट्–सन्तः	– सटत्सन्तः	–	सट्तन्तः, *six good* (men.)
सन्–सः	– सनत्सः	–	सन्तसः, *that good* (man.)
प्राङ्–षष्ठः	– प्राङ्कषष्ठः	–	प्राङ्टषष्ठः, *before the sixth.*

Of the change of च–ष *to other letters.*

15. च–ष become ज–ब respectively, if followed by अ–ब.

Examples.

वाक्–ईष्णः form वागीष्णः, *master of speech.*
चित्–रूप – चिद्रूप, *like wisdom.*

16. च–ष final, followed by ज–म become ञ–म. There are two forms.

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Examples.

एतत्-मुकुन्दः will form एतन्मुकुन्दः and एतद्मुकुन्दः, *this deliverer.*

17. च-ष constantly become ञ-म before the म of an affix, as

चित्-मयं form चिन्मयं, *full of wisdom.*

वाक्-मयं — वाङ्मयं, *eloquent, full of words* (wisdom.)

18. च-ष followed by ष्ण or ह्न cause the ष्ण to become क्ष्ण; and the ह्न to become क्ष्म, if followed by अ-म. There are two forms.

Examples.

तत्-शिव form तच्छिव and तच्शिव, *that* Shivu.

वाक्-हरि—वाङ्हरि—वाग्ह्रि, *he who has the worst in a dispute.*

If अ-म do not follow, thus:

वाक्-श्येततति form वाकश्येततति, *his words fall to the ground.*

Of doubling letters.

19. If a short vowel precede ण-ङ final, the ण-ङ must be doubled, if a vowel follow:

Examples.

सुगण्-ईशः form सुगण्णीशः, *the lord of good reckoning.*

सन्-अच्युतः — सन्नच्युतः, *the good* (man) *subject to no decay.*

प्रत्यङ्-आत्मा — प्रत्यङ्ङात्मा, *the spirit residing in all.*

20. क्ष following a vowel must be doubled, if a vowel follow. [*See the example to the next rule.*]

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Of the changes of क्-ष *and* क्-स; *and of* ः.

21. क्-ष and क्-स, become च्-ष and ज्-ब, if followed by ख्-स or क्-ब. That is,

क् ज्	or	छ्	become	च्	क् छ्	or	च्	become	ज्
ढ् ड्	—	ठ्	—	ट्	ढ् ठ् ट्	—	ष्	—	ड्
ध् द्	—	थ्	—	त्	ध् थ् त्	—	स्	—	द्
घ् ग्	—	ख्	—	क्	घ् ख् क्	—		—	ग्
भ् ब्	—	फ्	—	प्	भ् फ्	—	प्	—	ब्

If the above change produce the last letter of a word, there will be two forms.

N. B. ष् is included in the series क्-स्, but is never changed to ज्, which it ought to be by this rule. It becomes ष् when it ends a noun, if followed by a consonant, or if it be final; also whenever it ends a dhatoo, if followed by क्—स्, or if it be final. The ष् afterwards is changed to ड् and ट् by this rule: as विष्-सि become विष्, which again becomes विड्, विट् and विळ्यां.

Examples.

शिव-छाया form शिवच्छाया, *the shadow of* Shivu.

अ-छा — अच्छा, *pure.*

If a final be made by this change,

वाच् and सि will form वाक् and वाग्, *a word.*

22. ः final becomes स्, except when a ष्-स् coalesce with छ्-त्, as the initial of the last member.

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Examples.

कृष्णः-चिन्त्यः form कृष्णश्चिन्त्यः, Krishnu *to be thought of.*
विष्णुः-त्राता — विष्णुस्त्राता, *saved by* Vishnoo.
हरिः-टीकते — हरिष्टीकते, Hurri *goes.*

If श-स joined to ह-त begin the last member, thus,

कः-त्सरु form कःत्सरु, *which handle of the* khorgu?

23. ः becomes स if followed by क ख प or फ, to form compound words. There are two forms.

Examples.

भाः-करः form भास्करः and भाःकरः, *the causer of light, the sun.*
भाः-खरः — भास्खरः — भाःखरः, *dazzling light.*
भाः-पतिः — भास्पतिः — भाःपतिः, *the lord of light, the sun.*
भाः-फेरुः — भास्फेरुः — भाःफेरुः, *the resplendent jackal.*

24. ः followed by श-स becomes श-स. There are two forms.

Examples.

हरिः-शेते form हरिश्शेते and हरिःशेते, Hurri *sleeps.*
सन्तः-षट् — सन्तष्षट् — सन्तःषट्, *six good men.*
शिवः-सेव्यः — शिवस्सेव्यः — शिवःसेव्यः, Shivu *to be worshipped.*

25. ः if followed by क or ख becomes ◌ऻ, जिह्वामूलीयः; viz. *pronounced from the root of the tongue;* if by प or फ, ◌ऻ, उपध्मानीयः; viz. *pronounced from the palate.* There are two forms.

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Examples.

हरिः-काम्य become हरिꣳकाम्य or हरिःकाम्य, Hurri *to be supplicated.*
मणेः-खनि — मणेꣳखनि — मणेःखनि *the place where gems are produced.*
कृष्णः-धाता — कृष्णꣳधाता — कृष्णःधाता, Krishnu *the preserver.*
भक्तिः-फलति — भक्तिꣳफलति — भक्तिःफलति, *he produces faith.*

26. ः following अ becomes उ, if अ or ह्-व follow.

Examples.

शिवः-अर्च्यः form शिवोर्च्यः, Shivu *the object of worship.*
शिवः-वन्द्यः — शिवोवन्द्यः, Shivu *to be venerated.*

27. The ः following आः भोः भगोः or अघोः, is rejected, if अ-व follow.

Examples.

रुद्राः-नमस्याः form रुद्रानमस्याः, *the* Roodrus *to be saluted.*
भगोः-रक्ष — भगोरक्ष, *O preserve!*
भोः-हरे — भोहरे, *O* Hurri*!*
अघोः-यज — अघोयज, *O perform the sacrifice.*

28. The ः which follows अः आः भोः भगोः or अघोः becomes य, if followed by a vowel. Has both forms, as

शिवः-उग्रः form शिवउग्रः or शिवयुग्रः, *the wrathful* Shivu.
भोः-अच्युतः — भोअच्युतः — भोयच्युतः, *O imperishable.*

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29. ः following इ–च becomes र, if it be followed by अ–ह, as

हरिः–अयं form हरिरयं, *this* Hurri.

चतुः–भुजः — चतुर्भुज, *four handed.*

30. The ः which is produced from र, if it follow a vowel, becomes र, if अ–ह come after it, as

त्रातः–अव form त्रातरव, *save, O Saviour.*

धातः–गच्छ — धातर्गच्छ, *Go, O* Dhatri.

31. There are two ः, the one generated from र, the other from सि or the termination of the first case singular of nouns. That produced from र becomes र, if it be followed by ख–घ. Has two or more forms, as

गीः–पतिः become गीर्पतिः, गीष्पतिः and गीःपतिः, *lord of words.*

32. The ः of अहः, *a day,* does not become र, if followed by र, क, or any termination of a case. Thus

अहः–रात्रः become अहोरात्रः, *day and night.*

अहः–करः — अहस्करः, *the maker of day (the sun.)*

अहः–भिः — अहोभिः, *by the days.*

33. The pronouns एतद् *this,* and तद् *that,* reject the ः of the first case singular, if a consonant follow, except they form privatives, or अक् be affixed to them: as

एषः–कृष्णः form एषकृष्णः, *this* Krishnu.

सः–विष्णुः — सविष्णुः, *that* Vishnoo.

But असः–शिवः — असःशिवः, *that is not* Shivu.

एषकः–रुद्रः — एषकोरुद्रः, *this is* Roodru.

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34. If ट follow ट, or र follow र, the first is rejected, and the short vowel becomes long, unless it be ऋ. Thus

रुट्-टः form रूटः, *a planted (tree.)*

हरिः-रम्यः — हरीरम्यः, *Hurri to be enjoyed.* [*See Rule* 31.]

If the vowel be ऋ, thus

तृट्-टः form तृटः, *injured.*

35. उ if it follow ण-ष becomes ब, if followed by a vowel. There are two forms. Thus किमु-उक्तम् form किमूक्तम् and किम्वुक्तम्.

36. The final ओ of the vocative, second declension in उ, does not coalesce with इति. There are three forms as

विष्णोइति विष्णइति विष्णविति, *O Vishnu, this!*

¶ The reader will please to remark, that the change of स to ष [*page* 16, *rule* 5,] does not take place in the final of a word, and that the elision [*page* 21, *rule* 21,] is only that of the consonants of अय्, अव्, आय्, आव्. In the last line of *Rule* 2, *page* 24, read, if त-वर्ग follow a final ट-वर्ग, the change does not take place.

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Book II.

CHAPTER I.

OF NOUNS SUBSTANTIVE.

THE *Hindoo* grammarians treat of Substantives, Adjectives, and Pronouns promiscuously; but as it is more agreeable to the habits of Europeans to separate them, it may be proper to treat of them distinctly.

1. There are six Declensions of *Sungskrit* Nouns; viz. five which end with vowels, and one with a consonant.

2. These are seven Cases, viz. the Nominative, Accusative, Instrumental, Dative, Ablative, Possessive, and Locative; which are called respectively the First, Second, Third, Fourth, Fifth, Sixth and Seventh.

These cases, as they respect the relation of a noun to a verb, are called कर्त्ता, *the agent;* कर्म्म, *the object;* करण, *the instrumental cause;* सम्प्रदान, *the giving to;* अपादान, *the taking from;* सम्बन्ध, *the connecting*, or *possessing;* and अधिकरण, *the containing.*

3. There are three Numbers, viz. the Singular, Dual, and Plural; and three Genders, viz. Masculine, Feminine, and Neuter.

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4. The following are the terminations of the cases, which, with very little variation, apply to substantives, adjectives, and pronouns, through all the declensions and genders.

	Singular.	Dual.	Plural.	
1.	सि	औ	जस्	Nominative, or कर्त्ता.
2.	अम्	औ	शस्	Accusative, or कर्म्म.
3.	टा	भ्याम्	भिस्	Instrumental, or करण.
4.	ङे	भ्याम्	भ्यस्	Dative, or सम्प्रदान.
5.	ङसि	भ्याम्	भ्यस्	Ablative, or अपादान.
6.	ङस्	ओस्	आम्	Possessive, or सम्बन्ध.
7.	ङि	ओस्	सुप्	Locative, or अधिकरण.

N. B. The ज, श, ट, ङ, and ष of the above terminations are constantly rejected. Also the इ of सि and ङसि.

5. The vocative, or सम्बोधन, is not reckoned a distinct case, but a particular mode of the first. It is formed by affixing the terminations of that case with some small variations in the singular, as will appear hereafter.

REMARK I. सि, औ, जस्, and अम्, viz. the terminations of the first case, and those of the singular and dual of the second, masculine and feminine, are called द्वि by Vopa-deva, सुट् by Krumudeshwura, and by other names by other grammarians. The णि, which in neuter nouns is substituted for the जस् and शस् of the first and second cases plural, is also included in the class द्वि.

II. A consonant, also Viram, viz. the place after a final consonant which would be naturally occupied by the inherent vowel, are called फ by Vopa-deva.

III. The penultimate letter is called उङ् by Vopa-deva, and उपान्त्य by Krumudeshwura.

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IV. A final vowel, or a final consonant with its preceding vowel, are called टि by Vopa-deva.

V. Indeclinable words are called अव्यय, or, contractedly, अ.

VI. Feminine substantives, which end in ई or ऊ, viz. those formed by affixing ईष् or ऊष्, are called नदी or, contractedly, दी. Such feminines, the word स्त्री excepted, if they form adjectives in इय or उव, are of this class in the sixth case plural, and the fourth, fifth, sixth, and seventh singular, but not in the other cases. They have two forms, viz. one produced by the rules for nouns of this class, the other by the rules for regular nouns. Feminines ending in इ or उ are of the नदी class in the four last cases singular, and have two forms, as above.

VII. All the initial vowels of the above terminations, those excepted which are denominated घि; also the initial vowels and अ's of *taddhitu* affixes, and the feminine affix ईय, are called घि.

VIII. The insertion of न after the last vowel is called णुन्.

IX. All words which are doubled; also the words जक्ष, जागृ, दरिद्रा, चकास, प्रास, दिधी, and वेवी, are called द्विरुक्त, or *twice spoken*.

X. The state of a noun before it is inflected, is called लिङ्ग. When inflected it is called पद्.

XI. The final of an inflected word is called दान्त. Any word followed by स or भ follows all the rules which affect दान्त.

XII. The initial consonant of a termination which follows a noun, and the Viram, also the ऋ—स of the termination of a dhatoo, and the Viram, are called भि.

XIII. When we speak of crude nouns and verbs, as distinguished from one another, the first are called शब्द, *sounds*, and the last धातु, *roots*.

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SECT. I.

GENERAL RULES.

Of the short vowel becoming long.

1. The आम् of the second case plural, masculine, must be preceded by a long vowel, and when नुम् is prefixed to the आम्, of the sixth case plural, the preceding vowel must be long. *Ex.* हरीन् हरीणाम्.

2. आ must be substituted for अ when it is followed by the भ of the third, fourth, and fifth cases dual. *Ex.* रामाभ्याम्.

3. The vowel of नृ, *a man*, is optionally long in the sixth plural. *Ex.* नृणाम् and नॄणाम्.

4. A long vowel is substituted for the short one which precedes the final letter of अप्, *water*, महत्, *great*, and words which end in नस् or न when followed by the terminations called सि; except in the vocative case, or a dhatoo be declined as a noun. *Ex.* सुनसः, दाघः, महान्, राजा, ज्ञानानि.

5. A long vowel is substituted for the short one which precedes the final letter of हन्, *wounding*; पूषन्, *the sun*; अर्य्यमन्, *the sun*; and words which end in इन् when the terminations सि or षि are affixed. *Ex.* वृत्रहा, पूषा, अर्य्यमा.

6. Words which are formed by affixing अतु, and those which end in अस्, must have the vowel which precedes the final letter made long in the first case singular. *Ex.* भवान्, मेधाः. Dhatoos when declined as nouns are an exception to this rule.

7. आ is substituted for the अ preceding the final of words which end in न् when नुम् is inserted before the inflection of the sixth case plural. *Ex.* पञ्चानाम्.

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8. Words which are formed by affixing the dhatoo अञ्च् to any other word or particle lose the अ of the dhatoo, when followed by पि, [*see page 37, remark 7,*] and in that case the preceding vowel becomes long, as प्रतीचः.

9. The इ—क of a dhatoo become long if followed by व or र, except in the form कुर from कृ, *a doing,* and क्षुर, *a cutting,* In the first member of a reduplication, or if a vowel य of a Tuddhitu follow the व or र, it is not long.

Of changing the long vowel to a short one.

10. The adjectives, &c. called सर्वादि, change the long vowel to a short one in the fourth, fifth, sixth, and seventh cases singular feminine gender, as सर्वस्यै.

11. सुभ्रू, *having fine brows;* words with two vowels which signify *mother* in the dialect of dancers (नाट्युक्तः); and the class called नदी, require short vowels in the vocative, as हेअम्ब, हेसुभ्रु.

12. The final long vowel always becomes short to form neuters.

Of changing स *to* ष.

13. शास्, *a governing;* वस्, *a sitting;* घस् when it is put instead of अद्, *an eating;* and सह्, *an enduring, bearing,* when preceded by क-वर्ग or इ—स्, turn the स into ष: but सह् only requires this change when it is preceded by तुरा, *quick;* जना, *a man;* or एतना, *an army;* as अनुशिष्य, *well governed;* उषितः, *settled;* जक्षुः, *they who have eaten;* तुराषाट्, Indru, viz. *he who can endure swiftness.*

Of Goon.

14. Nouns of the second declension require goon in the vocative, the first case plural, and the fourth, fifth, and sixth singular, as हेहरे, हरय, &c.

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15. Nouns of the fourth declension, except स्वस्, *sister*, and words formed by the affix ष्ट्रण्, except the ten following, viz. पितृ, *a father*; मातृ, *a mother*; ननन्दृ, *a husband's sister*; नृ, *a man*; सर्वेषृ, *a charioteer*; भ्रातृ, *a brother*; यातृ, *a brother's wife*; यामातृ, *a daughter's husband*; दुहितृ, *a daughter*; and देवृ, *a husband's younger brother*, require goon in the vocative, the first case, the singular and plural of the second, and the seventh case singular. Other nouns of the fourth declension only require it in the vocative and the seventh singular, as पितरौ, हेपितः, पितरि.

16. Neuters in इ-क require goon in the vocative, but have two forms, as हे, वारे, हे, वारि.

17. The feminine numerals तिस्र, *three*, and चतस्र, *four*, do not admit goon.

Of Vriddhi.

18. सखि, *a companion*, and nouns of the fourth declension formed by the affix ष्ट्रण्, except पितृ मातृ, ननन्दृ, नृ, सर्वेषृ, भ्रातृ, यातृ, देवृ, यामातृ, and दुहितृ, require vriddhi in the first case and the singular and dual of the second, as सखायौ, सखायौ.

19. Nouns of the fifth declension, ending in द्यु, require vriddhi in the first case and the singular and dual of the second, as द्यौः.

20. The Feminine numerals तिस्र and चतस्र do not require vriddhi.

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SECT. II.

FIRST DECLENSION.

The first declension ends in अ or आ.

Masculine.

1. ः is substituted for स or र if followed by a consonant or viram. *Ex.* रामः गोः.

2. The ओ and जस् of the first and second cases dual, and the first plural, are united to the last letter by the rules of *sandhi*. *Ex.* रामौ, रामाः.

3. न is substituted for the शस् of the second plural, masculine, when it is affixed to a word ending with a short vowel. *Ex.* रामान्.

4. The following terminations are changed in the first declension, except the word end in आ, viz.

3d.Sing. टा becomes इन्
4th. ङे — अय
5th. ङसि — आत्
6th. ङस् — स्य
Plur. भिस् becomes ऐस्.
Dual. 6. 7. ओस् becomes योस्.

5. ए is substituted for अ when followed by a plural termination which begins with भ or स. *Ex.* रामेभ्यः.

6. नुम् is inserted before the आम् of the sixth case plural when it is affixed to a word ending in a short vowel; to the class of words called नदी; to feminines in आप्; and to numerals which end in र, ष, or न. This न becomes ण after the letters which require that change. *Ex.* रामाणाम्.

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7. The अ of the affixes अम्, and शस्, and the सि of the vocative singular, are lost (लोप्) after a short vowel, and in the class of words called नदी. *Ex.* रामं, हरीन्, हे राम.

8. Dhatoos which end in आ lose (लोप्) the final आ, when any termination beginning with a vowel is affixed; except the terminations called घि.

9. The following words optionally admit the following substitution (आदेश) in all the cases except those called घि.

पद् is substituted for पाद्, *a foot.* नस् is substituted for नासिका, *a nose.*

दत्	—	दन्त, *a tooth.*	उदन्	—	उदक, *water.*
यूषन्	—	यूष, *broth.*	हृद्	—	हृदय, *the heart.*
निश्	—	निशा, *night.*	असन्	—	असृक्, *blood.*
चत्	—	चतना, *an army.*	यकन्	—	यकृत, *name of a disease.*
मास्	—	मास, *a mouth.*	शकन्	—	शकृत्, *ordure.*
आसन्	—	आसन, *a seat.**	शीर्षन्	—	शीर्ष, *the head.*
स्नु	—	स्नु, *a part of a hill.*	दोषन्	—	दोष, *an arm.*

राम, Rama, the name of a Hindoo deity.

	Singular.	Dual.	Plural.
1.	रामः, Ramu,	रामौ, *two* Ramus,	रामाः, Ramus, Nominative.
2.	रामम्, Ramu,	रामौ, *two* Ramus,	रामान्, Ramus, Accusative.
3.	रामेण, *by* Ramu,	रामाभ्याम्, *by two* Ramus,	रामैः, *by* Ramus, Instrumental.
4.	रामाय, *to* Ramu,	रामाभ्याम्, *to two* Ramus,	रामेभ्यः, *to* Ramus, Dative.
5.	रामात्, *from* Ramu,	रामाभ्याम्, *from two* Ramus,	रामेभ्यः, *from* Ramus, Ablative.
6.	रामस्य, *of* Ramu,	रामयोः, *of two* Ramus,	रामाणां, *of* Ramus, Possessive.
7.	रामे, *in* Ramu,	रामयोः, *in two* Ramus,	रामेषु, *in* Ramus, Locative.
Voc.	हेराम,	हेरामौ,	हेरामाः.

* According to Panini आस्न् is substituted for आस्य, *a face.*

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आज्यपा, *a drinker of ghee, viz. an ancestor.*

	Sing.	Dual	Plur.
1.	आज्यपाः,	आज्यपौ,	आज्यपाः,
2.	आज्यपाम्,	आज्यपौ,	आज्यपः,
3.	आज्यपा,	आज्यपाभ्याम्,	आज्यपाभिः,
4.	आज्यपे,	आज्यपाभ्याम्,	आज्यपाभ्यः,
5.	आज्यपः,	आज्यपाभ्याम्,	आज्यपाभ्यः,
6.	आज्यपः,	आज्यपोः,	आज्यपाम्,
7.	आज्यपि,	आज्यपोः,	आज्यपासु,

Vocative Singular, हेआज्यपाः.

10. The following have two forms. The irregular form thus:

		Second Plur.	Third Sing.	Third Dual.
पाद्,	*a foot,* makes	पद्भिः,	पदा,	पद्भ्याम्,
दन्त,	*a tooth,* —	दतः,	दता,	दद्भ्याम्,
मास,	*a month,* —	मासः,	मासा,	माभ्याम्,

11. All words which end in अन् lose the अ when followed by पि; but there are two forms when either ई or the termination of the seventh case singular is affixed. If म or व are compounded with any other letter preceding the अन, the अ is not lost. The final न is lost when followed by a consonant or Viram, except in the vocative singular.

Example.

		Second Plur.	Third Sing.	Third Dual.
यूष,	*broth,* makes	यूषाः,	यूषा,	यूषभ्याम्

The seventh singular is यूषणि, यूषणि, or यूषे.

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All the regular forms and the द्वि are declined like राम.

12. If अहन्, *a day*, be preceded by a numeral, by वि, or by साय, it becomes अहन् in the seventh singular. Has two or more forms, viz.

द्व्यह्नि, द्व्यहनि, or द्व्यहे.
व्यह्नि, व्यहनि, — व्यहे.
सायाह्नि, सायाहनि, — सायाहे.

Feminines.

13. Masculines in अ constantly make their feminines in आ. The स is rejected.

14. Feminines which are formed by the affixes आप्, or ईप्, or which end in a consonant, omit the termination of the first case singular.

15. Feminines which end in आ change the औ of the first and second cases dual into ई.

16. यम् is prefixed to the terminations which begin with ङ. The म is rejected.

17. The vocative singular; the third case singular, and the sixth and seventh dual, require ए instead of the final आ.

18. The seventh singular changes ङि to आम्.

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उमा, *the Hindoo goddess* Doorga.

	Sing.	Dual.	Plur.
1.	उमा,	उमे	उमाः.
2.	उमाम्,	उमे,	उमाः.
3.	उमया,	उमाभ्याम्,	उमाभिः.
4.	उमायै,	उमाभ्याम्,	उमाभ्यः.
5.	उमायाः,	उमाभ्याम्,	उमाभ्यः.
6.	उमायाः,	उमयोः	उमानाम्.
7.	उमायाम्,	उमयोः,	उमासु.
Vocative,	हेउमे,	हेउमे,	हेउमाः.

Neuters.

19. Neuters of the first declension make the first and second cases singular to end in म; the duals in ई, and the plurals in णि. The ण is rejected.

20. Neuters affix गुन् when they take the termination णि.

22. The other cases are as the masculine.

ज्ञान, *knowledge.*

	Sing.	Dual.	Plur.
1.	ज्ञानम्,	ज्ञाने,	ज्ञानानि
2.	ज्ञानम्,	ज्ञाने,	ज्ञानानि.
3.	ज्ञानेन,	ज्ञानाभ्याम्,	ज्ञानैः.
4.	ज्ञानाय,	ज्ञानाभ्याम्,	ज्ञानेभ्यः.
5.	ज्ञानात्,	ज्ञानाभ्याम्,	ज्ञानेभ्यः.
6.	ज्ञानस्य,	ज्ञानयोः,	ज्ञानानाम्.
7.	ज्ञाने,	ज्ञानयो,	ज्ञानेषु
Vocative,	हे ज्ञान,	हे ज्ञाने,	हे ज्ञानानि.

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23. The following have two forms. The irregular thus:

		Second Plur.	Third Sing.	Third Dual.
शीर्ष, *a head,*	forms	शीर्षानि,	शीर्षा,	शीर्षभ्याम्
हृदय, *the heart,*	—	हृन्दि,	हृदा,	हृद्भ्याम्
उदक, *water,*	—	उदानि,	उद्ना,	उदभ्याम्
आसन, *a seat,*	—	आसानि,	आस्ना,	आसभ्याम्

The regular forms, and the other cases, as ज्ञान.

SECT. VII.

THE SECOND DECLENSION.

Masculines.

1. Nouns of the second declension end in इ or उ.

2. The ओ of the first and second cases dual becomes इ if the word end in इ, and उ if the word end in उ.

3. Masculines and neuters of this declension form the third case singular in ना.

4. The seventh case singular affixes औ. उ is rejected.

5. The अ of ङसि and ङस is lost (लोप) after ए or ओ.

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हरि, *Huri*, the name of a *Hindoo* deity.

	Singular.	Dual.	Plural.
1.	हरिः,	हरी,	हरयः.
2.	हरिम्,	हरी,	हरीन्.
3.	हरिणा,	हरिभ्याम्,	हरिभिः.
4.	हरये,	हरिभ्याम्,	हरिभ्यः.
5.	हरेः,	हरिभ्याम्,	हरिभ्यः.
6.	हरेः,	हर्योः,	हरीणाम्.
7.	हरौ,	हर्योः,	हरिषु.
Voc.	हेहरे,	हेहरी,	हेहरयः.

6. सखि, क्रोष्टु, and words of the fourth declension, form the first case singular by affixing डा.

7. सखि, *a companion*, requires vriddhi when followed by the terminations called घि.—आ, ए, उस्, उस्, औ, are respectively affixed in the third, fourth, fifth, sixth and seventh cases singular.

	Singular.	Dual.	Plural.
1.	सखा,	सखायौ,	सखायः.
2.	सखायम्,	सखायौ,	सखीन्.
3.	सख्या,	सखिभ्याम्,	सखिभिः.
4.	सख्ये,	सखिभ्याम्,	सखिभ्यः.
5.	सख्युः,	सखिभ्याम्,	सखिभ्यः.
6.	सख्युः,	सख्योः,	सखीनाम्.
7.	सख्यौ,	सख्योः,	सखिषु.
Voc.	हेसखे,	हेसखायौ,	हेसखायः.

8. The third, fourth, fifth, sixth, and seventh cases singular of पति, *a lord*, are like सखि. The rest regular.

9. पति, when compounded with another word, follows the regular form. *Ex.* श्रीपतिना, third case singular.

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शम्भु, *Sumbhoo*, the name of a Hindoo deity.

	Singular.	Dual.	Plural.
1.	शम्भुः,	शम्भू,	शम्भवः.
2.	शम्भुम्,	शम्भू,	शम्भून्.
3.	शम्भुना,	शम्भुभ्याम्,	शम्भुभिः.
4.	शम्भवे,	शम्भुभ्याम्,	शम्भुभ्यः.
5.	शम्भोः,	शम्भुभ्याम्,	शम्भुभ्यः.
6.	शम्भोः,	शम्भ्वोः,	शम्भूनाम्.
7.	शम्भौ,	शम्भ्वोः,	शम्भुषु.
Voc.	हेशम्भो,	हेशम्भू,	हेशम्भवः.

10. क्रोष्टु, *a jackal*, has two forms in most of the cases. One of the forms made by affixing ऋण् is like that of the fourth declension. This is the only form in the first case and the second dual and plural. All the other cases, the terminations of which begin with a vowel, have two forms. The vocative singular is in the regular form only.

	Singular.	Dual.	Plural.
1.	क्रोष्टा,	क्रोष्टारौ,	क्रोष्टारः.
2.	क्रोष्टारम्,	क्रोष्टारौ,	क्रोष्टून् and क्रोष्टून्.*
3.	क्रोष्टुना and क्रोष्ट्रा,	क्रोष्टुभ्याम्,	क्रोष्टुभिः.
4.	क्रोष्टवे and क्रोष्ट्रे,	क्रोष्टुभ्याम्,	क्रोष्टुभ्यः.
5.	क्रोष्टोः and क्रोष्टुः,	क्रोष्टुभ्याम्,	क्रोष्टुभ्यः.
6.	क्रोष्टोः and क्रोष्टुः,	क्रोष्ट्वोः and क्रोष्ट्रोः,	क्रोष्टूनाम् and क्रोष्टृणाम्.*
7.	क्रोष्टौ and क्रोष्टरि,	क्रोष्ट्वोः and क्रोष्ट्रोः,	क्रोष्टुषु.
Voc.	हेक्रोष्टो,	हेक्रोष्टारौ,	हेक्रोष्टारः.

* According to Vopa-deva.

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Feminines.

11. Words of the class नदी prefix आम् to the terminations of the fourth, fifth, sixth, and seventh cases singular. The म is rejected.

N. B. The seventh singular takes आम् instead of its ङि. In all these cases there are two forms:

मति, *mind, understanding.*

	Sing.	Dual.	Plural.
1.	मतिः,	मती,	मतयः.
2.	मतिम्,	मती,	मतीः.
3.	मत्या,	मतिभ्याम्,	मतिभिः.
4.	मत्यै and मतये,	मतिभ्याम्,	मतिभ्यः.
5.	मत्याः and मतेः,	मतिभ्याम्,	मतिभ्यः.
6.	मत्याः and मतेः,	मत्योः,	मतीनाम्.
7.	मत्याम् and मतौ,	मत्योः,	मतिषु.
Vocative,	हेमते,	हेमती,	हेमतयः.

धेनु, *a cow.*

	Sing.	Dual.	Plural.
1.	धेनुः,	धेनू,	धेनवः.
2.	धेनुम्,	धेनू,	धेनूः.
3.	धेन्वा,	धेनुभ्याम्,	धेनुभिः.
4.	धेन्वै and धेनवे,	धेनुभ्याम्,	धेनुभ्यः.
5.	धेन्वाः and धेनोः,	धेनुभ्याम्,	धेनुभ्यः.
6.	धेन्वाः and धेनोः,	धेन्वोः,	धेनुनाम्.
7.	धेन्वाम् and धेनौ,	धेन्वोः,	धेनुषु.
Vocative,	हेधेनो,	हेधेनू,	हेधेनवः.

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Neuters.

12. The terminations of the first and second cases singular are rejected in all the declensions, except the first ending in अ. The औ of the duals becomes ई.

13. Neuters which end in इ–क, viz. of the second, third, and fourth declensions, affix नुण before all the terminations which begin with a vowel, except that of the sixth plural; the termination of which prefixes नुम्. *See page* 41, *Rule* 7. The उण and उम् of these affixes are constantly rejected.

वारि, *water.*

	Sing.	Dual.	Plural.
1.	वारि,	वारिणी,	वारीणि.
2.	वारि,	वारिणी,	वारीणि.
3.	वारिणा,	वारिभ्याम्,	वारिभिः.
4.	वारिणे,	वारिभ्याम्,	वारिभ्यः.
5.	वारिणः,	वारिभ्याम्,	वारिभ्यः.
6.	वारिणः,	वारिणोः,	वारीणाम्.
7.	वारिणि,	वारिणोः,	वारिषु.
Vocative,	हेवारे and वारि,	हेवारिणी,	हेवारीणि.

14. दधि, *sour milk*, अस्थि, *a bone*, सक्थि *a thigh*, & अक्षि, *an eye*, affix अनङ् before a termination which begins with a vowel, except in the two first cases. अङ् is rejected.

	Sing.	Dual.	Plural.
1.	दधि,	दधिनी,	दधीनि.
2.	दधि,	दधिनी,	दधीनि.
3.	दध्ना,*	दधिभ्याम्,	दधिभिः.
4.	दध्ने,	दधिभ्याम्,	दधिभ्यः.

* *See page* 43, *Rule* 11.

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	Sing.	Dual.	Plur.
5.	दध्नः,	दधिभ्याम्,	दधिभ्यः.
6.	दध्नः,	दध्नोः,	दध्नाम्.
7.	दध्नि and दधनि,	दध्नोः,	दधिषु.
Vocative,	हेदध्ने and दधि,	हेदध्नी,	हेदध्नीनि.

मधु, *honey.*

	Sing.	Dual.	Plural.
1.	मधु,	मधुनी,	मधूनि.
2.	मधु,	मधुनी,	मधूनि.
3.	मधुना,	मधुभ्याम्,	मधुभिः.
4.	मधुने,	मधुभ्याम्,	मधुभ्यः.
5.	मधुनः,	मधुभ्याम्,	मधुभ्यः.
6.	मधुनः,	मधुनोः,	मधूनाम्.
7.	मधुनि,	मधुनोः,	मधुषु.
Vocative,	हेमधो and मधु,	हेमधुनी,	हेमधूनि.

15. सानु, *any part of a hill,* makes सनुनि and सानूनि, in the second plural.

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SECT. IV.

THE THIRD DECLENSION.

1. The third declension ends in ई or ऊ.

2. Words of this declension, except they are of the नदी class, or dhatoos, affix म to the second case singular, and न to the same case plural, instead of अम् and शस्.

3. Dhatoos ending in ई or ऊ change the ई to इय, and the ऊ to उव, when they affix terminations which begin with a vowel.

4. Dhatoos compounded with other declined words or with indeclinables, and dhatoos with several vowels if they end in ई or ऊ after a simple consonant, change the ई to य, and the ऊ to व. सुधी, *of good understanding*, does not follow this rule, nor any word compounded with भू, except दृन्भू *a serpent*, पुनर्भू *a woman twice married*, वर्षभू, *a frog*, and कारभू, *that which is produced in a prison*.

5. The class of words called नदी and those which end in नी form the seventh singular in आम्.

वातग्रमी, *an antelope.*

	Sing.	Dual.	Plur.
1.	वातग्रमीः,	वातग्रम्यौ,	वातग्रम्यः.
2.	वातग्रमीम्,	वातग्रम्यौ,	वातग्रमीन्.
3.	वातग्रम्या,	वातग्रमीभ्याम्,	वातग्रमीभिः.
4.	वातग्रम्ये,	वातग्रमीभ्याम्,	वातग्रमीभ्यः.
5.	वातग्रम्यः,	वातग्रमीभ्याम्,	वातग्रमीभ्यः.
6.	वातग्रम्यः,	वातग्रम्योः,	वातग्र्याम्.
7.	वातग्रम्यि,	वातग्रम्योः,	वातग्रमीषु.
Vocative,	हेवातग्रमीः,	हेवातग्रम्यौ,	हेवातग्रम्यः.

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दिधी *splendour*, forms दिध्यौ in the first dual and दिध्यः first plural.
नी, *a receiver*, is नियौ first and second dual, and नियाम् seventh singular.
अग्रणी, *a leader*, is अग्रणियाम् in the seventh singular.

हूहू, *the king of the* Gundharvas.

	Sing.	Dual.	Plur.
1.	हूहूः,	हूहूौ,	हूहूः.
2.	हूहूम्,	हूहूौ,	हूहून्.
3.	हूहूा,	हूहूभ्याम्,	हूहूभिः.
4.	हूहूे,	हूहूभ्याम्,	हूहूभ्यः.
5.	हूहूः,	हूहूभ्याम्,	हूहूभ्यः.
6.	हूहूः,	हूहूोः,	हूहूाम्.
7.	हूहूि,	हूहूोः,	हूहूषु.

The vocative as the nominative.

दृन्भू *a serpent*, is दृन्भूः, first singular, दृन्भ्वौ first dual, दृन्भ्वः first plural.

स्वयम्भू, *the Self-Existent.*

	Sing.	Dual.	Plur.
1.	स्वयम्भूः,	स्वयम्भुवौ,	स्वयम्भुवः.
2.	स्वयम्भुवम्,	स्वयम्भुवौ,	स्वयम्भुवः.
3.	स्वयम्भुवा,	स्वयम्भूभ्याम्,	स्वयम्भूभिः.
4.	स्वयम्भुवे,	स्वयम्भूभ्याम्,	स्वयम्भूभ्यः.
5.	स्वयम्भुवः,	स्वयम्भूभ्याम्,	स्वयम्भूभ्यः.
6.	स्वयम्भुवः,	स्वयम्भुवोः,	स्वयम्भुवाम्.
7.	स्वयम्भुवि,	स्वयम्भुवोः,	स्वयम्भूषु.

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Feminines.

6. Those feminines which are not formed by the affix ई, but which end in ई originally, do not reject the terminations of the first case singular, as अवी, *a menstruous woman;* तन्द्री, *a sleepy-headed woman;* तरी, *a boat;* लक्ष्मी, *prosperity;* श्री, *prosperity;* ह्री, *shame;* and भी, *fear,* form अविः, तन्द्रीः, तरीः, लक्ष्मीः, श्रीः, ह्रीः, भीः.

7. स्त्री, *a woman,* and भ्रू, *a brow,* are classed with dhatoos; but स्त्री has two forms in the second case singular and plural.

गौरी, *the name of a Hindoo goddess.*

	Sing.	Dual.	Plur.
1.	गौरी,	गौर्य्यौ,	गौर्य्यः.
2.	गौरीम्,	गौर्य्यौ,	गौरीः.
3.	गौर्य्या,	गौरीभ्यम्,	गौरीभिः.
4.	गौर्य्यै,	गौरीभ्याम्,	गौरीभ्यः.
5.	गौर्य्याः,	गौरीभ्याम्,	गौरीभ्यः.
6.	गौर्य्याः.	गौर्य्योः,	गौरीणाम्.
7.	गौर्य्याम्,	गौर्य्योः,	गौरीषु.
Vocative,	हेगौरि,	हेगौर्य्यौ,	हेगौर्य्यः.

स्त्री, *a woman.*

	Sing.	Dual.	Plur.
1.	स्त्री,	स्त्रियौ,	स्त्रियः.
2.	स्त्रियम् and स्त्रीम्,	स्त्रियौ,	स्त्रियः and स्त्रीः.
3.	स्त्रिया,	स्त्रीभ्याम्,	स्त्रीभिः.

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	Sing.	Dual.	Plur.
4.	स्त्रियै,	स्त्रीभ्याम्,	स्त्रीभ्यः.
5.	स्त्रियाः,	स्त्रीभ्याम्,	स्त्रीभ्यः.
6.	स्त्रियाः,	स्त्रियोः,	स्त्रीणाम्.
7.	स्त्रियाम्,	स्त्रियोः,	स्त्रीषु.
Vocative,	हेस्त्रि.	हेस्त्रियौ,	हेस्त्रियः.

श्री, *fortune, prosperity,* makes श्रियै, श्रियै, fourth singular; श्रियाः, श्रियः, fifth and sixth singular; श्रीणाम्, श्रीयाम्, sixth plural, and श्रीयाम्, श्रियि, the seventh singular.

सुधी *good understanding,* makes the first case सुधीः, सुधियौ, सुधियः. The rest as श्री.

प्रधी, *good understanding,* makes प्रधीः, प्रधियौ, प्रधयः. The rest as लक्ष्मी.

वधू *a wife.*

	Sing.	Dual.	Plur.
1.	वधूः,	वध्वौ,	वध्वः.
2.	वधूम्,	वध्वौ,	वधूः.
3.	वध्वा,	वधूभ्याम्,	वधूभिः.
4.	वध्वै,	वधूभ्याम्,	वधूभ्यः.
5.	वध्वाः,	वधूभ्याम्,	वधूभ्यः.
6.	वध्वाः,	वध्वोः,	वधूनाम्.
7.	वध्वाम्,	वध्वोः,	वधूषु.
Vocative,	हेवधु,	हेवध्वौ,	हेवध्वः.

भ्रू, *a brow,* forms भ्रूः, first singular; भ्रुवौ, first dual; भ्रुवः, first plural. The rest as श्री.

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पुनर्भू, *a woman twice married,* makes the first case पुनर्भूः, पुनर्भुवौ, पुनर्भुवः.

There are no neuters of this declension.

SECT. V

THE FOURTH DECLENSION.

1. The fourth declension ends in ऋ.

2. Nouns of this declension affix उस् instead of the ङसि and ङस्, of the fifth and sixth cases singular in the masculine and feminine genders. The उ is rejected.

3. See also *page* 38, *Rule* 3; *page* 40, *Rule* 15, 17, 18, *and* 20; *also page* 47, *Rule* 6.

पितृ, *a father.*

	Sing.	Dual.	Plur.
1.	पिता,	पितरौ,	पितरः.
2.	पितरम्,	पितरौ,	पितॄन्.
3.	पित्रा,	पितृभ्याम्,	पितृभिः.
4.	पित्रे,	पितृभ्याम्,	पितृभ्यः.
5.	पितुः,	पितृभ्याम्,	पितृभ्यः.
6.	पितुः,	पित्रोः,	पितॄणाम्.
7.	पितरि,	पित्रोः,	पितृषु.
Vocative,	हेपितः,	हेपितरौ,	हेपितरः.

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नृ, *a man*, makes नॄणाम् and नृणाम् in the sixth plural.

4. The feminine differs from the masculine in the second plural only, which ends in ऋः, as मातॄः *a mother*.

Neuters.

धात्र, *a dhay fruit.*

	Sing.	Dual.	Plur.
1.	धात्र	धात्रणी	धातॄणि
2.	धात्र	धात्रणी	धातॄणि
3.	धात्रा and धात्रणा	धात्रभ्याम्	धात्रभिः
4.	धात्रे and धात्रणे	धात्रभ्याम्	धात्रभ्यः
5.	धातुः and धात्रणः	धात्रभ्याम्	धात्रभ्यः
6.	धातुः and धात्रणः	धात्रोः and धात्रणोः	धात्रणाम् and धातॄणाम्
7.	धातरि and धात्रणि	धात्रोः and धात्रणोः	धात्रसु
Voc.	हेधातः and धात्र	हेधात्रणी	हेधातॄणि

SECT. VI.

THE FIFTH DECLENSION.

1. The fifth declension ends in ए, ऐ, ओ, or औ.

2. A final ओ becomes औ in the first case and the second dual, and the औ becomes आत्, *by Rule 19, page 20.* In the second case singular and plural the ओ becomes आ.

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3. रै becomes रा if followed by स or भ.

4. Words which end in ए or ऐ form neuters in इ; and those which end in ओ or औ form them in उ; consequently are of the second declension.

रै, *wealth.*

	Sing.	Dual.	Plur.
1.	राः,	रायौ,	रायः.
2.	रायम्,	रायौ,	रायः.
3.	राया,	राभ्याम्,	राभिः.
4.	राये,	राभ्याम्,	राभ्यः.
5.	रायः,	राभ्याम्,	राभ्यः.
6.	रायः,	रायोः,	रायाम्
7.	रायि,	रायोः,	रासु.

गो, *an ox.*

	Sing.	Dual.	Plur.
1.	गौः,	गावौ,	गावः.
2.	गाम्,	गावौ,	गाः.
3.	गवा,	गोभ्याम्,	गोभिः.
4.	गवे,	गोभ्याम्,	गोभ्यः.
5.	गोः,	गोभ्याम्,	गोभ्यः.
6.	गोः,	गवोः,	गवाम्.
7.	गवि,	गवोः,	गोषु.
Vocative,	हेगौः,	हेगावौ,	हेगावः.

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सोम, *the moon.*

	Singular.	Dual.	Plural.
1.	सोमः,	सोमौ,	सोमाः.
2.	सोमम्,	सोमौ,	सोमान्.
3.	सोमेन,	सोमाभ्याम्,	सोमैः.
4.	सोमाय,	सोमाभ्याम्,	सोमेभ्यः.
5.	सोमात्,	सोमाभ्याम्,	सोमेभ्यः.
6.	सोमस्य,	सोमयोः,	सोमानाम्.
7.	सोमे,	सोमयोः,	सोमेषु.

All the feminines of this declension are declined as the masculines. There are no neuters.

SECT. VII.

THE SIXTH DECLENSION.

1. Words of the sixth declension end in a consonant.

क्विप् is affixed to words which end in च-वर्ग; to words with the dhatoo अञ्च् after them; also to क्रुञ्च्, *a brown paddy bird;* युज्, *uniting;* स्रज्, *a necklace;* दिश्, *a point of the compass;* असृज्, *blood;* ऋत्विज्, *a priest;* दृशि, *active;* दृश्, *seeing;* स्पृश्, *touching;* मृष्, *counselling,* and to उष्णिह्, a particular measure of verse, when followed by a consonant or viram. The क्विप् is rejected.

3. क्विप् is affixed to words which end in ज् or ह्; also to राज्, *appearing,* भ्राज्, *splendid,* यज्, *worshipping,* व्रज्, *walking,* सृज्, *creating,* मृज्, *cleaning,* व्रश्च्, *cutting,* and to भ्रस्ज्, *baking, cooking,* with their compounds, when followed by a

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consonant or viram. ड् is substituted for the घ् if followed by a consonant or viram.

N. B. कड् is affixed to सृज् if it be preceded by विश्व, *the universe*, according to Kramudeshwara and Bhattoji-dikshita.

4. The last member of a final compound letter is lost (लुप्) when followed by a consonant or viram, unless the first member be र्.

5. If क or म be the first member of a compound letter ending any word, it is rejected if followed by a consonant or viram. Only the क which is produced from ष or ट is rejected. Those letters when they are the first member of a final compound letter are rejected in all dhatoos except रक्ष्, *preserve*.

6. न् is substituted for the final म् of a dhatoo when it is followed by a consonant or viram.

7. नम् is prefixed to the घ of पथिन्, *a road or path*, मथिन्, *a churning*, and ऋभुक्षिन् *a female Indra*, and अ substituted for the इ, when the terminations called वि are affixed. अ is substituted for the टि (or final इन्) in the first singular. The इ is lost if followed by a vowel, those of the termination called वि excepted. The म is rejected.

8. ओ is substituted for the वा of वाह् if it be followed by वि, *(page 37, Rule 7)*. There are two forms in श्वेतवाह् Indra. If वाह् follow any letter except अ or आ, ऊ is substituted for the वा in the above circumstances.

9. ट is substituted for a final ड् when followed by a consonant or viram but if the final ड् be preceded by द्, ह is substituted for it.

10. घञ् is affixed to मुह्, *one who has lost sensation*, द्रुह्, *an injurer*, स्नुह्, *what satisfies*, नभ्, *a spoiler*, and स्निह्, *a tenderly affectionate person*, if they are followed by a consonant or viram. The ह् is rejected. There are two forms.

11. ऊ-भ is substituted for उ-ब preceding a final भा—ब, if followed by a consonant or viram.

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N. B. The letters produced by the above rules undergo a second change if followed by ख–स् or च–व्. *See Rule 21, page 30.*

12. नुण् is inserted in words which are formed by any affix of which the उ or ऋ is rejected, or which end in अच् when the terminations called ञि are affixed. Reduplicated words are excepted.

13. Words ending with the dhatoo हन्, *kill,* also the dhatoo गम्, *move,* (as in जग्न्वस्, *having been walking,* or जग्मिवस्, *having been walking,*) जन्, *produce,* खन्, *dig,* the substitute घस् of अद्, *eat,* or the dhatoo घस्, *eat,* lose their penultimate अ if followed by a vowel which does not require goon.

N. B. In forming past participles from dhatoos which end in म् by क्तवतु and some other affixes, the म् is changed to न् to admit the व into junction with it. When उ is substituted for this व by any rule of grammar, the न् becomes म् again.

14. घ्न is substituted for the हन् of the dhatoo हन् when the penultimate vowel is rejected, forming घ्नं instead of घ्न.

15. उ is substituted for the व of श्वन्, *a dog;* युवन्, *a youth,* and मघवन्, *Indra,* when followed by an inflection which begins with a vowel, except it belong to the terminations called ञि.

16. उ is substituted for the व of the affix वसु, whether preceded by इस् or not, if it be followed by any inflection which begins with a vowel. The vowel of the terminations called ञि is excepted.

17. रङ् is affixed to words in which ह is changed to घ, to those which are made by the affixes इस् and उस्, and to सुजुघ्, *a devotee,* and अहन्, *a day,* when they are followed by a consonant or viram. Words which end in त्र are excepted. The र् becomes ः when followed by the सु, of the seventh case plural. The ङ् is rejected.

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18. The penultimate अ of words ending in अच् (formed from the dhatoo अञ्च्) is lost (लोप) and the syllable is made long if followed by a termination which begins with a vowel, except it be a vowel of the terminations called घि.

19. डसङ् is affixed to श्वेतवाह्, *Indra*, ऋत्विज्, *a person who performs worship improperly*, उक्थशास्, *he who reads the* ookthu *chapter of the* vedu, and पुरोडाश्, *ghee for an offering*, when followed by a consonant or viram. The उ and ङ् are rejected. Words which affix डसङ् have long syllables in the vocative singular, but admit of two forms.

20. क्विन् is affixed to स्रज्, *one who falls from a height*, ऋज्, *one who falls from a height*, अनडुह्, *a bull*, and words formed by affixing वस्, if a consonant or viram follow.

21. न् is substituted for the ह् of अनडुह् in the first case singular; आण् is affixed to this word, and to चतुर्, *four*, in the vocative singular, and आण when the terminations called घि are affixed. The ण्s are rejected.

22. The consonant which ends the first case singular may be always doubled. *Ex.* मुक्, मुग्, &c. may be also मुक्क्, मुग्ग्.

23. The changes necessary to form the first case singular, and the third, fourth, and fifth dual and plural, may be learned from the following scheme:

Words which end in च् form the first singular in क् or ग्.

——	च्	——	ङ्.
——	छ्	——	ट्.
——	ज्	——	क्, ङ्, ट्, or ञ्.
——	त्	——	त् or ट्.
——	द्	——	त्.
——	ध्	——	त्.

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Words which end in न form the first singular in आ — अ.

——	इन	——	ई — इ or नी.
——	ब	——	प.
——	भ	——	प.
——	र	——	ः.
——	व	——	औ — व.
——	ष	——	क, ग, ट, — उ.
——	ष	——	ट, उ.
——	स	——	न, आः, — अः.
——	ह	——	क, ग, ट, उ — न.

Words with the 1st. singular in क or ग form the 3d. 4th. & 5th. dual & plural in ग.

—	—	ङ	—	—	ग or ङ
—	—	ट-उ	—	—	उ.
—	—	त	—	—	द.
—	—	प	—	—	ब.
—	—	न	is rejected, or becomes		द.

लुच्, *hiding.*

	Sing.	Dual.	Plur.
1.	लुक् and लुग्,	लुचौ,	लुचः.
2.	लुचम्,	लुचौ,	लुचः.
3.	लुचा,	लुग्भ्याम्,	लुग्भिः.
4.	लुचे,	लुग्भ्याम्,	लुग्भ्यः.
5.	लुचः,	लुग्भ्याम्,	लुग्भ्यः.
6.	लुचः,	लुचोः,	लुचाम्.
7.	लुचि,	लुचोः,	लुक्षु.

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क्रुञ्च, *a brown heron, or paddy bird.*

	Sing.	Dual.	Plur.
1.	क्रुङ्*	क्रुञ्चौ,	क्रुञ्चः
2.	क्रुञ्चम्,	क्रुञ्चौ,	क्रुञ्चः
3.	क्रुञ्चा,	क्रुञ्चाम्,	क्रुङ्भिः
4.	क्रुञ्चे,	क्रुञ्चाम्,	क्रुञ्भ्यः
5.	क्रुञ्चः,	क्रुञ्चाम्,	क्रुञ्भ्यः
6.	क्रुञ्चः,	क्रुञ्चोः,	क्रुञ्चाम्
7.	क्रुञ्चि,	क्रुञ्चोः,	क्रुङ्षु

* *page 59, Rule 2.*

अवयाज्, *a person who performs worship improperly.*

	Sing.	Dual.	Plur.
1.	अवयाः,*	अवयाजौ,	अवयाजः
2.	अवयाजम्,	अवयाजौ,	अवयाजः
3.	अवयाजा,	अवयोभ्याम्,	अवयोभिः

* *page 62, Rule 19.*

The other cases regular.

भज्ज, *a baker,* first singular भट्, or भड्, भज्जौ, भज्जः

परिव्राज्, *a traveller or* Sunyassi.

	Sing.	Dual.	Plur.
1.	परिव्राट्, परिव्राड्*	परिव्राजौ,	परिव्राजः
2.	परिव्राजम्,	परिव्राजौ,	परिव्राजः
3.	परिव्राजा,	परिव्राड्भ्याम्,	परिव्राड्भिः

* *page 59, Rule 2.*

Thus विश्वसृज्, *the Creator of the universe.*

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खञ्ज्, *a lame person.*

	Sing.	Dual.	Plur.
1.	खन्,*	खञ्जौ,	खञ्जः.
2.	खञ्जम्,	खञ्जौ,	खञ्जः.
3.	खञ्जा,	खन्भ्याम्,	खन्भिः.

युज्, *a devotee*, makes the first singular **युक्**. The rest regular.

मरुत्, *the wind; also the name of a Hindoo deity.*

	Sing.	Dual.	Plur.
1.	मरुत् and मरुद्,	मरुतौ,	मरुतः.
2.	मरुतम्,	मरुतौ,	मरुतः.
3.	मरुता,	मरुद्भ्याम्,	मरुद्भिः.

The rest regular.

भास्वत्,† *the sun.*

	Sing.	Dual.	Plural.
1.	भास्वान्,‡	भास्वन्तौ,	भास्वन्तः.
2.	भास्वन्तम्,	भास्वन्तौ,	भास्वतः.
3.	भास्वता,	भास्वद्भ्याम्,	भास्वद्भिः, &c.

गोत्रभिद्, Indra.

	Sing.	Dual.	Plur.
1.	गोत्रभित्, गोत्रभिद्,	गोत्रभिदौ,	गोत्रभिदः.
2.	गोत्रभिदम्,	गोत्रभिदौ,	गोत्रभिदः.
3.	गोत्रभिदा,	गोत्रभिद्भ्याम्,	गोत्रभिद्भिः, &c.

*See page 60, Rule 4. †See page 61, Rule 12. ‡Page 38. Rule 6.

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बुध्, *a learned man.*

	Sing.	Dual.	Plural.
1.	भुत्, and भुद्,*	बुधौ,	बुधः.
2.	बुधम्,	बुधौ,	बुधः.
3.	बुधा,	भुद्भ्याम्,	भुद्भिः.

The seventh plural भुत्सु.

पथिन्,† *a path, road.*

	Sing.	Dual.	Plur.
1.	पन्थाः,	पन्थानौ,	पन्थानः.
2.	पन्थानम्,	पन्थानौ,	पथः.
3.	पथा,	पथिभ्याम्,	पथिभिः.

Sixth plural पथिसु.‡ The rest regular.

Thus **मथिन्**, *a churning*, and **ऋभुक्षिन्**, *a female* Indru.

अर्व्वन्, *a horse.*

This noun requires that तुड् be affixed, except in the first singular. The ड् rejected.

	Sing.	Dual.	Plural.
1.	अर्व्वा,	अर्व्वन्तौ,	अर्व्वन्तः.
2.	अर्व्वन्तम्,	अर्व्वन्तौ,	अर्व्वतः.
3.	अर्व्वता,	अर्व्वद्भ्याम्,	अर्व्वद्भिः

Vocative, हेअर्व्वन्. The other cases regular.

मघवन्, Indru.

This noun affixes तुड्. Has two forms.

	Sing.	Dual.	Plur.
1.	मघवान and मघवाः,	मघवन्तौ and मघवानौ,	मघवन्तः & मघवानः.
2.	मघवन्तम्–मघवानम्,	मघवन्तौ – मघवानौ,	मघवतः – मघोनः.‖
3.	मघवता – मघोना,	मघवद्भ्याम् – मघवभ्याम्,	मघवद्भिः – मघवभिः.

Voc. हेमघवन्. The other cases regular, with two forms.

*See page 60, Rule 11. †Page 60, Rule 7. ‡Page 14, Rule 2. ‖Page 61, Rule 15; and page 17, Rule 7.

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श्वन्, *a dog.*

	Sing.	Dual.	Plur.
1.	श्वा,*	श्वानौ,	श्वानः.
2.	श्वानम्,	श्वानौ,	शुनः.§
3.	शुना,	श्वभ्याम्,	श्वभिः, &c.

राजन्, *a king.*

	Sing.	Dual.	Plural.
1.	राजा,	राजानौ,	राजानः.
2.	राजानम्,	राजानौ,	राज्ञः†
3.	राज्ञा.	राजभ्याम्,	राजभिः.

The seventh singular is राज्ञि and राजनि. The rest regular.

ब्रह्मण, Brumhu, and यज्वन्, *a priest*, are declined like राजन् except that the second plural is ब्रह्मणः and यज्वनः‡.

हस्तिन्, *an elephant.*

First singular हस्ती, dual हस्तिनौ, plural हस्तिनः.
Third dual हस्तिभ्याम्. Seventh plural हस्तिषु.

वृत्रहन्, Indru.

	Sing.	Dual.	Plur.
1.	वृत्रहा,	वृत्रहणौ,	वृत्रहणः.
2.	वृत्रहणम्,	वृत्रहणौ,	वृत्रघ्नः‖
3.	वृत्रघ्ना,	वृत्रहभ्याम्,	वृत्रहभिः.

Seventh plural वृत्रहसु.

*See page 38, Rule 4. and page, 61 Rule 14. §Page 61, Rule 15. †Page 43, Rule 11. ‡Page 43, Rule 11. ‖Page 43, Rule 11.

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सूचन, *the sun.*

	Sing.	Dual.	Plur.
1.	सूचा,	सूचणौ,	सूचणः
2.	सूचणम्,	सूचणौ,	सूचणः
3.	सूचणा,	सूचभ्याम्,	सूचभिः

The seventh singular is सूचणि and सूचौ; plur. सूचसु

Thus also अर्घ्यमन्, *the sun;* शार्ङ्गिन्, *the possessor of the horn bow,* and यशस्विन्, *a famous person.*

प्रियचतुर्, *a lover of four.*

	Sing.	Dual.	Plur.
1.	प्रियचत्वाः,*	प्रियचत्वारौ,	प्रियचत्वारः
2.	प्रियचत्वारम्,	प्रियचत्वारौ,	प्रियचतुरः
3.	प्रियचतुरा,	प्रियचतुर्भ्याम्,	प्रियचतुर्भिः

Vocative, हेप्रियचत्वः. The others regular.

पुरोडाश्, † *ghee or clarified butter.*

	Sing.	Dual.	Plur.
1.	पुरोडाः,	पुरोडाशौ,	पुरोडाशः
2.	पुरोडाशम्,	पुरोडाशौ,	पुरोडाशः
3.	पुरोडाशा,	पुरोडाभ्याम्,‡	पुरोडाभिः

Vocative, हेपुरोडाः and पुरोडः.

प्राश्, *a questioner.*

	Sing.	Dual.	Plur.
1.	प्राट and प्राड्	प्राशौ,	प्राशः
2.	प्राशम्,	प्राशौ,	प्राशः
4.	प्राशा,	प्राड्भ्याम्,	प्राड्भिः

The seventh plural, प्राट्सु and प्राट्त्सु.

*See page 62, Rule 21. †Page 62, Rule 19. ‡Page 41, Rule 25; page 32, Rule 26, and page 17, Rule 7.

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दोष्,* *an arm.*

	Sing.	Dual.	Plur.
1.	दोः,	दोषौ,	दोषः.
2.	दोषम्,	दोषौ,	दोषाः§ and दोषः.
3.	दोष्णा, and दोषा,	दोर्भ्याम् and दोषभ्याम्,	दोर्भिः and दोषभिः.

The seventh plural दोःषु and दोषसु.

वेधस्, *Bruhmu.*

	Sing.	Dual.	Plur.
1.	वेधाः,	वेधसौ,	वेधसः.
2.	वेधसम्,	वेधसौ,	वेधसः.
3.	वेधसा,	वेधोभ्याम्†	वेधोभिः.

The seventh plural, वेधःसु. Vocative, हेवेधः.

The three following words affix उ instead of सि in the first singular. The उ is rejected.

उशनस्, *Mercury.*

First singular उशना, dual उशनसौ, plural उशनसः.

Vocative, हेउशनः, उशनन् and उशन. The rest regular.

पुरंदरस्, *Indru.*

First singular पुरंदरा, dual पुरंदरसौ, plural पुरंदरसः.

Vocative, हेपुरंदरः. The rest regular.

अनेहस्, *time.*

First singular अनेहाः, dual अनेहसौ, plural, अनेहसः.

Vocative, हे अनेहः. The rest regular.

Thus उक्थशास्, *he who reads the* Ookthu *chapter of the* Vedu, making the first singular उक्थशाः, and the vocative हेउक्थशः.

*See page 42, Rule 9; and page 16, Rule 17. §Page 43, Rule 11. †Page 41, Rule 2; page 32, Rule 26, and page 17, Rule 7.

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पुमस्, *a male.*

This word affixes असुङ्. The ङ and ङ्, are rejected.

	Sing.	Dual.	Plur.
1.	पुमान्*,	पुमांसौ,	पुमांसः.
2.	पुमांसम्,	पुमांसौ,	पुंसः.†
3.	पुंसा,	पुंभ्याम्,	पुंभिः.
4.	पुंसे,	पुंभ्याम्,	पुंभ्यः.
5.	पुंसः,	पुंभ्याम्,	पुंभ्यः.
6.	पुंसः	पुंसोः,	पुंसाम्.
7.	पुंसि,	पुंसोः,	पुंसु.

Vocative singular हेपुमन्.

मधुलिह्, *a bee.*

	Sing.	Dual.	Plur.
1.	मधुलिट् and मधुलिड्,	मधुलिहौ.	मधुलिहः.
2.	मधुलिहम्,	मधुलिहौ.	मधुलिहः.
3.	मधुलिहा.	मधुलिड्भ्याम्,	मधुलिड्भिः &c.

दुह्, *a milker.*

	Sing.	Dual.	Plur.
1.	धुक् and धुग्.‡	दुहौ,	दुहः.
2.	दुहम्,	दुहौ,	दुहः.
3.	दुहा,	धुग्भ्याम्,	धुग्भिः.

The seventh plural धुक्षु.

भूवाह्, *the supporter of the Earth.*

	Sing.	Dual.	Plur.
1.	भूवाट् and भूवाड्,	भूवाहौ,	भूवाहः.
2.	भूवाहम्,	भूवाहौ,	भूहः.‖
3.	भूहा,	भूवाड्भ्याम्,	भूवाड्भिः.

The seventh plural भूवाट्सु.

*See page 61, Rule 12. † Page 25, Rule 5. ‡ Page 60, Rules 9, 11. ‖ Page 60, Rule 8.

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विश्ववाह्, *the carrier or supporter of the universe.*

	Sing.	Dual.	Plur.
1.	विश्ववाट् and विश्ववाड्	विश्ववाहौ,	विश्ववाहः.
2.	विश्ववाहम्,	विश्ववाहौ,	विश्वौहः.*
3.	विश्वौहा,	विश्ववाड्भ्याम्,	विश्ववाड्भिः.

श्वेतवाह्, † Indru.

	Sing.	Dual.	Plur,
1.	श्वेतवाः,	श्वेतवाहौ,	श्वेतवाहः.
2.	श्वेतवाहम्,	श्वेतवाहौ,	श्वेतौहः & श्वेतवाहः.‡
3.	श्वेतौहा & श्वेतवाहा,	श्वेतवोभ्याम्,	श्वेतवोभिः.
4.	श्वेतौहे & श्वेतवाहे,	श्वेतवोभ्याम्,	श्वेतवोभ्यः,
5.	श्वेतौहः & श्वेतवाहः,	श्वेतवोभ्याम्,	श्वेतवोभ्यः.
6.	श्वेतौहः & श्वेतवाहः,	श्वेतौहोः & श्वेतवाहोः,	श्वेतौहाम् & श्वेतवाहाम्
7.	श्वेतौहि & श्वेतवाहि,	श्वेतौहोः & श्वेतवाहोः,	श्वेतच्सु.

Vocative, हेश्वेतवः and श्वेतवा.

अनडुह्, ‖ *a bull.*

	Sing.	Dual.	Plur.
1.	अनड्वान्,	अनड्वाहौ,	अनड्वाहः.
2.	अनड्वाहम्,	अनड्वाहौ,	अनडुहः.
3.	अनडुहा,	अनडुद्भ्याम्,	अनडुद्भिः.

Vocative हेअनड्वन्.

तुरासाह्, Indru.

First singular तुराषाट् and तुराषाड्, § dual तुरासाहौ, plural तुरासाहः.

*See page 60, Rule 8. †Page 60, Rule 8. ‡Page 62, Rule 19. ‖Page 62, Rule 20, 21. §Page 39, Rule 13.

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Feminines.

25. The greatest number of words which end in consonants form their feminines in आ or ई. Those feminines which end in consonants are declined as masculines with very few exceptions.

26. उपानह्, *a shoe*, affixes धुक् if a consonant or Viram follow. The ह् is rejected.

27. दिव्, *heaven*, affixes औक् in the first singular; आक् in the second singular (two forms), and उक्, if उ, ऊ or a consonant follow. The affixes are followed by the regular terminations. The क्'s are rejectet.

वाच्, *Suruswuttee, or a word.*

	Sing.	Dual.	Plur.
1.	वाक्, वाग्,	वाचौ,	वाचः,
2.	वाचम्,	वाचौ,	वाचः,
3.	वाचा,	वाग्भ्याम्,	वाग्भिः, &c.

The seventh plural वाक्षु.

स्रज्, *a necklace.*

First singular स्रक्, स्रग्, dual स्रजौ, plural स्रजः, &c.

वृत्, *a stanza.*

	Sing.	Dual.	Plur.
1.	वृत्, वृद्,	वृतौ,	वृतः,
2.	वृतम्,	वृतौ,	वृतः,
3.	वृता,	वृद्भ्याम्,	वृद्भिः, &c.

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सम्पद्, *wealth goods.*

	Sing.	Dual.	Plur.
1.	सम्पत् and सम्पद्,	सम्पदौ,	सम्पदः.
2.	सम्पदम्,	सम्पदौ,	सम्पदः.
3.	सम्पदा,	सम्पद्भ्याम्,	सम्पद्भिः, &c.

अप्, *water*, is only declined in the plural. This word affixes **द्रु** when followed by **भ**. The **द्रु** is rejected.

First **आपः**, second **अपः**, third **अद्भिः**, fourth **अद्भ्यः**, fifth **अद्भ्यः**, sixth **अपाम्** seventh **अप्सु**.

दिव्, * *heaven.*

	Sing.	Dual.	Plur.
1.	द्यौः,	दिवौ,	दिवः.
2.	द्याम् and दिवम्,	दिवौ,	दिवः.
3.	दिवा,	द्युभ्याम्,	द्युभिः.

Seventh plural **द्युषु**.

ककुभ्, *a towards, a point of the compass.*

	Sing.	Dual.	Plur.
1.	ककुप् and ककुभ्,	ककुभौ,	ककुभः.
2.	ककुभम्,	ककुभौ,	ककुभः.
3.	ककुभा,	ककुब्भ्याम्,	ककुब्भिः.

Seventh plural **ककुप्सु**.

गिर्, *a word*; **पुर्**, *a town, habitation*; **द्वार्**, *a door*, form the first singular **गीः**, **पूः**, **द्वाः**. The other cases regular.

*See page 72, Rule 27.

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दिश्* *a towards, a point of the compass.*

	Sing.	Dual.	Plur.
1.	दिक् and दिग्,	दिशौ,	दिशः.
2.	दिशम्,	दिशौ,	दिशः.
3.	दिशा,	दिग्भ्याम्,	दिग्भिः.

The seventh plural दिक्षु.

Thus also दृश्, *an eye.*

आशीष्† *a blessing.*

1.	आशीः,	आशिषौ,	आशिषः.
2.	आशिषम्,	आशिषौ,	आशिषः.
3.	आशिषा,	आशीर्भ्याम्,	आशीर्भिः.

The seventh plural आशीःसु.

The adjective सजुष्, is thus declined.

तृष्, *thirst*, and रुष्, *anger*, makes the first singular तृट्, and रुट्. The rest regular. Thus also त्विष, *splendor.*

उष्णीष्‡ *a turban.*

	Sing.	Dual.	Plur.
1.	उष्णीक्,	उष्णीहौ,	उष्णीहः.
2.	उष्णीहम्,	उष्णीहौ,	उष्णीहः.
2.	उष्णीहा,	उष्णीभ्याम्,	उष्णीभिः.

The seventh plural उष्णीत्सु.

*See page 59, Rule 2. †Page 61, Rules 17. ‡Page 59, Rule 2.

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उपानह्, *a shoe.*

	Sing.	Dual.	Plur.
1.	उपानत् and उपानद्,*	उपानहौ,	उपानहः.
2.	उपानहम्,	उपानहौ,	उपानहः.
3.	उपानहा,	उपानद्भ्याम्,	उपानद्भिः, &c.

Neuters.

28. Reduplicated words formed by the affix घ्यण् affix नुण् in the first and second cases plural. There are two forms.

29. Neuters which end in a compound letter, the first member of which is र or ल and the last भ–स, affix नुण्, and have two forms. All others which end in consonants affix it constantly, except such as end in य–म.

30. Words formed by affixing घ्यण् after अ or आ, require नुण् in the first and second cases dual. There are two forms.

31. Words which end in य–म् do not affix नुण्.

32. Neuters which end in न lose it in the vocative. There are two forms.

33. The neuter is as the masculine, except in the two first cases.

असृज्, † *blood.*

	Sing.	Dual.	Plur.
1.	असृक्,	असृजौ	असृञ्जि.
2.	असृक्,	असृजौ	असृञ्जि & असृञ्जानि.
3.	असृजा & असा,‡	असृग्भ्याम् & असृद्भ्याम्,	असृग्भिः & असद्भिः.

The rest as the masculine, with two forms.

N. B. The change of letters, *page* 42 *Rule* 9, does not take place in the first and second cases dual, neuter, according to Panini and Vopa deva. Kramadeshwar admits it. It always takes place in the second plural.

*See page 72, Rule 26. †Page 42, Rule 9. ‡Page 43, Rule 11.

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यकृत्* *the disease* Plecha, *or an enlargement of the Spleen.*

	Sing.	Dual.	Plur.
1.	यकृत्,	यकृती,	यकृन्ति.
2.	यकृत्,	यकृती,	यकृन्ति & यकानि.
3.	यकृता & यक्ना†	यकृद्भ्याम् & यक्नभ्याम्	यकृद्भिः & यक्नभिः, &c.

Thus also शकृत्, *ordure*, with two forms.

हृद्,‡ *the heart.*

	Sing.	Dual.	Plur.
1.	हृत् and हृद्,	हृदी,	हृन्दि.
2.	हृत् and हृद्,	हृदी,	हृन्दि.
3.	हृदा,	हृद्भ्याम्,	हृद्भिः, &c.

अहन्, *a day.*

First singular अहः, dual अह्नी and अहनी, plural अहानिः.

The second case is like the first. The third dual अहोभ्याम्; the seventh singular अह्नि and अहनि; the seventh plural अहःसु.

दामन्, *a rope.*

	Sing.	Dual.	Plur.
1.	दाम्,	दाम्नी‖ and दामनी,	दामानि.
2.	दाम्,	दाम्नी and दामनी,	दामानि.
3.	दाम्ना,	दामभ्याम्,	दामभिः, &c.

ब्रह्मन्, *the* Vedu.

First singular ब्रह्म, dual ब्रह्मणी, plural ब्रह्माणि.

The second case as the first; the rest as the masculine.

Vocative हेब्रह्म, and हेब्रह्मन्.

*See page 42, Rule 9. †Page 43, Rule 11 ‡Page 42, Rule 9. ‖Page 43. Rule 11.

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पयस्, *milk, water.*

	Sing.	Dual.	Plur.
1.	पयः,	पयसी,	पयांसि.
2.	पयः,	पयसी,	पयांसि.
3.	पयसा,	पयोभ्यम्,	पयोभिः, &c.

Thus also धनुस्, *a bow*, and हविस्, *ghee.*

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CHAPTER II.

OF ADJECTIVES.

SECT. I.

1. Adjectives are declined like substantives. Almost every adjeetive may be masculine, feminine, and neuter.

2. Tbe four first series of the following words are called सर्व्वादि, and in the *Moogduboodh* ध्रि. There are some peculiarities in their declension which will be noticed below.

First. सर्व्व, *all*; विश्व, *all, whole*; उभ, *both*; उभय, *both*; भवत्, *thou*; त्वत्, *different from*; त्व, *different*; एक, *one*; सम, *all, like*; सिम, *unto, from*; नेम, *another, all, from, to.*

Second. अन्य, *another*; अन्यतर, *rather, more different*; इतर, *different*; उतर, viz. Comparatives ending thus; उतम, viz. Superlatives ending thus.

Third. त्यद्, *that*; तद्, *that*; यद्, *what*; एतद्, *this*; इदम्, *this*; अदस्, *this*; किं, *what?* द्वि, *two*; अस्मद्, *I*; युष्मद्, *thou.*

Fourth. पूर्व्व, *eastward, before*; पर, *behind, another, after*; अवर, *after, behind*; दक्षिण, *southward, on the right side*; उत्तर, *northward, after*; अपर, *behind, another, after*; अधर, *after, under*; अन्तर, *without, within*; स्व, *own.*

Fifth. अल्प, *few*; प्रथम, *first*; चरम, *last*; ordinals in तय or अय; अर्द्ध, *half*; कतिपय, *how many?* नेम, *another, all, from, to.*

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REMARK. I. The word भवत् and the third series are the pronouns. These are accounted a sort of adjectives by the Hindoos.

II. When any of these are substantives (a) they do not belong to the class त्रि.

III. Whenever any of the above words is the inferior member of a compound word, it is not त्रि (b). When any of them is united to another word to form a compound of the first class (c), it is not त्रि except in the first plural, which has both forms. When any of them form the third class of compounds by rejecting the terminations of the third case in rhe first member (d), or when any of them is constructed with a word in the third case, if uncompounded (e), they are not त्रि.

IV. The last seventeen of these words, beginning with पूर्व्व, and including the fifth series, are त्रि in the first case plural. They have both forms.

V. Adjectives which are formed by affixing तीय are त्रि in the fourth, fifth, sixth and seventh cases singular. They have both forms.

VI, सम(1), when it does not mean *like*; पूर्व्वादि (2), viz. the fourth series, when they mean place, time, or -wards; अन्तर(3), when it means *without* any thing except a house, or town; or when it means wearing apparel; and स्व(4) when it means any thing, except cognate relations, or wealth, are त्रि.

The following examples are generally used to illustrate these distinctions:

नमःसमस्मात्(1)पूर्व्वस्मा(2)अन्तरस्मा(3)अमेधसाम्।
सुमेधसामन्तरस्मै(3)सतां(4)स्वस्मै स्वयम्भुवे।

Salutation to Swuyumbhu, *the existent* (2) *before* (1) *all; who is without* (3) (far from) *the foolish;* (3) *the clothing of the men of quick understanding;* (4) *the own* (friend) *of the good.*

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समाधेश्चपरायैषाम्मुक्तयेऽर्थान्तरायच ।
यदुस्वायनमःस्वायमल्लैर्जुष्टायशार्ङ्गिणे ।

For liberty and other advantages, salutation to him who is the equal of these, the chief of those, the descendant and wealth of Yudoo, *who is served by the wrestlers, to* Sharngin,.

अतिसर्व्वायसर्व्वायसाधन्यानाम्सखिद्विषे ।
कालावरायकालेनपूर्व्वायजगतेनमः ।

Salutation to the conqueror of all; to Surbbu; *to him who is, of the just and of others,* (respectively) *the companion and enemy; to him who is by means of time, the posterior* (and) *the prior.*

Rules for the declension of the words called, स्त्रि.

3. Those of the above words which end in अ form their feminines in आ. Neuters of the second series end in त्. All these words differ from the common form of the first declension thus.

	Masculine and Neuter.			Feminine.
First plural,	जस्	becomes	इ	
Fourth singular,	ङे	—	स्मै	स्यै
Fifth singular,	ङसि	—	स्मात् 5th. and 6th. singular	स्या
Seventh singular,	ङि	—	स्मिन्	स्याम्

The sixth plural prefixes सुम् to its inflection आम्. The उम् is rejected.

4. Words of this class often affix अक् before the terminations of the cases, without producing any alteration in the meaning.

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सर्व्व, सर्व्वा, सर्व्व, *all.*

Masculine.

	Sing.	Dual.	Plur.
1.	सर्व्वः,	सर्व्वौ,	सर्व्वे.
2.	सर्व्वम्,	सर्व्वौ,	सर्व्वान्.
3.	सर्व्वेण,	सर्व्वाभ्याम्,	सर्व्वैः.
4.	सर्व्वस्मै,	सर्व्वाभ्याम्,	सर्व्वेभ्यः.
5.	सर्व्वस्मात्,	सर्व्वाभ्याम्,	सर्व्वेभ्यः.
6.	सर्व्वस्य,	सर्व्वयोः,	सर्व्वेषाम्.
7.	सर्व्वस्मिन्,	सर्व्वयोः,	सर्व्वेषु.

Feminine.

	Sing.	Dual.	Plur.
1.	सर्व्वा,	सर्व्वे,	सर्व्वाः.
2.	सर्व्वाम्	सर्व्वे,	सर्व्वाः.
3.	सर्व्वया,	सर्व्वाभ्याम्,	सर्व्वाभिः.
4.	सर्व्वस्यै,	सर्व्वाभ्याम्,	सर्व्वाभ्यः.
5.	सर्व्वस्याः,	सर्व्वाभ्याम्,	सर्व्वाभ्यः.
6.	सर्व्वस्याः,	सर्व्वयोः,	सर्व्वासाम्.
7.	सर्व्वस्याम्,	सर्व्वयोः,	सर्व्वासु.

Vocative हे सर्व्वे.

Neuter.

	Sing.	Dual.	Plur.
1.	सर्व्वम्,	सर्व्वे,	सर्व्वाणि.
2.	सर्व्वम्,	सर्व्वे,	सर्व्वाणि.
3.	सर्व्वेण,	सर्व्वाभ्याम्,	सर्व्वैः.

The rest as the masculine.

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उभ, *both*, is declined in the dual only.

नेम, *another*, has नेमे and नेमाः in the first case plural masculine.

अन्यतर makes अन्यतरत् in the first and second cases singular neuter. *See page* 80, *Rule* 3. All the third series thus, except एकतर which forms एकतरम्.

Words of the fourth series have two forms in the fifth and seventh cases singular masculine, as पूर्व्वस्मात and पूर्व्वात; पूर्व्वस्मिन् and पूर्व्वे, the first being that of the श्री class, the other the regular form.

अल्प, *few*, forms अल्पे and अल्पाः in the first case plural.

द्वितीय, द्वितीया, *second.*

	Masculine.	*Feminine.*
	Sing.	Sing.
4.	द्वितीयस्मै and द्वितीयाय.	द्वितीयस्यै and द्वितीयायै.
5.	द्वितीयस्मात् and द्वितीयात्.	द्वितीयस्याः and द्वितीयायाः.
6.	द्वितीयस्य.	द्वितीयस्याः and द्वितीयायाः.
7.	द्वितीयस्मिन् and द्वितीये.	द्वितीयस्याम् and द्वितीयायाम्.

The other cases regular.

अन्तर *within, without*, makes the fourth singular feminine अन्तरायै, when it is not of the श्री class.

जरा, *old*, becomes जरस् before a vowel, but has two or three forms.

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निर्जरा, *undecayable.*

Masculine.

	Sing.	Dual.	Plur.
1.	निर्जरः,	निर्जरौ and निर्जरा,	निर्जराः and निर्जराः.
2.	निर्जरम् & निर्जरम्,	निर्जरौ and निर्जरा,	निर्जरान् and निर्जरान्.
3.	निर्जरा, निर्जरसिन्* and निर्जरेण,	निर्जराभ्याम्,	निर्जरैः and निर्जरैः.
4.	निर्जरसे and निर्जराय,	निर्जराभ्याम्,	निर्जरेभ्यः.
5.	निर्जरात्, निर्जरात्* and निजरसः,	निर्जराभ्याम्,	निर्जरेभ्यः.
6.	निर्जरः and निर्जरस्य,	निर्जरयोः and निर्जरयोः,	निर्जराणाम् & निर्जराणाम्.
7.	निर्जरसि and निर्जरे,	निर्जरयोः and निर्जरयोः,	निर्जरेषु.

जरा, *decrepit, worn out.*

Feminine.

	Sing.	Dual.	Plur.
1.	जरा,	जरसौ and जरे,	जरसः and जराः.
2.	जरसम् and जराम्,	जरसौ and जरे,	जरसः and जराः.
3.	जरसा and जरया,	जराभ्याम्,	जराभिः
4.	जरसे and जरायै,	जराभ्याम्,	जराभ्यः.
5.	जरसः and जरायाः,	जराभ्याम्,	जराभ्यः.
6.	जरसः and जरायाः,	जरसोः and जरयोः,	जरसाम् and जराणाम्.
7.	जरसि and जरायाम्,	जरसोः and जरयोः,	जरासु.

अजर, *undecayable.*

Neuter.

	Sing.	Dual.	Plur.
1.	अजरसम् and अजरम्,	अजरसी and अजरे,	अजरांसि अजराणि.

The second case as the first. The rest as the masculine.

* According to some grammarians.

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5. Adjectives in इ or उ follow the forms of the second declension of substantives.

6. Words formed by the affix उति, and numerals which end in ष or न, lose the inflection of the first and second cases plural. These words, indeclinable particles, and the pronouns अस्मद् and युष्मद्, are the same in all genders.

कति, *how many?* यति, *as many as;* तति, *so many as;* are only declined in the plural. The first and second cases are कति, यति, तति. The rest regular.

द्वि, *two,* is only declined in the dual.

	Masculine.	*Feminine.*	*Neuter.*
1.	द्वौ.	द्वे.	द्वे
2.	द्वौ.	द्वे.	द्वे.
3.	द्वाभ्याम्.	द्वाभ्याम्.	द्वाभ्याम्.
4.	द्वाभ्याम्.	द्वाभ्याम्.	द्वाभ्याम्.
5.	द्वाभ्याम्.	द्वाभ्याम्.	द्वाभ्याम्.
6.	द्वयोः.	द्वयोः.	द्वयोः.
7.	द्वयोः.	द्वयोः.	द्वयोः.

7. The feminines तिस्र, *three,* and चतुस्र, *four,* are of the fourth declension. All numerals from three upwards are only in the plural number. त्रि in the masculine affixes अयस् in the sixth plural. The स् is rejected.

त्रि, तिस्र,* *three.*

	Masculine.	*Feminine.*	*Neuter.*
1.	त्रयः.	तिस्रः.	त्रीणि.
2.	त्रीन्.	तिस्रः.	त्रीणि.

* *See page* 40, *Rules* 17 *and* 20.

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	Masculine.	*Feminine.*	*Neuter.*
3.	त्रिभिः	तिसृभिः	त्रिभिः
4.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
5.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
6.	त्रयाणाम्	तिसृणाम्	त्रयाणाम्
7.	त्रिषु	तिसृषु	त्रिषु

8. Many neuter adjectives which end in इ—क have two forms in all the cases when the inflection begins with a vowel, making all the cases except the two first like the masculine. The other is the regular form. Thus आनदि, *without beginning*, forms अनद्ये or अनदिने, fourth singular.

The neuters सुधि, *of good understanding*, and प्रधि, *intelligent*, form सुधिया and सुधिना; प्रध्या and प्रधिना, in the third singular.

9. Adjectives which end in ई or ऊ follow the rules of the third declension of nouns.

10. When ई, following ष, त, or any letter produced instead of त, is changed to य, by *page* 54, *Rule* 4, the उ of उस्, and उस् becomes उ. There are two forms.

सुधी, *of good understanding.*

Masculine.

	Sing.	Dual.	Plur.
1.	सुधीः	सुधियौ	सुधियः
2.	सुधियम्	सुधियौ	सुधियः

The feminine is like the masculine. The other cases regular.

प्रधी, *intelligent*, makes the first and second dual masculine प्रध्यौ, and the first plural प्रध्यः. The rest regular.

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सुती, *desirous of children*, makes सुत्युः and सुत्यः. सुखी, *desirous of pleasure*, makes सुख्युः and सुख्यः; and लुनी, *disposed to cut*, makes लुन्युः and लुन्यः in the fifth and sixth cases singular, masculine.

सुभ्रू, *having a beautiful brow*, makes the first case singular feminine सुभ्रूः, and the vocative हेसुभ्रु.

सुभू, *beautiful (as applied to existence.)*

Masculine, first singular सुभूः, dual सुभुवौ, plural सुभुवः, &c.

सुलू, *well cut.*

Masculine, first singular सुलुः, dual सुलुवौ, plural सुलुवः.

Thus also खलपू, *diligent.*

Adjectives with a final consonant follow the forms of substantives of the sixth declension.

सुवल्, *going well.*

Masculine and Feminine.

	Sing.	Dual.	Plural.
1.	सुवल्	सुवलौ	सुवलः
2.	सुवलम्	सुवलौ	सुवलः
3.	सुवला	सुवल्भ्याम्	सुवल्भिः, &c

Neuter.

	Sing.	Dual.	Plur.
1.	सुवल्	सुवली	सुवलि and सुवल्लि

The second case like the first. The rest as the masculine.

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11. तिर्य्यञ्च, *going crookedly,* and उदञ्च, *going northward,* become तिरश्चः and उदीचः, when followed by any termination which begins with a vowel, except in the first case and the singular and dual of the second; also अदस् *that,* compounded with अञ्च, forms अमुद्यञ्च, अमुमुयञ्च, अदमुयञ्च and अदद्यञ्च, which become अमुदीच, अमुमुईच, अदमुईच, and अददीच्, in the same circumstances.

N. B. Vopu Devu lays it down as a rule, that when any word is formed by affixing क्विप् to the dhatoo अञ्च, the न is to be dropped; by which rule the above words will be तिर्य्यच्, उदच्, अमुद्यच्, अमुमुयच्, अदमुयच् and अदद्यच्, and will affix नुण् in the द्वि cases. Other grammarians admit the न as above in the crude word.

12. Words thus formed from अञ्च admit of two meanings, one expressing the idea of *motion,* the other that of *worship* or *honour.* When used in the last sense, the न is never dropped, and the vowel does not become long. The अ is only lost when the word is used to mean motion. *See page* 39, *Rule* 8. These words are declined as follows:

प्राच्,* *going easterly.*

Masculine.

	Sing.	Dual.	Plur.
1.	प्राङ्,	प्राञ्चौ,	प्राञ्चः.
2.	प्राञ्चम्,	प्राञ्चौ,	प्राचः.†
3.	प्राचा,	प्राग्भ्याम्,	प्राग्भिः.

The rest regular.

The feminine is प्राची, declined as गौरी. *See page* 54.

Neuter.

First singular प्राक्, dual प्राची, plural प्राञ्चि.

The second case like the first. The rest as the masculine.

* *See page* 59, *Rule* 8. † *Page* 39, *Rule* 8.

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प्रत्यञ्* *going westward.*

Masculine.

	Sing.	Dual.	Plur.
1.	प्रत्यङ्	प्रत्यञ्चौ	प्रत्यञ्चः
2.	प्रत्यञ्चम्	प्रत्यञ्चौ	प्रतीचः†
3.	प्रतीचा	प्रत्यग्भ्याम्	प्रत्यग्भिः &c.

The feminine प्रतीची is declined like गौरी.

तिर्यञ्‡ *going crookedly.*

Masculine.

	Sing.	Dual.	Plur.
1.	तिर्यङ्	तिर्यञ्चौ	तिर्यञ्चः
2.	तिर्यञ्चम्	तिरश्चौ	तिरश्चः‖
3.	तिरश्चा	तिर्यग्भ्याम्	तिर्यग्भिः &c.

The feminine is तिरश्ची and declined like गौरी.

Neuter.

First singular तिर्यक् dual तिरश्ची plural तिर्यञ्चि

The second case like the first; the rest as the masculine.

In like manner are declined अनुप्रत्यञ्च, अनुतिर्यञ्च, अदस्तिर्यञ्च, उदञ्च, *going to that,* and उदञ्च, making the second plural अनुप्रतीचः, अनुतिरश्चः, अदस्तिरश्चः, अदञ्चीचः and उदीचः, and 3d dual अनुप्रत्यग्भ्याम्, अनुतिर्यग्भ्याम्, अदस्तिर्यग्भ्याम्, अदग्भ्याम्, and उदग्भ्यम्.

The feminines are अनुप्रतीची, अनुतिरश्ची अदस्तिरश्ची, उदञ्चीची and उदीची which are declined like गौरी.

* *See page 59, Rule 2.* † *Page 39. Rule 8.* ‡ *Page 59, Rule 2.* ‖ *Page 87, Rule 11.*

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Neuter.

	Sing.	Dual.	Plural.
1.	अमुमुयक्	अमुमुयची	अमुमुयञ्चि

The second case is like the first. The rest like the masculine.

Thus also अदमुयच्, अमुञ्च and अदञ्च.

Neuter.

	Sing.	Dual.	Plur.
1.	उदक्,	उदीची	उदञ्चि

अञ्च added to गो makes गवाच्, गोच् and गोञ्च्, which are declined in the same manner.

गवाच्, *driving cows.*

Masculine.

	Sing.	Dual.	Plur.
1.	गवाङ्	गवाञ्चौ	गवाञ्चः
2.	गवाञ्चम्	गवाञ्चौ	गोचः
3.	गोचा	गवाभ्याम्	गवाभिः, &c.

The feminine is गोची, which is declined like गौरी.

Neuter.

First singular गवाक्, dual गोची, plural गवाञ्चि.

The second case like the first. The others like the masculine.

प्रत्यञ्च, *mutually honouring.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	प्रत्यङ्	प्रत्यञ्चौ	प्रत्यञ्चः
2.	प्रत्यञ्चम्	प्रत्यञ्चौ	प्रत्यञ्चः

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	Sing.	Dual.	Plur.
3.	प्रत्यञ्चा,	प्रत्यग्भ्याम्,	प्रत्यग्भिः,
4.	प्रत्यञ्चे,	प्रत्यग्भ्याम्,	प्रत्यग्भ्यः,
5.	प्रत्यञ्चः,	प्रत्यग्भ्याम्,	प्रत्यग्भ्यः,
6.	प्रत्यञ्चः,	प्रत्यञ्चोः,	प्रत्यञ्चाम्,
7.	प्रत्यञ्चि,	प्रत्यञ्चोः,	प्रत्यक्षु

The feminine प्रत्यञ्ची; declined like गौरी.

Neuter.

	Sing.	Dual.	Plur.
1.	प्रत्यङ्,	प्रत्यञ्ची,	प्रत्यञ्चि
2.	प्रत्यङ्,	प्रत्यञ्ची,	प्रत्यञ्चि

The other cases like the masculine.

In this manner are declined all the words which are formed by the dhatoo अञ्च, when they mean *honour* or *worship*.

सुदृच्, *well cut.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	सुदृट् and सुदृङ्,	सुदृचौ,	सुदृचः,
2.	सुदृचम्,	सुदृचौ,	सुदृचः,
3.	सुदृचा,	सुदृग्भ्याम्,	सुदृग्भिः, &c.

Neuter.

First singular सुदृट् and सुदृङ्, dual सुदृची, plural सुदृंचि.

The second case as the first. The rest as the masculine.

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ऊर्ज्, *strong.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	ऊर्क्,	ऊर्ज्जौ,	ऊर्ज्जः.
2.	ऊर्ज्जम्,	ऊर्ज्जौ,	ऊर्ज्जः.
3.	ऊर्ज्जा,	ऊर्ग्भ्याम्,	ऊर्ग्भिः.

Neuter.

First singular ऊर्क्, dual ऊर्ज्जी, plural ऊनजि and ऊर्ज्जि.

The second case like the first. The rest as the masculine.

13. राज्, *looking well;* विभ्राज्, *resplendent;* विश्वराज्, *world enlightening;* देवेज्, *worshipping the deities;* and परिमृज्, *cleanly;* make the first case singular to end in ट् or ड्. विश्वराज् also requires the vowel which joins the two members of the word to be made long when followed by a termination which begins with a consonant, and when the ज् becomes ट् or ड्: as विश्वाराट् and विश्वाराड्, first singular. All the other cases are regular.

सुयुज्, *well coupled.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	सुयुक्,	सुयुजौ,	सुयुजः.
2.	सुयुजम्,	सुयुजौ,	सुयुजः.
3.	सुयुजा,	सुयुग्भ्याम्,	सुयुग्भिः, &c.

Neuter.

First singular सुयुक्, dual सुयुजी, plural सुयुञ्जि, &c.

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14. Adjectives formed by affixing वतु or मतु, and the word महत् form the masculines in वान्, मान् and महान्, the feminines in वती, मती and महती, and the neuters in वत्, मत् and महत्. *See also page* 61, *Rule* 12.

15. Adjectives ending in ह्रत्, the word महत् excepted, make the masculine and neuter in ह्रत्, and the feminine in ह्रती. Those which end in वत्, formed by the affix घ्रत्, make the masculine in वन्, the feminine in वन्ती, and the neuter in वत्.

16. When words are formed by affixing घ्रत् to dhatoos which have received the verbal affixes घ्रप् or श्यन् they always require गुन् if followed by ई or ईष्. If the affix follow ऊ or आ there are two forms.

अर्थवान्, अर्थवती, अर्थवत्, *rich.*

Masculine.

	Sing.	Dual.	Plur.
1.	अर्थवान्	अर्थवन्तौ	अर्थवन्तः
2.	अर्थवन्तम्	अर्थवन्तौ	अर्थवतः
3.	अर्थवता	अर्थवद्भ्याम्	अर्थवद्भिः &c.

The feminine like the third declension of substantives.

Neuter.

First singular अर्थवत्, dual अर्थवती, plural अर्थवन्ति.

The second case as the first. The rest as the masculine.

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In like manner are declined श्रीमान्, श्रीमती, श्रीमत्, *prosperous;* यशस्वान्, यशस्वती, यशस्वत्, *famous;* भगवान्, भगवती, भगवत्, *possessing all majesty, power, fame, wealth, and wisdom, and destitute of all passions.* And अघवान्, अघवती, अघवत्, *sinful.* But भगवत् and अघवत्, have two forms in the vocative masculine and neuter. Thus:

हेभगो and हेभगवन्; हेअघो and हेअघवन्.

महान्, महती, महत्,* *great.*

Masculine.

	Sing.	Dual.	Plur.
1.	महान्,	महान्तौ,	महान्तः,
2.	महान्तम्,	महान्तौ,	महतः,
3.	महता,	महद्भ्याम्,	महद्भिः, &c.

The feminine is like substantives of the third declension.

Neuter.

First singular महत्, dual महती, plural महान्ति.

The second case as the first. The other cases as the masculine.

ददत्, ददती, ददत्,† *generous.*

Masculine.

	Sing.	Dual.	Plur.
1.	ददत्,	ददतौ,	ददतः,
2.	ददतम्,	ददतौ,	ददतः,
3.	ददता,	ददद्भ्याम्,	ददद्भिः, &c.

The feminine like substantives of the third declension.

*See Page 38, Rule 4. †Page 61, Rule 18.

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Neuter.

First singular दद्त्, dual दद्ती, plural दद्न्ति and दद्ति.*

The second case is like the first. The rest as the masculine.

In like manner are declined यक्षत्, *voracious*, and जाग्रत्, *wakeful*.

तुदत्, तुदती or तुदन्ती,† तुदत्, *pained.*

Masculine.

	Sing.	Dual.	Plur.
1.	तुदन्,	तुदन्तौ,	तुदन्तः.
2.	तुदन्तम्,	तुदन्तौ,	तुदतः
3.	तुदता,	तुदद्भ्याम्,	तुदद्भिः.

The other cases are regular. The feminines are declined like the third declension of substantives.

Neuter.

First singular तुदत्, dual तुदती and तुदन्ती, plural तुदन्ति.

The second case is like the first. The others as the masculine.

Thus also are declined भात्, भाती and भान्ती, भात्, *resplendent.*

भवत, भवन्ती,‡ भवत्, *existing.*

Masculine.

	Sing.	Dual.	Plur.
1.	भवन्,‖	भवन्तौ,	भवन्तः.
2.	भवन्तम्,	भवन्तौ,	भवतः.
3.	भवता,	भवद्भ्याम्,	भवद्भिः, &c.

Vocative masculine and neuter हेभो and हेभवत्.

The feminine is declined like substantives of the third declension.

* *See page* 75, *Rule* 28. † *Page* 92, *Rule* 16. ‡ *Page* 92, *Rule* 16. ‖ *Page* 61, *Rule* 12; *and page* 60, *Rule* 4.

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Neuter.

First singular भवत्, dual भवन्ती, plural भवन्ति.

The second case is like the first. The rest as the masculine.

यजत्, यजन्ती,* यजत्, *cooking.*

Masculine.

	Sing.	Dual.	Plur.
1.	यजन्,	यजन्तौ,	यजन्तः.
2.	यजन्तम्,	यजन्तौ,	यजतः.
3.	यजता,	यजद्भ्याम्,	यजद्भिः, &c.

The feminine like substantives of the third declension.

Neuter.

First singular यजत्, dual यजन्ती,* plural यजन्ति.

The second case is like the first. The others as the masculine.

Thus also दीयत्, दीयन्ती, दीयत्, *playful.*

सुपात्, सुपदी, सुपात्, *beautifully footed.*

Masculine.

	Sing.	Dual.	Plur.
1.	सुपात् and सुपाद्,	सुपादौ,	सुपादः.
2.	सुपादम्,	सुपादौ,	सुपदः.
3.	सुपदा,	सुपद्भ्याम्,	सुपद्भिः, &c.

The feminine follows the form of the third declension.

* *See page 92, Rule 16.*

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Neuter.

First singular सुपात् and सुपाद्, dual सुपद्, plural सुपन्दि.

अनर्व्वन्, अनर्व्वा and अनर्व्वन्, अनर्व्वन्, *horseless.*

Masculine.

Sing.	Dual.	Plur.
1. अनर्व्वा,	अनर्व्वानौ,	अनर्व्वानः.
2. अनर्व्वानम्,	अनर्व्वानौ,	अनर्व्वनः.
3. अनर्व्वना,	अनर्व्वभ्याम्,	अनर्व्वभिः, &c.

Feminine.

Sing.	Dual.	Plur.
1. अनर्व्वा,	अनर्व्वे and अनर्व्वानौ,	अनर्व्वाः and अनर्व्वाणः.
2. अनर्व्वाम् and अनर्व्वानम्,	अनर्व्वे and अनर्व्वानौ,	अनर्व्वाः and अनर्व्वाणः.
3. अनर्व्वया & अनर्व्वना,	अनर्व्वाभ्याम् & अनर्व्वभ्याम्,	अनर्व्वाभिः & अनर्व्वभिः.

The other cases in like manner, with two forms.

Neuter.

First singular अनर्व्व, dual अनर्व्वणी, plural अनर्व्वाणिः.

The second case as the first. The rest as the masculine.

पञ्चन्, *five*, is the same in the three genders.

Plural.	Plural.
1. पञ्च.	5. पञ्चभ्यः.
2. पञ्च.	6. पञ्चानाम्.
3. पञ्चभिः.	7. पञ्चसु.
4. पञ्चभ्यः.	

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अष्टन्, *eight*, affixes औ in the two first cases and भ्याम् in the others. There are two forms. उ and उ् are rejected.

Masculine, Feminine, and Neuter.

Plural.		Plural.	
1.	अष्टौ and अष्ट.	5.	अष्टाभ्यः and अष्टभ्यः.
2.	अष्टौ and अष्ट.	6.	अष्टानाम्.*
3.	अष्टाभिः and अष्टभिः.	7.	अष्टासु and अष्टसु.
4.	अष्टाभ्यः and अष्टभ्यः.		

सप्, *well watered*, makes the first case neuter सप्, सपी, सम्पि. The second case as the first. The third singular सपा, dual सद्भ्याम्. The other genders and cases regular.

प्रशान्, *very meek, or quiet.*

Masculine and Feminine.

	Sing.	Dual.	Plural.
1.	प्रशान्,‡	प्रशान्तौ,	प्रशान्तः.
2.	प्रशान्तम्,	प्रशान्तौ,	प्रशान्तः.
3.	प्रशान्ता,	प्रशान्भ्याम्,	प्रशान्भिः, &c.

Neuter.

	Sing.	Dual.	Plur.
1.	प्रशान्,	प्रशान्ती	प्रशान्ति, &c.

चतुर्, चतस्, चतुर्, *four.*

	Masculine. Plural.	*Feminine.* Plural.	*Neuter.* Plural.
1.	चत्वारः.†	चतस्रः.	चत्वारि.
2.	चतुरः.	चतस्रः.	चत्वारि.
3.	चतुर्भिः.	चतसृभिः.	चतुर्भिः.
4.	चतुर्भ्यः.	चतसृभ्यः.	चतुर्भ्यः.

* *See page 38, Rule 7.* ‡ *Page 60, Rule 6.* † *Page 62, Rule 21.*

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	Plural.	Plural.	Plural.
5.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
6.	चतुर्णाम्	चतसृणाम्	चतुर्णाम्
7.	चतुर्षु	चतसृषु	चतुर्षु

स्पृश्, *touching*, दृक्ष्, *shameless*, and ऋष्, *advising*, make the first singular, and all the cases the terminations of which begin with a consonant, in क and ग. *See page* 59, *Rule* 2. नष् has four forms in the first singular masculine and feminine, viz. नक्, नग्, नट् and नड्. The third dual is नभ्याम् and नड्भ्याम्. The seventh plural नत्सु, नट्सु and नटत्सु. The neuter is regular.

विष्, *entering in.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	विट् and विड्,	विशौ,	विशः.
2.	विशम्	विशौ,	विशः.
3.	विशा,	विड्भ्याम्,	विड्भिः. &c

षष्, *six.*

Masculine, Feminine, and Neuter.

	Plural.		Plural.
1.	षट् and षड्.	5.	षड्भ्यः.
2.	षट् and षड्.	6.	षण्णाम्.
3.	षड्भिः.	7.	षट्सु and षट्त्सु.
4.	षड्भ्यः.		

पिपक्ष्, *desirous to cook.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	पिपक् and पिपग्,*	पिपक्षौ,	पिपक्षः.
2.	पिपक्षम्,	पिपक्षौ,	पिपक्षः.
3.	पिपक्षा,	पिपग्भ्याम्,	पिपग्भिः. &c.

The seventh plural पिपत्सु. The rest regular.

* *See page* 60, *Rule* 4.

Neuter.

First singular पिपक् and पिपग्, dual पिपक्षी, plural पिपक्षि, &c.

Thus also are declined दिधिक्ष्, *desirous to doubt*, and गोरक्ष्, *tending cows*.

N. B. Some grammarians say that गोरक्ष् also forms the nominative singular गोरट् and गोरड्, and the third dual गोरड्भ्याम्, &c.

विवक्ष्, *desirous of entering in*, makes the first singular विविट् and विविड्, and the third dual विविड्भ्याम्.

सुवस्, *sitting well.*

Masculine and Feminine.

First singular सुवः, dual सुवसौ, plural सुवसः, &c.

Neuter.

First singular सुवः, dual सुवसी, plural सुवंसि, &c.

सुहिन्स्, *injuring cleverly.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1.	सुहिन्,	सुहिंसौ,	सुहिंसः.
2.	सुहिंसम्,	सुहिंसौ,	सुहिंसः.
3.	सुहिंसा,	सुहिन्भ्याम्,	सुहिन्भिः, &c.

The neuter is regular.

जगन्वस्, जग्मुसी,* जगन्वस्, *having gone.*

Masculine.

	Sing.	Dual.	Plur.
1.	जगन्वान्,†	जगन्वांसौ,	जगन्वांसः.
2.	जगन्वांसम्,	जगन्वांसौ,	जग्मुषः.
3.	जग्मुषा,	जगन्वद्भ्याम्,	जगन्वद्भि, &c.

The feminine as substantives of the third declension.

* *See page* 61, *Rule* 13. † *See page*, 61 *Rule* 12.

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Neuter.

First singular जगन्वत्, dual जग्मुषी, plural जगन्वांसि, &c.

येचिवस्, येचुषी, येचिवस्, *having cooked.*

Masculine.

	Sing.	Dual.	Plur.
1.	येचिवान्,*	येचिवांसौ,	येचिवांसः.
2.	येचिवांसम्,	येचिवांसौ,	येचुषः.‖
3.	येचुषा,	येचिवद्भ्याम्,	येचिवद्भिः, &c.

The feminine is declined like गौरी.

Neuter.

First singular येचिवत्, dual येचुषी, plural येचिवांसि.

The second case like the first; the rest as the masculine.

विद्वस्, विदुषी, विद्वस्, *learned.*

Masculine.

	Sing.	Dual.	Plur.
1.	विद्वान्,†	विद्वांसौ,	विद्वांसः.
2.	विद्वांसम्,	विद्वांसौ,	विदुषः.
3.	विदुषा,	विद्वद्भ्याम्,	विद्वद्भिः.

The seventh plural विद्वत्सु. The other cases regular.

Neuter.

First singular विद्वत्, dual विदुषी, plural विद्वांसि, &c.

पिपठिस्, *desirous to read.*

Masculine and Feminine.

	Sing.	Dual.	Plur.
1	पिपठीः,§	पिपठिषौ,	पिपठिषः.
2.	पिपठिषम्,	पिपठिषौ,	पिपठिषः.
3.	पिपठिषा,	पिपठीर्भ्याम्,	पिपठीर्भिः, &c.

The seventh plural पिपठीःषु.

* *See page* 61, *Rule* 12; *and page* 38, *Rule* 6. ‖ *Page* 61, *Rule* 16. † *Page* 61, *Rule* 12; *page* 38, *Rule* 6; § *Page* 61, *Rule* 17.

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Neuter.

First singular पिपठीः, dual पिपठिषी, plural पिपठींसि.

The other cases regular.

Thus also is declined चिकीर्षे, *desirous to do*, first singular चिकीः, third dual चिकीर्भ्याम्. The seventh plural चिकीर्षु.

मुह्, *swooned, void of sensation.*

Masculine and Feminine.

1.	मुक्, मुग्, मुट् and मुड्,	मुहौ,	मुहः.
2.	मुहम्,	मुहौ,	मुहः.
3.	मुहा,	मुग्भ्याम् and मुड्भ्याम्,	मुग्भिः and मुड्भिः.

Neuter.

First singular मुक्, मुग्, मुट् and मुड्, dual मुही, plural मुंहि.

The rest regular.

सनउह्, सनउही, सनउह्, *having a fine bull.*

The first case neuter सनउत्, सनउही, सनउंहि. The rest regular.

SECT. IV.

Of the Comparison of Adjectives.

1. Adjectives, and pronouns when used adjectively, make the comparative by affixing तर, and the superlative by तम.

Examples.

विद्वस्, *learned,*	विद्वत्तर,* *more learned,*	विद्वत्तम, *most learned.*
शुभ्र, *white,*	शुभ्रतर, *whiter,*	शुभ्रतम, *whitest.*

* *See page 62, Rule 20.*

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2. When तर or तम are affixed to feminines formed by ईष् or ऊष्, the vowel may be either short or long; having both forms.

Examples.

Positive.	*Comparative.*	*Superlative.*
श्री *fortunate,*	श्रितरा and श्रीतरा	श्रितमा and श्रीतमा
वामोरू *fine-thighed,*	वामोरुतरा & वामोरूतरा	वामोरुतमा & वामोरूतमा
विदुषी *learned,*	विदुषितरा, विदुषीतरा	विदुषितमा, विदुषीतमा
सती *chaste,*	सतितरा, सतीतरा	सतितमा, सतीतमा

3. इष्ठ and ईयसु are affixed to adjectives to form either comparatives or superlatives indifferently. They have also the other forms. If the affixes follow any crude noun which has more vowels than one, they have the same effect as if a उ were rejected, viz. take place of the last letter. The उ is rejected.

4. The affixes मतु, वतु, विन् are lost (लुक्) before इष्ठ or ईयसु. The affix तृण is also lost (लोप).

Examples.

Original word.	*Comparative and Superlative.*	*Comparative.*	*Superlative.*
लघु, *small,*	forms लघिष्ठ, लघीयस्;	also लघुतर,	लघुतम.
मतिमत्, *intelligent,*	— मतिष्ठ, मतीयस्;	— मतिमत्तर,	मतिमत्तम.
मेधाविन्, *capable,*	— मेधिष्ठ, मेधीयस्;	— मेधाविंतर,	मेधाविंतम.
बहु *many,*	— भूयिष्ठ,* भूयस्;	— बहुतर,	बहुतम.
कर्तृ, *doing,*	— करिष्ठ, करीयस्;	— कर्तृतर,	कर्तृतम.

5. The following words assume another form when they affix इष्ठ or ईयसु; but affix तर and तम to their proper form.

* *This is irregular.*

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Original word.	*Adesh.*	*Comparative and Superlative.*	*Comparative.*	*Superlative.*
वाढ, *increased,*	साध,	साधिष्ठ, साधीयस् also	वाढ्तर,	वाढ्तम.
स्थूल, *thick,*	स्थव,	स्थविष्ठ, स्थवीयस्	– स्थूलतर,	स्थूलतम.
आन्तिक, *near,*	नेद,	नेदिष्ठ, नेदीयस्	– आन्तिकतर,	आन्तिकतम.
दूर, *far,*	दव,	दविष्ठ, दवीयस्	– दूरतर,	दूरतम.
युवन्, *young,*	यव,	यविष्ठ, यवियस्	– युवतर,	युवतम.
क्षिप्र, *quick,*	क्षेप,	क्षेपिष्ठ, क्षेपीयस्	– क्षिप्रतर,	क्षिप्रतम.
क्षुद्र, *small,*	क्षोद,	क्षोदिष्ठ, क्षोदीयस्	– क्षुद्रतर,	क्षुद्रतम.
प्रिय, *beloved,*	प्र,	प्रेष्ठ, प्रेयस्	– प्रियतर,	प्रियतम.
स्थिर, *stable, firm,*	स्थ,	स्थेष्ठ, स्थेयस्	– स्थिरतर,	स्थिरतम.
स्फिर, *swollen,*	स्फ,	स्फेष्ठ, स्फेयस्	– स्फिरतर,	स्फिरतम.
उरु, *great,*	वर,	वरिष्ठ, वरीयस्	– उरुतर,	उरुतम.
गुरु, *important,*	गर,	गरिष्ठ, गरीयस्	– गुरुतर,	गुरुतम.
बहुल, *much*	बंह,	बंहिष्ठ, बंहीयस्	– बहुलतर,	बहुलतम.
तृप्र, *satisfied,*	त्रप,	त्रपिष्ठ, त्रपीयस्	– तृप्रतर,	तृप्रतम
दीर्घ, *long,*	द्राघ,	द्राघिष्ठ, द्राघीयस्	– दीर्घतर,	दीर्घतम.
ह्रस्व, *short,*	ह्रस,	ह्रसिष्ठ, ह्रसीयस्	– ह्रस्वतर,	ह्रस्वतम.
वृद्ध, *old,*	वर्ष,	वर्षिष्ठ, वर्षीयस	– वृद्धतर,	वृद्धतम.
वृन्दारक, *respectable*	वृन्द	वृन्दिष्ठ, वृन्दीयस्	– वृन्दारकतर,	वृन्दारकतम.
प्रशस्य, *excellent,*	श्र,	श्रेष्ठ, श्रेयस्	– प्रशस्यतर,	प्रशस्यतम.

6. वृद्ध and प्रशस्य also become ज्य when they affix इष्ठ or ईयसु, forming ज्येष्ठ and ज्यायस्. The ई of ईयसु becomes आ in this instance.

7. पृथु, *thick,* मृदु, *meek,* कृश, *lean, weak,* भृश, *much, great,* दृढ, *firm,* and परिवृढ, *surpassing,* change the ऋ to र when they affix इष्ठ or ईयसु, as प्रथिष्ठ. प्रथीयस् &c.

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युवन्, *young*, and अल्प, *a few, small*, become कण् when they affix इष्ठ or ईयसु. There are two forms. Thus;

युवन, form यविष्ठ, यवीयस् or कणिष्ठ, कणीयस्, also युवतर, युवतम.
अल्प — अल्पिष्ठ, अल्पीयस् — कणिष्ठ, कणीयस्, — अल्पतर, अल्पतम.

SECT. III.

Rules for forming the Feminine Gender.

1. Crude nouns which end in अ or a consonant, make their feminines in आप्. The following, viz. क्षुध्, *hunger*, वाच्, *a word*, दिश्, *towards*, क्रुञ्च, *a brown heron*, विपाश्, *a proper name of a river*, स्रज्, *a necklace*, रुज्, *sickness*, गिर्, *a word*, उष्णीष्, *a turban*, देवविश्, *entering among the gods*, have two forms. प is rejected.

Crude word.		*Feminine.*
मेध, *apt to learn*,	forms	मेधा.
वाच्, *a word*,	—	वाचा and वाच.
दिश्, *a towards*,	—	दिशा and दिश्.

2. Words formed by the affix मन्, and compound words of the second class ending in अन्, form feminines by affixing आप्. They have two forms. उ and प are rejected.

Crude Nouns.		*Feminine.*
सीमन्, *a border*,	form	सीमा and सीमन्.
वामन्, *a scurbutic disease*,	—	वामा and वामन्.
वऋयज्ञन्, *a place where many priests are met*,	—	वऋयज्ञा and वऋयज्ञन्.
वऋराजन्, *a place were many kings are met*,	—	वऋराज्ञा, वऋराजन् & वऋराज्ञी.

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3. Words which end in the क of an affix, or of the अक which is added to the class भ्रि, (*See page* 80, *Rule* 4,) if they affix आप् to make the feminine gender, have also another form made by changing the अ which precedes the क into इ. Those which affix अक to make the benedictive form are excepted. The इ is not prefixed in the words यद्, *who, what,* तद्, *that,* क्षिपका, *a thrower away,* ध्रुवका, *certain, undoubted,* चटका, *a sparrow,* धारका, *that which contains any thing,* अस्तका, *a particular* Shraddha, इष्टका, *a brick,* एउका, *a sort of grass,* करका, *hail,* अधित्यका, *the ground on the top of a hill,* and उपत्यका, *the foot of a hill.*

Examples.

सर्व्वक, *all,* makes सर्व्विका and सर्व्वका.
कारक, *a doer,* — कारिका.

The following are examples of the exceptions; which have only one form:

जीवका, *living,* (the benedictive form).
यका, *what.*
सका, *that.*
क्षिपका, *a thrower.*
ध्रुवका, *undoubted.*
चटका, *a sparrow.*

4. द्वि, *two* एष, *this,* सूत, *a charioteer,* पुत्र, *a son,* दैवतार, *an object of worship,* स्व, *own,* ज्ञ, *knowing,* अज, *a goat,* भस्त्र, *a pair of bellows,* change the अ to इ, when आप् is affixed to क as above-mentioned, but have two forms. The अ which is inherent in the क or य of a dhatoo or of the termination त्य is always changed to इ.

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Examples.

द्वि, *two*, becomes द्विका and द्वका.

चटकक, *a sparrow*, — चटकिका and चटकका.

आर्य्यक, *principal*, — आर्य्यिका and आर्य्यका.

Dhatoos, &c. take the following form:

नायक, *a dancer*, forms नायिका.

क्षत्यक, *where*, — क्षत्यिका.

5. Feminines in आप् which make other feminines by affixing आप् to क, change the अ, which is instead of the final आ of the original word, to इ, adjectives excepted. They have three forms, one with अ, another with आ, the third with इ, thus: गङ्गा, Gunga, forms गङ्गका, गङ्गाका and गङ्गिका.

Adjectives have only one form when they affix आप after क, viz. शुभ्र, *white*, forms शुभ्रिका.

6. Words formed by any affix which rejects ष, ट, ऊ or ऋ; words which end in न or ऋ; words ending with अञ्च, *a going*, or वाह, *a carrying*, and the class called नदादि, make feminines by affixing ईष्. The प is rejected.

N. B. The class नदादि consists of the following words: नद, *a river*; देव, *a god*; चोर, *a thief*; चर, *a goer*; गर, *poison*; तरु, *a tree*; चेल, *clothing*; प्लव, *a frog, a plantain tree boat*; भष, *a dog*; गाह, *lounging*; सूद, *a cook*; गौर, *white*; वदर, *a fruit of the rhamnus jujuba*; पात्र, *a vessel*; द्रोण, *a certain measure*; स्त्रैण, *one under female government*; आयस्थूण, *an iron image*; आमलक, *phyllanthus emblica*; हरितक, *terminalia citrina*; विभीतक, *terminalia celerica*; धातक, *phyllanthus emblica*; आढक, *a certain measure*; सल्लक, *a porcupine*; पुट, *a vessel made with four or five leaves sewed together*; नट, *a dancer*; तट, *a shore*; कवाट, *a door*; पट, *clothing*; कुट, *a hut*; बराट, *a cowry*; हय, *a horse*; गवय, *a sort of deer called neel gai*; मत्स्य,

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a fish; मनुष्य, *a man;* ऋष्य, *a deer;* कोल, *a fruit of the rhamnus jujuba;* सस्कुल, *a cake;* मण्डल, *an orb;* कुण्डल, *an ear-ring;* कदल and कन्दल, *a plantain tree;* काकल, *a delicate musical sound;* विकल, *distressed, hurt in mind;* पुष्कल, *full;* पिप्पल, *piper longum;* सूर्प, *a koola or fan for dressing corn;* अनड्वह, *a bull;* महत्, *great;* बृहत्, *great;* सौधाम, *a beautiful place, or house;* एथु, *thick;* शृङ्ग, *a horn;* पिप्पङ्ग, *yellowish brown colour;* अतस, *linum usitatissimum,* वेतस, *calamus rotang;* वृष, *a bull;* सूप, *split peas;* एप, *a cake;* मालत, *jasminum grandiflorum;* मठ, *a covered place, house;* विल्व, *crateva marmelos;* सूच, *a needle;* पिण्ड, *a smas, a ball;* पाण्डुर, *yellow brown colour;* केकय, *the name of a certain country;* तरुण, *young;* पुत्र, *a son.*

7. अ, आ, इ, or ई are lost (लोप), if ईष् follow.

Examples.

वैष्णव, *a worshipper of* Vishnoo, forms वैष्णवी.
वराक, *little,* — वराकी.

8. Words which are formed by affixing ष्यञ् lose (लोप) their final य when they affix ईष् to make feminines, as

गार्ग्य, *a descendant of* Gargu, forms गार्गी.

9. सौर्य, *a descendant of the sun,* आगस्त्य, *a descendant of Ugusta,* मत्स्य, *a fish,* lose (लोप) their final य when the feminine is formed by affixing ईष्.

10. Words which are formed by affixing ष्फक् after अ or आ, insert नुक् before the ईष् which makes the feminine, and have two forms. When words are formed by affixing ष्फक् to dhatoos which have received the Agum ष्फ or श्यन्, they require नुक् constantly before the feminine affix.

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Examples illustrative of the five foregoing rules.

Crude Word.		*Feminine.*		*Agum.*	*Rejected letters.*	*Finals.*
सौर्य्य,	*a descendant of the sun,*	forms सौरी.			य.	य.
आगस्त्य,	*a descendant of Ugustu,*	— आगस्ती.			य.	य.
चातुर्य्य,	*deceitful,*	— चातुरी.			य.	य.
त्रय,	*three,*	— त्रयी.			ट.	
भूषण,	*an ornament,*	— भूषणी.			ट.	
श्रीमत्,	*lucky,*	— श्रीमती.			उ.	
भवत्,	*being,*	— भवती.			उ.	
विद्वस्,	*learned,*	— विदुषी.			उ.	
पचत्,	*cooking,*	— पचन्ती.		घञ्.	ऋ.	
दीयत्,	*playful,*	— दीयन्ती.		श्यन्.	ऋ.	
तुदत्,	*giving pain,*	— तुदन्ती and तुदती.		अ.	ऋ.	
भात्,	*a looking well,*	— भान्ती and भाती.		आ.	ऋ.	
दण्डिन्,	*carrying a staff,*	— दण्डिनी.				न.
अर्व्वन्,	*a horse,*	— अर्व्वती.				न.
राजन्,	*a king,*	— राज्ञी.				न.
श्वन्,	*a dog,*	— शुनी.				न.
मघवन्,	Indra,	— मघोनी and मघवती.				न.
कर्त्तृ,	*a doer,*	— कर्त्री.				ऋ.
क्रोष्टृ,	*a jackal,*	— क्रोष्ट्री.				ऋ.
तिर्य्यच्,	*going crookedly,*	— तिरश्ची.*				अच्.
अमुमुयच्,	*going to this,*	— अमुमुईची.*				अच्.
प्रत्यच्,	*meeting,*	— प्रतीची.*				अच्.
भारवाह्,	*an animal of burden,*	— भारौही.				वह्.
श्वेतवाह्,	Indra,	— श्वैतौही and श्वेतवाही.				वाह्.
शालिवाह्,	*any one who carries rice,*	— शाल्यूही.				वाह्.

* These also form तिरश्ची, अमुमुयच्ची and प्रत्यच्ची, when they have the meaning of *worship.*

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Crude words.		*Feminine.*
नद्, *a river,*	forms	नदी.
मत्स्य, *a fish,*	—	मत्सी.
गौर, *white,*	—	गौरी.

11. Words formed by affixing वन् after a vowel, ण, or ख—स, require ङ् before the ई of the feminine. ङ् is rejected. There are two forms in the second or वञ्चोहि class of compounds.

Examples.

अवावन्, *nearly extinguished,*	forms	अवावरी.
धीवन्, *intelligent,*		धीवरी.
हरिद्रुवन्, *having seen* Hurri,		हरिद्रुवरी.
वञ्चधीवन्, *very intelligent,*		वञ्चधीवरी and वञ्चधीवा.

12. उधस्, *an udder,* preceded by an adjective, दामन्, *a rope,* preceded by a numeral, and हायन्, *a year,* joined to a numeral to signify age, when compounds of the second class, form feminines by adding ई. The स of उधस् becomes न.

Examples.

पीनोधस्, *having a large udder,*	becomes	पीनोध्नी.
द्विदामन्, *bound with two ropes,*	—	द्विदाम्नी.
द्विहायन्, *two years old (calf),*	—	द्विहायनी.

13. Generic names (जातिवाचक्) ending in अ form feminines in ई.—— जातिवाचक् means words which signify whatever may be distinguished by its form, so that if one of that sort be seen, the individuals may be known, as a cow, a horse, a man, &c.(1); whatever has not the three genders (2); (This includes the species or inferior divisions of the genus as Brahman, Soodru, Englishman, &c. but not the proper names of the individuals); family or paternal names(3); and the branches or chapters of the Vedu.(4)

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Examples of जातिवाचक *ending in* अ.

मृग, *a deer,*(1)	forms	मृगी, *a doe.*
हंस, *a drake,*(1)	—	हंसी, *a duck.*
शीतघाक, *what ripens in winter,*(2)	—	शीतघाकी.
गार्ग्य, *a descendant of* Gargu,(3)	—	गार्गी.
कठ, *a part of the* Vedu,(4)	—	कठी.
कौथुम, *a part of the* Sam Vedu,(4)	—	कौथुमी.

14. Words naturally feminine(a); those with a penultimate य(b); पुष्प, *a flower,* preceded by सत्, *good,* काण्ड, *a spike of flowers,* प्राक्, *former,* प्रान्त, *border,* शत, *an hundred,* or एक, *one*(c); फल, *fruit,* preceded by सं, *good,* भस्त्र, *bellows,* अजिन, *leather, skin,* एक, *one,* जाल, *a fishing net, or* पिण्ड, *a mass*(b); and मूल, *root,* preceded by अ or any privative particle(e), do not form feminines in ई घ्.

Examples.

	Feminine.	
मक्षिका, *a fly,*(a)	forms	मक्षिका.
वैश्य, *a* Vyshyu,(b)	—	वैश्या.
शतपुष्प, *fennel,*(c)	—	शतपुष्पा.
संफल, *producing good fruit,*(d)	—	संफला.
अमूल, *without roots,*(e)	—	अमूला.

15. गुणवाचक, *adjectives,* which end in उ make the feminine by affixing ई घ्, but have two forms. खर, *having a harsh taste,* and all words which have a compound letter preceding the final उ are excepted.

N. B. Changeable qualities in the same subject(e); qualities which are the same though in different subjects(2); that which may be produced by art(3), or what is inherent in the subject(4), are called गुणवाचक, *qualities.*

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Thus, मृदु, *meek*, forms मृद्वी and मृदु.
But खरु, *tasting harsh*, — खरु.

Words which have a compound letter preceding the final उ form the feminine thus:

घाणु, *brown*, makes घाणु

16. The words mentioned *page* 42, *Rule* 9, make the change there directed when they affix ईष् to form the feminine.

17. The class श्योनादि, viz. श्योन, *red*, कल्यान, *happiness*, कृपन, *covetous*, पुराण *old*, कमल, *a water lily*, विशाल, *great*, अराल, *crooked*, विकट, *terrific*, विषङ्कट, *terrific*, उदार, *great*, भोरुज, *the name of a river*, चाण, *angry*, and चन्द्रभाग, *the name of a river*; स्वाङ्गवाचक, viz. words signifying the visible parts of the body;(1) whatever belongs to the body, except the fluid or malleable parts(2); whatever is produced or exists in a living subject, except swellings, eruptions, &c.(3) whatever belongs to the body though separated from it(4); whatever has the appearance of a body though inanimate, as an image, picture, &c.(5) these and words which end in ङ form feminines in ईष्, except such as are made by affixing स्त्री. There are two forms.

Examples.

त्रिपाट्, *three footed*, forms त्रिपदी and त्रिपाट्.
श्योन, *blood-red*, — श्योनी and श्योना.
चाण, *angry*, — चाणी and चाणा.
विस्रोष्ठ,(1) *red-lipped*, — विस्रोष्ठी and विस्रोष्ठा.
सुकेश,(4) *a fine head of hair (cut off)*, — सुकेशा and सुकेशी.
सुस्तन,(5) *a beautiful breast (of an image)* — सुस्तना and सुस्तनी.

Those ending in ङ as follow:

राजि, *a collection, society*, — राजी and राजि.

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The following are the exceptions of the स्वाङ्गवाचक above mentioned:

सुज्ञान,(1) *well informed,* form सुज्ञाना.
बऊस्वेद्,(2) *perspiring much,* — बऊस्वेदा.
सुघोफ,(3) *a large swelling,* — सुघोफा.
सुमुख,(4) *a fine face,* — सुमुखशाला, *a fine fronted house.*

Those which are formed by affixing क्ति are as follow:

बुद्धि, *wisdom,* forms बुद्धि.
मति, *mind,* — मति.

18. क्रीत, *bought,* joined to a noun which signifies the instrumental case, forms feminines in ङीष्, thus:

धनक्रीत, *bought with money,* forms धनक्रीती.

19. Passive participles formed by the affix क्त, which signify diminutiveness, when joined as above to a noun which signifies the instrumental cause, form feminines in ङीष्.

Thus, अभ्रलिप्त, *spread over a little with talc mineral,* forms अभ्रलिप्ती.

20. The words called स्वाङ्गवाचक, (*page* 111, *Rule* 7) if followed by passive participles formed by the affix क्त, so as to make compounds of the second or बऊव्रीहि class, form feminines by affixing ङीष्.

Example.

शाङ्खभिन्न, *broken skulled,* forms शाङ्खभिन्नी.

21. Whatever is predicated of any animal or genus in the above participial form made by the affix क्त, except clothing, or any sort of covering denoted by the word

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छन्न, *covered*, forms its feminines by affixing ङीष्. There are two forms. Thus:

इक्षुभक्षित, *having eaten sugar cane*, forms इक्षुभक्षिती and इक्षुभक्षिता.

If clothing, &c. be meant,

वस्त्रछन्न, *clothed*, forms वस्त्रछन्ना.

22. Words which mean governor, keeper, &c. form their feminines in ङीष्, unless they are followed by पालक, *one who maintains, nourishes, &c.* Thus,

गोप, *an herdsman*, forms गोपी.

But गोपालक, *a nourisher of cows*, — गोपालिका.

23. ब्रह्मन, Bruhmu, रुद्र, Roodru, भव, सर्व and मृड, *names of* Shivu, इन्द्र, Indru, and वरुण, Vuroonu, insert आनङ् before the feminine ङीष्. The ङ् is rejected. Thus:

ब्रह्मन, Bruhmu, forms ब्रह्माणी.

रुद्र, Roodru, — रुद्राणी.

24. मातुल, *a maternal uncle*, उपाध्याय, *a school-master*, क्षत्रिय, *a* Kshutriyu, आचार्य्य, *a teacher*, सूर्य्य, *the sun*, and आर्य्य, *honourable*, insert आनङ् before ङीष् to form feminines which mean the wives of the persons. There are two forms:

मतुल *a maternal uncle*, forms मातुलानी and मातुली. Some pundits say मातुला.

आचार्य्य, *a teacher*, — आचार्य्यानी and आचार्य्यी.

25. वृषाकपि, Vishnoo, अग्नि, *fire*, मनु, Munoo, पुलक्रतु, Indru, कुपित, *the name of a* Rishi, and कुवीद, *a usurer*, affix ऐङ् before the feminine ङीष्. ङ् is rejected.

* The न of this word is not changed to ण.

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Examples.

Masculine.		*Feminine.*
वृषाकपि, Vishnoo,	forms	वृषाकपायी.
अग्नि, *fire*,	—	अग्नायी.
मनु, Munoo,	—	मनायी.

26. The following form feminines in ई, but are irregular. The meaning of these feminines often differs from that of the masculines.

Masculine.		*Feminine.*
नर, *a man*,	forms	नारी, *a woman.*
सखा, *a companion*,	—	सखी, *a female companion.*
यव, *barley*,	—	यवानी, *smutty barley.*
यवन, *a Yuvun*,	—	यवनानी, *the letters of the* Yuvuns, *viz.* [*Persian or Arabic.*
हिम, *cold*,	—	हिमानी, *great cold.*
अरण्य, *a wilderness*,	—	अरण्यानी, *a great wilderness.*
मनु, *a* Munoo,	—	मनावी, *a female* Munoo.
पतिमत्, *governing*,	—	पतिवत्नी, *the governed, viz. a wife.*
अन्तर्वत्, *having something within*,	—	अन्तर्वत्नी, *pregnant.*
पति, *a lord, a husband*,	—	पत्नी, *a wife.*
भाज, *a thing to be fried*,	—	भाजी, *a thing fried.*
गोण, *a vessel to measure with*,	—	गोनी, *a vessel to carry corn in.*
नाग, *thick*,	—	नागी, *a thick female.*
स्थल, *a place*,	—	स्थली, *a naturally pleasant place.*
कुण्ड, *a hole*,	—	कुण्डी, *a vessel.*
काल, *black*,	—	काली, *black.*
कुष, *poa cynosuroides*,	—	कुषी, *a plow-share.*
काम, *desire*,	—	कामुकी, *lascivious.*
घट, *a large jug*,	—	घटी, *a small pitcher.*
कवर, *a dressing the hair*,	—	कवरी, *a dressing the hair.*
नील, *blue, indigo*,	—	नीली, *indigo, blue.*
अपिषु, *without children*,	—	अपिषी, *a woman without children.*

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The following have two forms :

Masculine.	*Feminine.*
. . . . .	शक्ती and शक्ति, *strength*, are always feminine.
युवन, *young*,	forms युवती, युवति and यूनी.
अनडुह, *a bull*,	— अनड्वाही and अनडुही.
श्वेत, *white*,	— श्वेणी and श्वेता.
एत, *variegated*,	— एणी and एता.
असित, *middle-aged*,	— असिक्नी, असिक्नि and असिता.
पलित, *old, gray-headed*,	— पलिक्नी, पलिक्नि and पलिता.
हरित, *green*,	— हरिणी and हरिता.
भरित, *nourished*,	— भरिणी and भरिता.
रोहित, *red*,	— रोहिणी and रोहिता.
लोहित, *bloody, red.*	— लोहिनी and लोहिता.

N. B. The three last feminines in their first form are the names of particular stars.

27. The feminines of words ending in मन्; numerals; the class स्वस्रादि and अजादि, also कन्या, *a daughter, or young woman*, बाला, *a female child*, होडा, *the name of a cast*, वत्सा, *a she-calf*, मन्दा, *bad*, and विनता, *a proper name*, are not made by affixing ईप्.

The class स्वस्रादि consists of the following words, *viz.* स्वसृ, *a sister*, मातृ, *a mother*, यातृ, *a brother's wife*, दुहितृ, *a daughter*, ननान्दृ, *a husband's sister*, तिसृ, *three*, चतसृ, *four*, नप्तृ, *a grand-daughter*, and words formed by affixing ऊति.

The class अजादि consists of the following words, viz. अज, *a goat*, एडक, *a sort of grass*, अश्व, and वडव, *a horse*, चटक, *a sparrow*, परभृत, परपुष्ट, अन्यपुष्ट & कोकिल, *the Indian cuckoo*, मूषिक, *a rat*, करट, *a crow*, चरट, *a duck*, (genus) पिपिलिका, *an ant*, केशकृत, *made with hair*, हस्तमित, *measured by the arm*, दन्तजात, *produced from the teeth*, स्तनग्रतिपन्न, *done or accomplished by the*

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breasts, वृक्षकृत, *made of a tree,* इक्षुमित, *measured by a sugar cane,* मृगजात, *produced by a deer,* हंसप्रतिपन्न, *accomplished by means of a duck.*

Examples.

Crude word.		*Feminine.*
सीमन्, *a boundary,*	forms	सीमा.
सस्, *a sister,*	—	स्वसा.
मातृ, *a mother,*	—	माता.
अज, *a goat,*	—	अजा.
बाल, *a child,*	—	बाला.

28. Words formed by affixing उति or अतु, also बहु, *many,* and गण, *a genus, kind,* are subject to all rules which affect numerals, except that they form their feminines by ईप्.

Examples.

यावत्, *until, as many as,*	forms	यावती.
बहु, *much,*	—	बह्वी.

29. स्वाङ्गवाचक, *(page 111, Rule 7)* which have more than two vowels, when they are the second class of compounds, never make their feminines in ईप्, नासिका, *a nose,* and उदर, *a belly,* excepted.

30. स्वाङ्गवाचक, which have a penultimate double letter, when they are the second class of compounds, do not affix ईप् to make the feminine. The following have two forms: शृङ्ग, *a horn,* अङ्ग, *the body,* कर्ण, *an ear,* दन्त, *a tooth,* कण्ठ, *the throat,* ओष्ठ, *a lip,* जङ्घा, *a thigh,* गात्र, *the body,* पुच्छ, *a tail,* and अन्त्र, *the bowels.*

31. शर, *an arrow,* कवर, *a hair-dressing,* विष, *poison,* मणि, *a gem,* and उपमानवाचक, viz. words of comparison, followed by पुच्छ, *a tail,* to make compounds of the second class, form the feminine in ईप्.

32. क्रोड, *the side,* खुर, *a hoof,* शफ, *a hoof,* गुद, *the anus,* भग, *the pudenda*

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milliebrie, जानु, *the knee*, गात्र, *the throat, neck*, ग्रीव, *the hinder part of the neck*, and घ्राण, *the snout of a beast*, when they form compounds of the second class, never make the feminine in ई ङीष्.

33. सङ्ख्यावाचक, preceded by सह, *with*, विद्यमान, *present*, or नञ्, viz. a privative prefix, to make compounds of the second class, never form feminines in ई ङीष्.

34. Proper names formed by नख, *a nail*, or मुख, *a face*, following any other word, never form feminines in ई ङीष्.

35. Words which end in उ, meaning men or inanimate substances, form feminines by affixing ऊ ङीष्, except such as have a penultimate य, and the class रज्वादि, viz. रज्जु, *a rope*, भीरु, *fearful*, हनु, *a cheek*, स्थास्नु, *steadfastness*, कक्षु, *panicum Italicum*, प्रियङ्गु, *a climbing water plant*, कटु, कमण्डलु, and words which end in वाऋ, when they do not mean proper names.

N.B. The three last words, when they mean proper names, always make feminines in ऊ ङीष्. पङ्गु, *lame*, whether it mean man or beast, always forms its feminines in ऊ ङीष्.

Examples.

कुरु, *one of the family of* Kooru, forms कुरू.
कर्कन्धु, *the fruit of rhamnus jujuba*, also *lac*, — कर्कन्धू.

Animals, as धेनु, *a cow*, अध्वर्यु, *one who reads the Yuzur Vedu at a sacrifice*, रज्जु, *a rope*, हनु, *a cheek*, &c. are feminines of the exceptions.

36. वाम *beautiful*, लक्ष्मण, *fortunate*, शफ, *a hoof*, सह, *with*, सहित, *with*, संहित, *benefit*, and उपमानवाचक, viz. words of comparison, followed by ऊरु, *a thigh*, make feminines by affixing ऊ ङीष्. Thus,

वामोरु, *with fine thighs*, forms वामोरू.
रम्भोरु, *with thighs like a plantain tree*, — रम्भोरू.

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37. The class तन्वादि, viz. तनु, *a body,* and चञ्चु, *a beak,* form feminines by affixing ऊघ्. There are two forms.

तनु, *a body,* forms तनू and तनु.
चञ्चु, *a beak,* — चञ्चू and चञ्चु.
Also वर्षाभु, *a frog,* — वर्षाभू and वर्षाभ्वी.

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CHAPTER III.

OF PRONOUNS.

1. The pronouns are त्यद्, *that*, तद्, *that*, यद्, *what*, एतद्, *this*, इदम्, *that*, अदस्, *that*, किं, *what?* युष्मद्, *thou*, भवत्, *thou*, अस्मद्, *I*.

2. Other pronouns of the same meaning are formed from these by affixing अक्.

3. Pronouns are declined as substantives of the sixth declension, and are Masculine, Feminine, and Neuter, except युष्मद्, *thou*, and अस्मद्, *I*, which have no distinction of gender.

4. Pronouns being included in the सर्व्वादि or श्रि, are affected by all rules laid down for declining that class of words. *See pages* 78, 79, 80.

5. त्यदादि, viz. the third series, *page* 78, change their टि (*see page* 37, *Remark* IV.) to अ when they are inflected.

6. इदम् becomes अयं in the masculine; and इयं in the feminine; त्यद्, तद्, एतद्, and अदस् change their त and द् to स in the masculine and feminine of the first case singular.

7. The द of इदम् and अदस् becomes म when they are inflected, except in the first case singular.

8. इदम्, when it does not affix अक्, becomes अन in the third singular and the sixth and seventh dual. It also becomes अ when followed by भ or स. The अ becomes ए in the plural. The भिस् of the third plural does not become ऐस्.

9. In the masculine and feminine genders अदस् affixes ओ to form the first singular. When the द becomes म the short vowel becomes उ, the long vowel ऊ, and the ए of the plural ई.

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10. अदस् affixes ना instead of टा in the third person singular, except in the feminine. The भिस् of the third plural does not become ऐस्.

11. युष्मद् becomes त्व in the first, second, third, fifth and seventh cases singular, युव in the dual throughout, and यूय in the first case plural. In the fourth singular it becomes तुभ्य, and in the sixth तव. अस्मद् becomes अह् in the first singular, and म in all the other cases except the fourth and sixth, in which it becomes मह्य and मम; also आव in the dual throughout, and वय in the first case plural. These two words affix म after their substitutes in the first case singular, the singular and dual of the second, and the fourth singular. आड् is inserted when स, भ, ओ or अम् follow, and एङ् in the third and seventh cases singular. The ङ् are rejected.

12. युष्मद् and अस्मद् require that the following changes be made in their terminations.

Second plural,	भ्यस्	must become	न.
Fourth plural,	भ्यस्	—	उभ्यम rejecting the उ.
Fifth singular,	ङसि	—	त्.
Fifth plural,	भ्यस्	—	त्.
Sixth singular,	ङस्	—	उ, rejecting उ.
Sixth plural,	साम्*	—	आकम्.

त्यद्, *that.*

	Masculine. Sing.	Dual.	Plur.
1.	स्यः†	त्यौ,	ते.
2.	तम्,	त्यौ,	तान्.
3.	तेन,	ताभ्याम्,	तैः.
4.	तस्मै,	ताभ्याम्,	तेभ्यः.
5.	तस्मात्,	ताभ्याम्,	तेभ्यः.
6.	तस्य,	तयोः,	तेषाम्.
7.	तस्मिन्,	तयोः,	तेषु.

* *See page* 80, *Rule* 3. † *page* 117, *Rules* 5 *and* 6.

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Feminine.

	Sing.	Dual.	Plur.
1.	स्या,	त्ये,	त्याः.
2.	त्याम्,	त्ये,	त्याः.
3.	त्यया,	त्याभ्याम्,	त्याभिः.
4.	त्यस्यै,	त्याभ्याम्,	त्याभ्यः.
5.	त्यस्याः,	त्याभ्याम्,	त्याभ्यः.
6.	त्यस्याः,	त्ययोः,	त्यासाम्.
7.	त्यस्याम्,	त्ययोः,	त्यासु.

Neuter.

First singular त्यत्, dual त्ये, plural त्यानि.

तद्, *that*, is declined like त्यद्.

यद्, *what.*

Masculine.

	Sing.	Dual.	Plur.
1.	यः,	यौ,	ये, &c. as त्यद्.

Feminine.

1.	या,	ये,	याः, &c. regular.

Neuter.

1.	यत्,	ये,	यानि, &c. regular.

एतद्, *this.*

Masculine.

	Sing.	Dual.	Plur.
1.	एषः,*	एतौ,	एते.
2.	एतम् and एनम्,†	एतौ, and एनौ,	एतान् and एनान्.
3.	एतेन and एनेन,	एताभ्याम्,	एतैः.
4.	एतस्मै,	एताभ्याम्,	एतेभ्यः.

* *See page* 119, *Rules* 5 *and* 6. † *See page* 128, *Remark* V.

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	Sing.	Dual.	Plur.
5.	एतस्मात्	एताभ्याम्	एतेभ्यः
6.	एतस्य	एतयोः and एनयोः	एतेषाम्
7.	एतस्मिन्	एतयोः and एनयोः	एतेषु

Feminine.

	Sing.	Dual.	Plur.
1.	एषा	एते	एताः
2.	एताम् and एनाम्*,	एते and एने	एताः and एनाः
3.	एतया and एनया	एताभ्याम्	एताभिः
4.	एतस्यै	एताभ्याम्	एताभ्यः
5.	एतस्याः	एताभ्याम्	एताभ्यः
6.	एतस्याः	एतयोः and एनयोः	एतासाम्
7.	एतस्याम्	एतयोः and एनयोः	एतासु

Neuter.

First singular एतत्, dual एते, plural एतानि.

The second case like the first; the rest as the masculine.

इदम्, *that.*

Masculine.

	Sing.	Dual.	Plur.
1.	अयम्†,	इमौ§	इमे
2.	इमम् and एनम्†,	इमौ and एनौ	इमान् and एनान्
3.	अनेन‖ and एनेन,	आभ्याम्‖	एभिः
4.	अस्मै	आभ्याम्	एभ्यः
5.	अस्मात्	आभ्याम्	एभ्यः
6.	अस्य	अनयोः, and एनयोः,	एषाम्
7.	अस्मिन्	अनयोः, and एनयोः,	एषु

* *See page* 129, *Remark* V. † *Page* 119, *Rules* 5 *and* 6. § *Page* 119, *Rule* 7. ‖ *Page* 117, *Rule* 8.

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Feminine.

	Sing.	Dual.	Plur.
1.	इयम्,	इमे,§	इमाः.
2.	इमाम् and एनाम्,*	इमे and एने,	इमाः and एनाः.
3.	अनया and एनया,	आभ्याम्.	आभिः.
4.	अस्यै,	आभ्याम्,	आभ्यः.
5.	अस्याः,	आभ्याम्,	आभ्यः.
6.	अस्याः,	अनयोः and एनयोः,	आसाम्.
7.	अस्याम्,	अनयोः and एनयोः,	आसु.

Neuter.

First singular इदम्, dual इमे, plural इमानि.

The second case as the first; the rest as the masculine.

अदस्, *that.*

Masculine.

	Sing.	Dual.	Plur.
1.	असौ,†	अमू,†§	अमी.†
2.	अमुम्,†	अमू,	अमून्.
3.	अमुना,‖	अमूभ्याम्,	अमीभिः.
4.	अमुष्मै,	अमूभ्याम्,	अमीभ्यः.
5.	अमुस्मात्,	अमूभ्याम्,	अमीभ्यः.
6.	अमुष्य,	अमुयोः,	अमीषाम्.
7.	अमुष्मिन्,	अमुयोः,	अमीषु.

Feminine.

	Sing.	Dual.	Plural.
1.	असौ,	अमू,	अमूः.†
2.	अमूम्,	अमू,	अमूः.
3.	अमुया,	अमूभ्याम्,	अमूभिः.

§ *See page* 119, *Rule* 7. * *See page* 129, *Remark* V. † *Page* 119, *Rule* 9. ‖ *Page* 120, *Rule* 13.

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	Sing.	Dual.	Plur.
4.	अमुष्मै,	अमूभ्याम्,	अमूभ्यः.
5.	अमुष्माः,	अमूभ्याम्,	अमूभ्यः.
6.	अमुष्माः,	अमुयोः,	अमूषाम्.
7.	अमुष्याम्,	अमुयोः,	अमूषु.

Neuter.

First singular अदः, dual अमू, plural अमूनि.

The second case as the first; the rest as the masculine.

किम्, *what.*

Masculine.

	Sing.	Dual.	Plur.
1.	कः,	कौ,	के
2.	कम्,	कौ,	कान्.
3.	केन,	काभ्याम्,	कैः.
4.	कस्मै,	काभ्याम्,	केभ्यः.
5.	कस्मात्,	काभ्याम्,	केभ्यः
6.	कस्य,	कयोः,	केषाम्
7.	कस्मिन्,	कयोः,	केषु.

Feminine.

	Sing.	Dual.	Plur.
1.	का,	के,	काः.
2.	काम्,	के,	काः.
3.	कया,	काभ्याम्,	काभिः.
4.	कस्यै,	काभ्याम्,	काभ्यः.
5.	कस्याः,	काभ्याम्,	काभ्यः.
6.	कस्याः,	कयोः,	कासाम्.
7.	कस्याम्,	कयोः,	कासु.

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Neuter.

First singular किम्, dual के, plural कानि, &c.

भवत्, *thou.*

Masculine.

	Sing.	Dual.	Plur.
1.	भवन्,	भवन्तौ,	भवन्तः.
2.	भवन्तम्,	भवन्तौ,	भवतः.
3.	भवता,	भवद्भ्याम्,	भवद्भिः.
4.	भवते,	भवद्भ्याम्,	भवद्भ्यः.
5.	भवतः,	भवद्भ्याम्,	भवद्भ्यः.
6.	भवतः,	भवतोः,	भवताम्.
7.	भवति,	भवतोः,	भवत्सु.

भवती the feminine is declined as a noun of the third declension.

Neuter.

First singular भवत्, dual भवती, plural भवन्ति, &c. as a neuter of the sixth declension.

युष्मद्, *thou.*

	Sing.	Dual.	Plur.
1.	त्वम्,‖	युवाम्,	यूयम्.
2.	त्वाम् and त्वा,*	युवाम् and वाम्,	युष्मान् and वस्.
3.	त्वया,	युवाभ्याम्,	युष्माभिः.
4.	तुभ्यम् and ते,*	युवाभ्याम् and वाम्,	युष्मभ्याम् and वस्.
5.	त्वत्,	युवाभ्याम्,	युष्मत्.
6.	तव and ते,*	युवयोः and वाम्,	युष्माकम् and वस्.
7.	त्वयि,	युवयोः,	युष्मासु.

‖ *See page* 120, *Rule* 11 *and* 12. N. B. *Rule* 11, *line the 6th, instead of "first case singular," read "first case."*

* *Page* 126, *Remark* I.

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अस्मद्, I.

	Sing.	Dual.	Plur.
1.	अहम्,	आवाम्,	वयम्*
2.	माम् and मा*,	आवाम् and नौ,	अस्मान्* and नस्.
3.	मया,	आवाभ्याम्,	अस्माभिः.
4.	मह्यम् and मे,	आवाभ्याम् and नौ,	अस्मभ्याम् and नस्.
5.	मत्,	आवाभ्याम्,	अस्मत्.
6.	मम and मे,	आवयोः and नौ,	अस्माकम् and नस्.
7.	मयि,	आवयोः,	अस्मासु.

Remarks on the Pronouns.

I. The fourth(a) and sixth(b) cases singular of युष्मद् are changed to ते, and those (c, d) of अस्मद् to मे. The duals of the second(e), fourth(f), and sixth(g) cases of युष्मद् become वां and those (h, i, j) of अस्मद् become नौ. The plurals (k, l, m) of these cases of युष्मद् become वस्, and those (n, o, p) of अस्मद् become नस्. The second case singular (q) of युष्मद् also becomes त्वा, and that (r) of अस्मद् becomes मा, as in the above examples, admitting two forms.

II. If युष्मद् or अस्मद् be the first word of a poetical foot,(s) or a sentence of prose (t), the above change never takes place. If they are connected with च(u), *and, also, or,* वा(v), *if,* हा(w), *ah!* ह(x), *clearly, truly,* एव(y), *even, indeed,* or with any dhatoo which means *seeing* when used to signify any action besides seeing, this form is not used.

Examples, [*from* Vopu Devu.]

दामोदरस्त्वावतुमाप्रियमित्रः, *O friend may* Damodur *preserve you and me.*

This is an instance of the second singular becoming त्वा and मा.

* *See Remark in this page.*

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a c
ददातुतेमेपिमुदं मुकन्दः, *May* Mookundu *give happiness to you and me.**

b d
निहन्तुतेविघ्नरघानिमेपि, *May* Vishnoo *destroy your sins and mine.*†

e h
रक्षत्वसोवांमपिनौमुरारिः, *May* Moorari *preserve you two and us two.*§

f i
ददातुवांनावपिशर्म्म कृष्णः, *May* Krishnu *give happiness to both of you and of us.*‡

g j
करोतुवांश्रीदयितोदयांनौ, *May the lover of* Shree *compassionate both of you and of us.*‖

k n
पुष्णातुवोनोपिहरिः, *May* Hurri *nourish both you and us.*¶

l o
धनंवोददातुनः, *May he give wealth to you and us.***

m p
हन्वशुभानिवोनः, *May he destroy your and our misfortunes.*††

* This is an instance of the fourth case singular being changed to ते and मे.

† In this example the sixth case singular is exemplified by ते and मे.

§ Here the second case dual is expressed by वां and नौ.

‡ Here the fourth dual is expressed by वां and नौ.

‖ The sixth case dual is here expressed by वां and नौ.

¶ This is an example of the second case plural, expressed by वस् and नस्.

** The fourth case plural is here expressed by वस् and नस्.

†† The sixth case plural is here expressed by वस् and नस्.

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The following are instances of the exceptions.

First. When युष्मद् or अस्मद् is the first word of a sentence, or poetical foot.

युष्मानवत्वविरतंकृष्णः, *May* Krishnu *constantly preserve you.*

अस्मान्पातुशङ्करः, *May* Shunkuru *preserve us.*

Second. When they are joined to च, &c.

तुभ्यंमह्यञ्चददात्वं, *May he give wealth to you and me.**

गोविन्दोमह्यमेवशं, *Let* Govindu *give happiness even to me.*†

श्रीकृष्णोमांमपेक्ष्यत्वामालोक्यतिरक्षतु, Shree Krishnu, *having left me, preserve you his worshipper.*‖

III. When the latter member of a sentence(a) is deduced from, or follows upon the former, the above changes are always required in the pronouns; but if they be joined to a word in the first case(b) both forms are admitted. Thus:

युयंवयंविनीताः, *You and we are suppliant.*

तत्पातुवोनोमहेश्वरः, *Therefore may* Muheshwuru *preserve you and us.*

यूयंवयंहिताः, *You and we are beneficial.*

तेनसोऽस्मान्पातुसवःशिवः, *Therefore may that* Shivu *preserve you and us.*

* In this the pronouns are coupled by च.

† Here the pronoun is immediately followed by the emphatic particle एव.

‖ In this the dhatoo ईक्ष, which properly means *seeing*, is used to signify *abandonment*.

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IV. युष्मद् and अस्मद्, preceded by a vocative, do not admit the above changes, except the vocative be a noun agreeing with a Visheson(d), or preceded by any word which is not a vocative(e).

शम्भोऽस्मान्त्रायस्व, *O* Shumbhu *preserve us.*

लक्ष्मीप्रियेदमेनोऽव, *O lord of* Lukshmee, *object of worship, preserve us.*

अवसर्व्वनः, *O* Survu *preserve us.*

V. इदम् and एतद् change their इद् and एत to एन in the second case(a), the third singular(b), and the sixth(c) and seventh dual(d), in the last member of a sentence when it is deduced from, or superadded to the first. Thus:

इमम्विद्धिहरेर्भक्तम्, *Know that he is a believer in* Hurri.

विद्ध्येनंशिवार्च्चकम्, *Know also that he is a worshipper of* Shivu.

इमाविमानवित्तंशैवान्, *Know ye that these two and they are* Shyvus.

एनावेनांस्तुवैष्णावान्, *These two and they also are* Vyshnuvus.

अनेनपूजितःकृष्णः, Krishnu *is worshipped by this man.*

अथैनेनगिरिशोर्च्चितः, Girishu *also is worshipped by this man.*

अनयोःकेशवःस्वामी, Keshuvu *is the lord of these two.*

शिवःस्वामीअथैनयोः, Shivu *also is the lord of these two.*

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Book III.

OF VERBS.

CHAPTER I.

ALL the Sungskrit verbs are formed from dhatoos or roots, which generally consist of two or three letters, and are never found in construction unless conjugated or inflected by some affix. The simple dhatoos are said to be one thousand seven hundred and fifty-six, each of which may be compounded with the prepositions of apposition or some other word; in which case they form new dhatoos.

2. There is nothing in a dhatoo by which it can be known to what conjugation it belongs. This is supplied by certain letters called अनुबन्ध,* which are either prefixed or affixed to the dhatoo.

3. There are ten conjugations, which are respectively called भ्वादि, अदादि, जुहोत्यादि, दिवादि, स्वादि, तुदादि, रुधादि, तनादि, क्र्यादि, and चुरादि, from the first dhatoo of each conjugation.

4. Verbs are conjugated in two forms, the one called the परस्मै पद, the other आत्मने पद.

N. B. In those dhatoos which are conjugated in both pudus the purushmi pudu, is used when the act is performed for the benefit of another, and the atmune pudu when the action is for the benefit of the agent. Dhatoos belonging to one pudu only, are conjugated in that pudu whether the act be for the benefit of the agent or not.

* An account of these with their uses is prefixed to the dhatoos at the end of this book.

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5. Sungskrit verbs have four modes, viz: the Indicative, the Causal, the Optative, and the Frequentative.

6. Each mode has ten forms, which may be called tenses, though the third, and often the second and eighth are used in an imperative sense, and the tenth in a conditional one.

N. B. The first tense is the present, the second the present dictative, the third the imperative, the fourth the imperfect, the fifth the perfect, the sixth the preter indefinite, the seventh the future, the eighth the future benedictive, the ninth the future indefinite, and the tenth the conditional.

The infinitive and participles are esteemed as distinct words formed from the dhatoos, and not as particular modes of the verb. The rules for forming them are placed by the Hindoos among those for the Kriduntu, but are joined to the verbs in this work.

7. The indicative is the simple dhatoo conjugated through all its different tenses.

8. The causal, or प्रेरणा, is formed by affixing णि to the simple dhatoo and changing the vowel by the rules for Vriddhi.

9. The optative, or सनन्त, is formed by affixing सन् to the dhatoo, and doubling the first syllable.

10. The frequentative is formed by affixing यङ् to the dhatoo for the atmune pudu; but the यङ् is lost (लुक) when it is conjugated in the purushmi pudu. The first syllable is also doubled. This mode means the doing a thing repeatedly, or with force and energy.

11. There is another species called Liddhoo, or nominal dhatoos, which are formed from nouns by the addition of some affix. They are desiderative, imitative, or indicative. The first sort are formed by affixing काम्यच or क्य to the noun; the second by affixing य, and the third by affixing णि.

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12. The forms produced by affixing the above syllables are accounted new dhatoos of the first declension.

13. Verbs have four forms called voices, (वाच्य) viz. the Active (कर्त्तृवाच्य), the Passive (कर्म्मनिवाच्य), the Impersonal (भाववाच्य), and the Self-Operating, कर्म्मनिकर्त्तृवाच्य), or contractedly द्यूवाच्य.

N. B. The impersonal and self-operating forms cannot properly be called voices, both of them being in the passive form. The impersonal is used only in the third person singular, but takes its name in the Sungskrit language from its meaning simply the existence of the act. The self-operating is used to denote that a thing is done so easily that it may be said to do itself.

14. There are three Persons, viz. the third (नामवाच्य), the second (युष्मद्वाच्य), and the first (अस्मद्वाच्य). The third person is always placed first in conjugating Sungskrit verbs.

15. There are three Numbers to each person, viz. the singular (एकवचन), the dual (द्विवचन), and the plural (बहुवचन).

16. Dhatoos which reject their characteristic or *unubundhu* ञ, or the ञ of an affix are conjugated in both the *purus*hmi and atm*u*ne p*udus*; those which reject ङ् only in the atm*u*ne p*udu*, and those which reject neither only in the *purus*hmi p*udu*. Causals are conjugated in both forms; optatives in that to which the simple dhatoo belongs, except such as affix आय, which have both forms. The frequentative is always conjugated in the atm*u*ne p*udu* when it affixes यङ्; but the यङ् is lost (लुक्) when it is in the *purus*hmi p*udu*. The nominal dhatoos follow the rules of the simple ones.

17. *Purus*hmi p*udu* is called प or पवत्, and atm*u*ne p*udu* म or मवत्.

18. य, व, र, ल, with their accompanying vowels, are often changed to इ, उ, ऋ, ऌ. This change is called by Vopu Devu जि, and by Panini, Kramudeshwura, and others, सम्प्रसारण.

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19. The reduplication is called द्वि. It always precedes the dhatoo.

20. A short vowel is called लघु. A long vowel, or a short one preceding a double letter, is called गुरु.

21. The tenses of the verbs have different names in the several grammatical writings of the Hindoos. Those of the Moogdubhoodh, being the shortest and easiest to remember, are used in this work. viz.

1 2 3 4 5 6 7 8 9 10
की, खी, गी, घी, टी, ठी, डी, ढी, ती, थी.

In the Siddhantu Koumudi, the Sungkeptu Sar, and some other grammars, they are called

1 4 2 3 10 6 7 5 8 9
लट्, विधिलिङ्, लोट्, लङ्, लुङ्, लिट्, लुट्, आशिर्लिङ्, लृट्, लृङ्.

N. B. The figures shew the order of the tenses in the works alluded to. The last are here transposed that they may fall in the same order as the first. There is another tense called लेट्, which is peculiar to the Vedu, but not treated of by any grammarian, except in the छान्दस्, said to be written by Panini.

22. The following is a scheme of the terminations of verbs, in both the Purushmi and Atmune Pudus:

		की.		
Purushmi pudu,	*Third Person,*	तिप्,	तस्,	झि.
	Second person,	सिप्,	थस्,	थ.
	First person,	मिप्,	वस्,	मस्.
Atmune pudu,	*Third person,*	ते,	आते,	अन्ते.
	Second person,	से,	आथे,	ध्वे.
	First person,	ए,	वहे,	महे.

		खी.		
Purushmi pudu,	*Third person,*	यात्,	याताम्,	युस्.
	Second person,	यास्,	यातम्,	यात.
	First person,	याम्,	याव,	याम.

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Atmune pudu,	*Third person,*	ईत,	ईयाताम्,	ईरन्.
	Second person,	ईथास्,	ईयाथाम्,	ईध्वम्.
	First person,	ईय,	ईवहि,	ईमहि.

गी.

Purushmi pudu,	*Third person,*	तुए्,	ताम्,	अन्तु.
	Second person,	हि,	तम्,	त.
	First person,	आनिए्,	आवए्,	आमए्.
Atmune pudu,	*Third person,*	ताम्,	आताम्,	अन्ताम्.
	Second person,	स्व,	आथाम्,	ध्वम्.
	First person,	ऐए्,	आवहैए्,	आमहैए्.

द्वी.

Purushmi pudu,	*Third person,*	दिए्,	ताम्,	अन्.
	Second person,	सिए्,	तम्,	त.
	First person,	अमए्,	व,	म.
Atmune pudu,	*Third person,*	त,	आताम्,	अन्त.
	Second person,	थास्,	आथाम्,	ध्वम्.
	First person,	इ,	वहि,	महि.

टी.

Purushmi pudu,	*Third person,*	दि,	ताम्,	अन्.
	Second person,	सि,	तम्,	त.
	First person,	अम्,	व,	म.
Atmune pudu,	*Third person,*	त,	आताम्,	अन्त.
	Second person,	थास्,	आथाम्,	ध्वम्.
	First person,	इ,	वहि,	महि.

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छो.

Purushmi pudu,	*Third person,*	णष्,	अतुस्,	उस्.
	Second person,	थष्,	अथुस्,	अ.
	First person,	णष्,	व,	म.
Atmune pudu,	*Third person,*	ए,	आते,	इरे.
	Second person,	से,	आथे,	ध्वे.
	First person,	ए,	वहे,	महे.

ञी.

Purushmi pudu,	*Third person,*	ता,	तारौ,	तारस्.
	Second person,	तासि,	तास्थस्,	तास्थ.
	First person,	तास्मि,	तास्वस्,	तास्मस्.
Atmune pudu,	*Third person,*	ता,	तारौ,	तारस्.
	Second person,	तासे,	तासाथे,	ताध्वे.
	First person,	ताहे,	तास्वहे,	तास्महे.

ठो.

Purushmi pudu,	*Third person,*	यात्,	यास्ताम्,	यासुस्.
	Second person,	यास्,	यास्तम्,	यास्त.
	First person,	यासम्,	यास्व,	यास्म.
Atmune pudu,	*Third person,*	सीष्ट,	सीयास्ताम्,	सीरन्.
	Second person,	सीष्ठास्,	सीयास्थाम,	सीध्वम्.
	First person,	सीय,	सीवहि,	सीमहि.

डो.

Purushmi pudu,	*Third person,*	स्यति,	स्यतस्,	स्यन्ति.
	Second person,	स्यसि,	स्यथस्,	स्यथ.
	First person,	स्यामि,	स्यावस्,	स्यामस्.

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Atmune pudu,	*Third person,*	स्यते,	स्येते,	स्यन्ते.
	Second person,	स्यसे,	स्येथे,	स्यध्वे.
	First person,	स्ये,	स्यावहे,	स्यामहे.

थी.

Purushmi pudu,	*Third person,*	स्यत्,	स्यताम्,	स्यन्.
	Second person,	स्यस्,	स्यतम्,	स्यत.
	First person,	स्यम्,	स्याव,	स्याम.
Atmune pudu,	*Third person,*	स्यत,	स्येताम्,	स्यन्त.
	Second person,	स्यथास्,	स्येथाम्,	स्यध्वम्.
	First person,	स्ये,	स्यावहि,	स्यामहि.

Observations.

I. All the above श्यs are to be rejected, and every final स becomes ः.

II. The इ of दिप् and सिप् in the द्यौ tense, and of the दि and सि in the टी tense are rejected.

III. The terminations of the first five tenses, and every affix which rejects श्य are called र in the Moogdhuboodh, and by Panini सार्व्वधातुक.

N. B. Panini does not include the fifth tense under this name.

IV. Those terminations of the first five tenses which do not reject प, and all other affixes which reject ङ, are called ङित्.

V. Those terminations of the sixth tense which do not reject प, the eighth tense purushmi pudu, and all other affixes which reject क, are called कित्.

VI. The dhatoos दा and धा are called दा in every person which does not reject प.

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SECT. I.

RULES FOR CONJUGATING VERBS.

N. B. *The meaning affixed to the* dhatoos *is designed to express merely the simple idea, they being in their crude state neither nouns nor verbs &c.*

Of the change of a short vowel to a long one.

1. Those dhatoos which end in a vowel require it to be made long if य follow, except in the terminations called र.

2. वृ-ङ, *religiously attach*, वृ-ञ, *skreen*, and dhatoos with a final ऋ require the vowel of ऋ to be made long, except in the ठी and ठी tenses, and those inflections of the *purus*hmi *pad*u which affix हि. There are two forms.

N. B. When several dhatoos are composed of the same letters, if one be mentioned in any of the following rules, every similar dhatoo is included, unless its *unubundhu* letter be added; thus बध् means every dhatoo formed by the letters ब ध whatever may be its meaning. The *unubundhus* are always separated from the dhatoo by a hyphen, as in वृ-ङ.

3. Those dhatoos which begin with a simple consonant, followed by a short vowel, change it to a long one in the reduplication when अङ is inserted after जि. Dhatoos with several vowels, and all nominal dhatoos except कलि, *contention*, and हलि, *plough*, havetwo forms.

4. Whenever अ precedes the व or म of an inflection it must become आ.

5. See here *page* 39, *Rule* 9.

Of the long vowel becoming short.

6. The reduplicate syllable must always have a short vowel.

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7. जन्, *produce*, वध्, *reproach*, and dhatoos with a final अम् which prefix इम् to their terminations, have short vowels when followed by any kriduntu affix which rejects ज or ण, or by the इन्, which is inserted before तन् of the fifth tense, atmune pudu. अम्, *sick*, यम्, *cease*, and विश्रम्, *rest*, have two forms. कम्, *desire*, वम्, *vomit*, and आचम्, *cleanse*, are exceptions to this rule.

Of the change of न *to* ण.

8. All dhatoos with an initial न in theis conjugated state have an initial ण originally, except नृत्, *dance*, नर्द्, *noise*, नाथ्, *petition*, नाध्, *petition*, नद्, *rejoice*, नक्, *destroy*, नृ, *proper*, and नट्, *dance*.

9. Those original dhatoos which begin with a ण in the list of roots change it to न, and those beginning with ष to स, when conjugated; ष्ठै, *collect*, ष्वक्, *go*, and ष्ठिव, *spit*, excepted.

10. All dhatoos with an initial न, when preceded by a preposition which ends in ष, र, ऋ, or ॠ, or by the word अन्तर, change the न to ण. The preposition दुर is excepted.

11. The न of हन, *kill* and of the श्ना and श्नु affixed to मी and हि as in मीनाति and हिनोति, the न of the termination आनिघ्, first person singular of the गी tense, and that of the dhatoo नश्, *destroy*, when the श् is not changed to ष, become ण when either of the above letters (*Rule* 10) precede it.

12. गद्, *say* नद्, *noise*, पत्, *go*, पद्, *go*, दा, *give*, मा, *measure*, सो, *destroy*, हन, *kill*, वा, *go*, या, *go*, द्रा, *sleep*, प्सा, *eat*, वप्, *sow*, वह्, *get*, श्रम्, *quiet*, चि, *collect*, दिह्, *write*, when preceded by a preposition ending in either of those letters, with नि inserted between it and the dhatoo, require that the न of the नि

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should be changed to ण. Those with an initial क or ख, or with a final ष, do not require this change. All other dhatoos have two forms.

13. अन्, *get*, निंस्, *bless*, निंन्द, *dress*, निक्ष्, *kiss*, and हन्, *kill*, if it be followed by व or म, as in the first person dual and plural of several tenses, change their न to ण, when preceded by a preposition which ends in any of the above letters, but have two forms.

14. The न of अन्, *get*, when reduplicated, becomes ण after such a preposition.

15. The न of हन्, *kill*, never becomes ण when the ह is changed to घ.

Of the changing of स *to* ष.

16. All dhatoos with an initial स, followed by a dental or a vowel, in their conjugated state, have an initial ष in the list of dhatoos, except सोक्, *throw water*, सेक्, *go*, सद्, *go*, सप्, *go*, सृज्, *create*, स्तृ, *spread out, upon*, and स्यै, *collect*.

17. सु, *praise*; स्तुभ्, *stand like a post*; सो, *destroy*; सु, *throw*, of the sixth conjugation; सु-ञ, *go*, when it does not affix the termination स्य; स्था(1) *situate*; the nominal dhatoo सेनि,(2) *lead an army*; सञ्,(3) *with*; स्वञ्, (4) *embrace*; सेध्, (5) when it means any thing except *going*; सद्,(6) *go*, when preceded by any preposition except प्रति; सिच्,(7) *ooze*, when it has not the frequentative affix यङ्; the affix सुम्; सिव्, *serve*, and स्तभ्, *stand like a post*, when they have no अङ्; सह्, *able*, when its अ does not become ओ, if preceded by the इ-क of a preposition; also सन्,(9) preceded by वि or अव, when it means *eating*, and सेव्,(10) *serve*, preceded

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by परि, नि, or वि, change their स to ष. This change is not prevented if अम् intervene.

N. B. The ten dhatoos marked with figures over them make the change also in the reduplicate syllable.

18. स्कभ्, *stand still*, if preceded by वि, and स्वप्, *sleep*, when it admits जि, if preceded by वि, सु, निर, or दुर, require ष instead of स.

19. स्फुर्, and स्फुल्, *utter*, preceded by नि, वि, or निर; स्कन्द्, *go*, preceded by परि and वि; स्यन्द्, *ooze*, when it is governed by an inanimate agent, if preceded by नि, परि, निर, वि, अभि, or अनु; स्वञ्ज्, *embrace*, preceded by नि, वि, or परि; the affix सुम्; सिव, *serve*, when it has no अङ्; and सह्, *able*, when its अ does not become ओ, change स to ष, but have two forms. The last four have two forms only when अम् intervenes.

20. ष is required instead of the स of अस्, *a being*, when it is preceded by मातृ, or the इ-क of a preposition, if it be followed by a vowel or य.

21. सद्, *love*, and स्वञ्ज्, *embrace*, when preceded by a preposition which ends in इ-क, change स to ष in the reduplication of the ठी tense, but not in the dhatoo.

22. स्तभ् preceded by अव, when it means *strength, refuge, or nearness*, changes its स to ष.

23. Dhatoos with the affix जि after them, and स्तु, *praise*, require that the स should become ष after the reduplication, if followed by the स of the optative सन् when it becomes ष; but स्विद्, *taste*, स्वद्, *taste*, and सह्, *able*, are excepted in the causal optative. No other dhatoos follow this rule.

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Of Goon.

24. The penultimate letter of a reduplicated dhat*oo* does not admit goon if followed by any of the terminations called र which begin with a vowel.

25. When the अन् of the third person plural, fourth and fifth tenses, of reduplicated dha*toos* is changed to उस्, the vowel of the reduplication requires goon.

26. The final vowel or the penultimate short vowel of a dhat*oo* require goon, except the terminations called कित् or ङित् are affixed.

27. भृञ्, *go*, of the first conjugation, and dhat*oos* which have a final ऋ following a compound letter, require goon in the sixth and eighth tenses when followed by any letter which does not require goon, or by the यक् of the passive voice. When कृ is compounded with a preceding word by inserting सुम्, it requires goon in the sixth tense only.

28. Dhat*oos* with a final ऋ require goon in the sixth tense p*u*r*u*shmi p*u*d*u*, except in the singular number.

29. Dhat*oos* which end in अ neither admit goon nor vr*i*ddh*i*.

30. Dhat*oos* with a penultimate ऋ do not require goon when they affix अङ्.

31. Dhat*oos* with a final ऋ or ॠ, also दृप्, *see*, require goon when the agum उ is inserted.

Of Vr*i*ddh*i*.

32. The final उ of dhat*oos* which are not reduplicated requires vr*i*ddh*i* if followed by any of the terminations called र which have an initial consonant and reject प.

33. The penultimate अ of dhat*oos* with an initial consonant and which prefix इम्

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to सि require vriddhi in the टी tense purushmi pudu when सि follows. They have two forms. हन्, *kill*, घस्, *kill*, बध्, *bind*, dhatoos with a final ह, म, or ध, and such as have an *unubundhu* ए, are exceptions to this rule.

34. व्रज्, *go*, वद्, *speak*, dhatoos with a final अर, अल्, or vowel, and such as do not prefix इस् to their terminations, require vriddhi when the agum सि is inserted in the purushmi pudu. श्वि, *increase*, जागृ, *awaken*, and such as have the affix ञि, are excepted.

35. The final इ–च or the penultimate अ of a dhatoo, require vriddhi when followed by an affix which rejects ञ or ण. There are two forms in the first person singular of the ठी tense.

36. The ऊठ् which is formed from व requires vriddhi if it follow अ or आ.

Of इस्.

37. इस् is prefixed to the व–स of a termination except in those dhatoos which have an *unubundhu* ओ. It is not prefixed when followed by the terminations called र. The म is rejected.

38. Dhatoos which have an *unubundhu* ऊ, स्वर्, *produce*, चाय्, *worship*, स्फाय्, *enlarge*, प्याय्, *increase*, षू *bringing forth*, धू, *tremble*, the class of dhatoos called रधादि, and कृष, *certain*, preceded by निर, require इस् to be prefixed to the व–स of any termination except those called र. They have two forms. हु, *noise*, दु, *heat*, षु, *guess*, and णु, *praise*, have it constantly in the ठी tense.

39. घु, *go*, ष्टु, *praise*, and धु, *tremble*, require that इस् be prefixed to the agum सि, in the टी tense purushmi pudu.

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40. यम्, *cease,* रम्, *play,* णम्, *bow,* and dhatoos with a final आ, require that इम्, be prefixed to the सि of the ठी tense, purshmi pudu. They also require सन् to be affixed to the dhatoo.

41. सृज्, *create,* दृश्, *see,* dhatoos which end in a vowel, also such as have अ inherent in any of the letters, if they do not require इम् with the affix त्तण, must have it prefixed to थस्, second singular of the ठी tense, but have two forms. ऋ, *go,* वे, *skreen,* and अद्, *eat,* require it constantly.

42. Dhatoos which end with ऋ, except वृ-ञ, *skreen,* कृ when joined to a preceding word by the intervention of सुम् and ऋ, *go,* do not require इम् before the second person singular of the ठी tense.

43. कृ, *do,* when not joined to a preceding word by an intervening सुम्, स, *go,* वृ, *skreen,* भृ, *nourish,* ष्णु, *praise,* द्रु, *go,* श्रु, *hear,* and स्रु, *run like a liquid,* do not require इम् in the ठी tense. Whatever dhatoos do not require इम् in other tenses, require it in that.

44. Dhatoos with one vowel, which end in आ, इ, ई, उ, or ऋ do not require इम् to precede their terminations. The following require it though included in this sort, viz. श्वि, *increase,* श्रि, *serve,* ञी, *go,* ष्वी, *sleep,* गु, *mix,* रु, *noise,* णु, *praise,* स्नु, *ooze,* ष्टु, *sneeze,* ष्णु, *whet,* वृ-ङ, *religiously attach,* and वृ-ञ, *skreen.*

45. यह, *able,* लुभ, *loss of sensation,* ष्णु, *praise,* भृ, *nourish,* शुच्, *grieve,* वस्, *dwell,* तु, *injure,* अश्, *eat,* हद्, *anger,* रिष्, *kill,* and इष्, *desire,* prefix इम् to any त, except it be in the terminations called र. They have two forms.

46. नृत्, *dance,* कृत्, *cut,* कृत्, *injure,* कृद्, *play,* and त्वद्, *disregard,* prefix इम्

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to every स besides that of the agum सि, and the terminations called र. There are two forms.

47. हन्, *kill*, and dhatoos which end in ऋ, prefix इम् to स्य.

48. जन्, *produce*, ईड्, *praise*, and ईर्ष्य्, *grand*, must have इम् prefixed to the स of those terminations called र, and to the ध्व of the three first tenses atmune pudu.*

49. Dhatoos with a final ऋ following a compound letter, the compound स्मृ excepted; dhatoos with a final ऋ; वृ-ङ, *religiously attach*, and वृ-ञ, *skreen*, require that इम् be prefixed to the सि of the fifth and the terminations of the eighth tense atmune pudu. There are two forms.

50. The class of dhatoos called वृतादि require that इम् be prefixed to स्य in the atmune pudu, but not in the purushmi pudu.

Of जि.

51. व्यथ्, *pain*, ग्रह्, *receive*, ज्या, *get old*, वय्, when put instead of वे, *sew*, व्यध्, *drive*, वश्, *desire*, व्यच्, *deceive*, प्रच्छ्, *ask*, व्रश्च्, *cut*, भ्रस्ज्, *fry*, स्वप्, *sleep*, वच्, *speak*, and the class of dhatoos called यजादि, require जि in the reduplication, sixth tense.

52. The class called ग्रहादि, viz. those in the above rule beginning with ग्रह्, require जि in the dhatoo when they affix the terminations called कित् and ङित्. The class स्वपादि, viz. those in the above rule beginning with स्वप् require it only in those called कित्.

Of नुण.

53. Dhatoos which have an *unubundhu* उ affix नुण्.

Of लुक्, लुप्, and लोप.

54. अ is lost (लोप) if followed by अ or ए-च.

* Vopu Devu says the first four.

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55. If a dhatoo begin with a double letter, the first member of which is ष्-स्, and the last ख्-य्, the first member is lost (लोप) in the reduplication. All other compound letters lose their last member.

56. If the first member of a compound final letter be क् or स् it is lost (लोप) if झ्-स्, or viram follow. That क् only which is produced instead of ष् or ढ् is lost. The क् of रक्ष्, *preserve*, is not lost.

57. The penultimate न् of a dhatoo which ends in a compound letter is lost (लोप) if followed by a letter which does not require goon.

58. Those dhatoos which have an *unubundhu* ञ्, and अर्च् when it means *worshipping, honouring*, never lose (लोप) their न्.

59. The final आ of a dhatoo is lost (लोप) if followed by उस्, ए-च्, इम्, or a vowel which does not require goon; except in the terminations called र्.

60. स् is lost (लोप) if ध् follow. There are two forms.

61. The दि and सिप् of the fourth and fifth tenses are lost (लोप) after a consonant.

62. वन्, *request*, dhatoos of the eighth conjugation, and such as do not admit इम्, lose (लोप) ज्-म्, if झ्-स् not requiring goon, or the affix यङ् follow. The त् of the kriduntu affix तिक् is excepted.

63. Reduplicated dhatoos lose (लोप) their final आ when followed by a vowel which does not require goon. If followed by a consonant not requiring goon, the आ is changed to ई. The आ of दा, *give*, is excepted.

64. य् and व् are lost (लोप) when followed by any consonant except य्.

65. उप् and नु, when not compounded with a preceding letter, lose (लोप) their उ if म् or व् follow. There are two forms.

66. हन्, *kill*, गम्, *motion*, जन्, *produce*, खन्, *dig*, and घस् the adesh of अद्, *eat*, lose (लोप) their penultimate vowel, when followed by a vowel which does not require goon.

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67. अ and य are lost (लोप) when they come after a consonant, if any affix follow them, except such as reject ष्.

68. भन्ज्, *break*, also लन्भ्, *gain*, when it is not preceded by a preposition, lose (लोप) their न when इण is inserted before the तन् of the third person singular of the fifth tense atmune pudu. There are two forms.

69. When इण is inserted before तन् third person singular of the fifth tense, atmune pudu, the तन् is lost (लोप).

70. The agum सि of the fifth tense is lost (लोप) after ऋ-स, or a short vowel, if followed by ऋ-स; also after इम् if followed by ईम्.

71. The agum सि of the fifth tense is lost (लुक्) after भू, *be*, ष्ठा, *situate*, पा, *drink*, दा, *give*, इ-ण, *go*, and इ-क, *remember*, in the purushmi pudu.

72. The agum सि of the fifth tense is lost (लुक्) after धे, *drink*, मा, *destroy*, छो, *cut*, ष्यो, *sharpen*, and घ्रा, *smell*, in the purushmi pudu. There are two forms.

73. The अ of the agum सक् is lost (लोप) when followed by any vowel except in the plural number.

74. तॄ, *pass over*, फल्, *break*, भज्, *serve*, त्रप्, *shame*, अध्, *kill*, गध्, *see*, दभ्, *command*, *send*, and dhatoos with an initial and final simple consonant, lose (लोप) the reduplication; and the अ becomes ए when followed by a कित् termination, or the थप्, second person singular, when इम् is prefixed to it. श्रथ्, *wet*, ददॢ, *give*, dhatoos with an initial व, such as change their constituent letter for another in the reduplication, those which require goon, and those which lose (लोप) न, do not follow this rule. जॄ, *old*, वम्, *vomit*, भ्रम्, *wander*, त्रस्, *fear*, the class called क्रणादि, and राध, when it means *killing*, though among the above-mentioned dhatoos, admit of both forms.

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75. ग्रन्थ्, *free,* ग्रन्थ्, *dispose in order, as letters in a line, stones in a building, &c.* and दन्भ्, *bully, bluster,* lose (लोप) their न in the second person singular of the sixth tense. There are two forms.

Of the खी *tense.*

76. The terminations या, युस्, and याम् are changed to ई, इयुस्, and इयम्, when they follow अ.

Of the गी *tense.*

77. The हि of this tense is lost (लोप) after अ, and after उष् or नु when they are not compounded with a preceding letter.

78. The हि of this tense becomes धि when it follows ऋ-स्.

79. The तुष् and हि of this tense are changed to तात् when the verb is used in a benedictive sense. There are two forms.

Of the घी *tense.*

80. द् and ध् are changed to र् when the सिष् of this tense is affixed. There are two forms.

81. स् is changed to त् if the दिष् or सिष् of this tense follow. There are two forms when सिष् is affixed.

82. The अन् of this tense is changed to उस् in reduplicated dhatoos, but not in optatives, or the frequentative of भू, *&c.*

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Of the ती *tense.*

The insertion of सि.

83. सि is inserted after the dhatoo in this tense. The ई is rejected.

84. When the agum सि is inserted, ईम् must be prefixed to the दि or सि of this tense. The म is rejected.

85. कृप्, *meager, weak,* मृष्, *forbear,* स्पृश्, *touch,* तृप्, *love,* दृप्, *pride,* and स्पृध्, *motion,* require the agum सि; but have two forms.

Of inserting ङ.

86. ष्णास्, *govern,* dhatoos with an *unubundhu* ष्, and the classes called द्युतादि and ष्वादि, insert ङ after the dhatoo in the *purushmi pudu* of this tense. The ङ is rejected. जॄ, *decayed,* श्वि, *increase,* स्तन्भ्, *stop up,* विष, *throw water,* म्रुच् and म्लुच्, *go,* गुच्, and ग्लुच्, *steal,* ग्लुञ्च्, *go,* and dhatoos with an *unbundhu* इर्, have two forms. हन्, *kill,* गम्, *motion,* जन्, *produce,* खन्, *dig,* घस्, *eat,* do not lose their penultimate vowel when followed by that of ङ.

87. वच्, *speak,* and वच् when put instead of ब्रू, *speak,* अस्, *throw,* ख्या, *make famous,* and ख्या when put instead of चक्ष्, *speak,* लिप्, *plaster,* सिच्, *throw water,* and के, *dare,* require that ङ be inserted in this tense, active voice. स्, *motion,* and ऋ, *motion,* have two forms.

88. वच्, *speak,* becomes वोच्; श्वि, *increase,* becomes श्व; अस्, *throw,* becomes स्थ; and यत्, *motion,* becomes यंस, when ङ is inserted after them.

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Of inserting अङ्.

89. श्रि, *serve,* द्रु and स्रु, *motion,* कम्, *desire,* and all dhatoos which affix ञि, require that अङ् be inserted after the dhatoo in this tense active. श्वि, *increase,* धे, *drink,* ध्वणि, *cause noise,* एलि, *cause to throw,* अर्दि, *cause torment,* and ऊणि, *cause decrease,* have two forms. The ङ् is rejected.

Of inserting सक्.

90. Those dhatoos which do not require इम्, and have a penultimate इ–च and final ह, ष or ष, insert सक् after the dhatoo in this tense. श्लिष, only inserts it when it has the meaning of *embracing,* and दृप्, *see,* does not require it at all.

91. गुह्, *hide,* दुह्, *milk,* दिह्, *write,* and लिह्, *taste,* have सक् inserted after them in the atmune pudu of this tense if followed by a dental letter. There are two forms. These dhatoos do not admit the insertion of सि.

Of the changes which take place in the terminations.

92. When the अन् (third person plural) of this tense follows सि it is changed to उस्, except in भू, *be.* The अन् is changed in the same manner if the सि be lost (लोप).

93. पट्, *motion,* inserts इण्, and loses (लोप्) the तन् of the third person singular atmune pudu active. प्याय्, *enlarge,* ताय्, *nourish,* दीप्, *shine,* पूर्, *fill,* जन्, *produce,* and बुध्, *understand,* have both forms. The ण is rejected.

Of the ठी *tense.*

Of reduplication.

94. The first syllable of dhatoos is doubled in this tense.

95. Dhatoos with an initial अ and a final compound letter, dhatoos with an initial ऋ, and अप्–ऊ, *occupy place,* prefix आन् instead of the reduplication in this tense. आङ्, *retire,* has two forms.

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Of conjugating this tense with कृ, भू *and* अस्.

96. Dhatoos which begin with इ—च of the class गुरु, दय्, *receive*, आय्, *go*, आस्, *sit*, dhatoos with several vowels, and those which are formed by an affix, as causals, optatives, frequentatives, &c. affix आम् in this tense; ऋच्छ्, *go*, and ऊर्ण्, *cover*, excepted. These dhatoos are conjugated with भू, *be*, अस्, *be*, and कृ, *do*, put after the आम्.

97. दरिद्रा, *poor*, काश्, *appear*, कास्, *disagreeable noise*, जागृ, *awaken*, and उष्, *burn*, affix आम्, and are conjugated with भू, अस्, and कृ, as above. They have two forms.

Of changes in the termination.

98. Dhatoos with a final आ affix औ instead of णल्, in the first and third persons singular of this tense. The उ is rejected.

99. Those terminations of this tense which do not reject ण, when they follow a compound letter, are accounted कित्. There are two forms.

Of the छी *tense.*

100. Dhatoos which begin with a compound letter, and end with आ, change the आ to ए in the terminations of all the persons of this tense purushmi pudu. There are two forms. छा, *situate*, always makes this change.

101. ऋ final becomes रि in this tense, purushmi pudu.

Of prefixing अम् *to the* dhatoo.

102. अम् is constantly prefixed to the dhatoo in the fourth, fifth, and tenth tenses, unless it be constructed with the privative particle मा. The म is rejected.

103. Dhatoos with an initial vowel after having prefixed अ once, prefix it a second time in the fourth, fifth, and tenth tenses, viz. the reduplication requires vriddhi.

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Of reduplication.

N.B. A dhatoo is reduplicated only once. Should it by any rule resume its original form, the rule for reduplication cannot be applied a second time. The same is to be observed respecting जि.

104. Dhatoos always double their first syllable in the sixth tense, and when they affix अङ्. The following letters are changed in the reduplication:

भ, ह, ग, and ब,	become	ज.	
ढ	becomes	ड.	
ध	—	द.	
भ	—	ब.	
छ, क, and ख,	become	च.	
झ	becomes	ष.	
ठ	—	ट.	
थ	—	त.	
ङ	—	ज.	
ऋ	—	अ.	And a long vowel short.

105. Dhatoos which have an initial इ or उ, make the reduplication in इय and उव, if a dissimilar vowel either belonging to the dhatoo, or formed by goon, vriddhi, &c. follow.

106. Those dhatoos which begin and end with a vowel, double the last syllable, but not the first.

107. Dhatoos which have an initial vowel, change छ of the reduplicate syllable to त. There are two forms.

108. A compound letter, the first member of which is न, व, द, or र, does not double its first member, except the last be य.

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Alterations occasioned by Sundhi, *or the joining the terminations to the* dhatoos.

109. कृष्, *make furrows,* मृष्, *forbear,* स्पृश्, *touch,* तृप्, *love,* दृप्, *boast,* and सृप्, *motion,* change their ऋ to र if followed by ऊ-स of any termination except those called क्ङित्. There are two forms. दृश्, *see,* and सृज्, *create,* follow the same rule, but have only one form.

110. The final ए-च of a dhatoo is changed to आ when followed by any affix which does not reject प.

111. The इ or ई of a dhatoo are changed to इय, the उ of the affix श्नु, (fifth conjugation), and the उ, or ऊ, of a dhatoo, are changed to उव when followed by a vowel which does not require goon. If the उ of श्नु, or the इ or ई of a dhatoo, follow a simple consonant in a word of several vowels, they become respectively व and य.

112. ऋ when followed by an affix which requires goon becomes इर, but if the ऋ follow a labial it becomes उर.

113. Dhatoos which end in प or क्ष, and राजादि,* affix क्विप्, if followed by ऊ-स or viram.

114. Dhatoos which end in च-वर्ग affix क्विप्, if followed by ऊ-स or viram.

115. क्ष becomes ष्, and व becomes ऊठ्, if followed by ज-स which does not require goon. The ट is rejected.

116. ध and ढ become क, when followed by सः

117. त or थ after ढ-भ become ध, except in the dhatoo धा-ज, *hold.*

118. The final म of a dhatoo becomes न, if followed by व or म.

119. A final ह becomes ढ when it is followed by a consonant or viram.

* *See page* 59, *Rule* 2.

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120. उ-व followed by a final क-भ becomes ढ-भ if स, ध, or viram follow.

121. The final ह of a dhatoo becomes ढ if क-स or viram follow; but the final of गाह्, *bind*, becomes ध.

122. A final ह preceded by द becomes ध if क-स or viram follow.

123. मुह्, *lose sensation*, दुह्, *desire to injure*, ष्णुह्, *satisfy*, नष्, *destroy*, and ष्णिह्, *affection*, affix द्धक् if followed by क-स or viram. There are two forms.

124. स becomes त when followed by the स of any termination except those called र.

Of changes in the termination.

125. The termination अन्त is changed to अत् in reduplicated dhatoos.

Of inserting उी.

126. The class of dhatoos called दा, मा, *measure*, गै, *sing*, हा, *abandon*, पा, *drink*, धे, *destroy*, and छा, *situate*, insert उी before any termination which begins with a consonant and does not require goon, those of the class र and the kriduntu affix यप् excepted. They insert ङ् in the eighth tense. The उ् is rejected.

Of the Atmune pudu.

127. ङ is inserted after लिप्, *plaster*, सिच्, *throw water*, and कृ, *dare*, in the fifth tense active of this pudu. There are two forms.

128. The सि of the fifth, and the terminations of the eighth tense of dhatoos with a penultimate इ, ई, उ, ऊ, ऋ, ॠ, ऌ, or ॡ, or with a final ऋ or ॠ, are accounted कित् in this pudu, when they do not require इम्.

129. When the third tense is used to signify repetition, excess, or enlargement, the regular terminations are changed to स्व or ष्वम् in every person.

N. B. They are changed in like manner to हि and तम् in the *purushmi pudu*.

130. When आत or आथ follow अ, the आ is changed to ई.

131. The termination अन्त is changed to अत् unless it follow अ.

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132. The ध of a termination is changed to ढ in the fifth, sixth, and eighth teuses if it follow इ-च. If इट् be prefixed to ह-त there are two forms.

Of the passive voice.

133. The passive voice is formed by affixing यक् to the dhatoo when followed by the terminations called र, and conjugating the verb in the atmune pudu. इण is inserted before तस् in the fifth tense.

134. हन्, *kill*, ग्रह्, *receive*, दृश्, *see*, and dhatoos which have a final vowel, insert भिण before the सि of the fifth, and the terminations of the seventh, eighth, ninth, and tenth tenses. There are two forms. स and ण are rejected.

135. तप्, when it means *heating*, does not insert इण before तस् in the fifth tense.

136. The ऋ of a dhatoo becomes रि when followed by the affix यक्.

137. Dhatoos with a final आ affix यस् when followed by any kriduntu affix which rejects ज or ण, and when इण or भिण is inserted.

Of the impersonal verb.

138. The impersonal, or भाववाच्य, is always expressed by the third person singular of the passive voice.

Of the self-operating verb.

139. When an action is done with such facility as to be attributed to the object itself, it is called the कर्म्मणिकर्त्तृवाच्य, or the form in which the object is esteemed the agent, as we say in English of a good pen that it writes of itself, or a good instrument works of itself.

140. Dhatoos with a final vowel, and दुह्, *milk*, insert इण before तस् of the fifth tense. They have two forms.

141. तप्, *heat*, रुध्, *skreen*, also पच्, *cook*, and दुह्, *milk*, when they are transitive, do not change तस to इण in the self-operating form.

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142. कुञ्, *certain*, and रञ्ज्, *dye*, affix श्यन् instead of यक् when followed by the terminations called र. There are two forms. These two dhatoos are conjugated in the purushmi pudu in the self-operating form when श्यन् is affixed, and in the atmune-pudu when यक् is affixed.

143. Optative verbs, also अश्, *free*, गश्, *dispose in rows*, वच्, *speak*, कृ, *throw*, गृ, *vomit*, दुह्, *milk*, नम्, *bow*, and dhatoos which mean *adorning, dressing, &c.* neither insert यक्, मिण nor इण् घ्रा *ooze*, श्रि, *serve*, causals, and those intransitive verbs which belong to the atmune pudu, insert मिण in the self-operating voice.

Of the infinitive mode.

144. The infinitive mode is formed by affixing तुम् to the dhatoo. The च is rejected.

OF PARTICIPLES.

There are eight participles, viz. the past adverbial, the repeated present, the passive, the past indefinite, the future indefinite, the past, the present, and the future. The three last have different forms for the purushmi and atmune pudus and the passive voice.

Of the adverbial past participle.

1. The adverbial past participle is generally formed by affixing क्त्वाच् to the dhatoo. The क and च are rejected.

Of the vowel being made long.

2. Dhatoos with a final ऊ-म require that the penultimate vowel be made long when followed by क-स not requiring goon.

3. The vowel of क्रम्, *step*, must be long when it affixes क्त्वाच्. There are two forms.

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Of इम्.

4. पू, *purify*, क्लिष्, *distress*, and dhatoos with an anubandhu उ, require that इम् be prefixed to क्त्वाच्. They have two forms.

5. ऋ, *old*, and व्रश्च्, *cut*, prefix इम् to क्त्वाच्.

6. क्षुध्, *hunger*, वस्, *dwell*, अर्च्, when it has the meaning of *honouring*, and लुभ्, when it does not mean *coveting*, prefix इम् to क्त, क्तवतु and क्त्वाच्.

7. वृ-उ, *share out*, वृ-ञ, *shreen*, श्रि, *serve*, ऊर्णु, *cover*, and dhatoos with a final ऋ, उ, or ऊ, do not require that इम् be prefixed to any कित् affix.

Of ञि.

8. व्रश्च्, *cut*, does not admit ञि when क्त्वाच् is affixed.

9. वे, *sew*, ज्या, *old*, and व्ये, *shreen*, do not admit ञि when यप् is affixed. If व्ये be preceded by सं or परि, there are two forms.

Of लुक्, लुप्, and लोप.

10. Dhatoos with a final म which do not prefix इम् to their terminations, lose (लोप) the म when यप् is affixed. There are two forms.

Of the effect of rejecting क *being lost.*

11. Those dhatoos which require इम् to be prefixed to their terminations are not affected by the rejection of the क of क्त्वाच्, except क्षुध्,* *hunger*, कुष्, *certain*, क्लिष्, *distress*, गुध्, *play*, मद्, *dig*, वद्, *speak*, वस्, *dwell*, ग्रह्, *receive*, and मृड्, *rejoice*.

12. When स्यन्द्, *ooze*, or स्कन्द्, *dry*, affix क्त्वाच् they are not affected by the rejection of क.

13. तृष्, *thirst*, मृष्, *forbear*, कृप्, *weak, meager*, वञ्च्, *deceive*, लुञ्च्, *hide*, and ऋत्, *dare*, are not affected by the rejection of the क of क्त्वाच् when इम् is prefixed to it. There are two forms.

* This dhatoo has two forms according to Kramadeshwara.

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14. Dhatoos with an initial consonant, a penultimate इ or उ, and which require that इम् be prefixed to their terminations, are affected by the rejection of the क of क्त्वाच्, except such dhatoos as have a final च. They have two forms. रुद्, *cry*, विद् *know*, and मुष्, *plunder*, are constantly affected by it.

15. The अ of चर्, *go, do*, and फल्, *break*, become उ when followed by a त not requiring goon. चर only makes the change when क्षि is affixed.

16. नश्, *destroy*, and dhatoos with a final न् if they do not prefix इम् to their terminations, are not affected by the rejection of the क of क्त्वाच्. They have two forms.

17. Dhatoos with a final म्य or न्फ, are affected by the rejection of the क of क्त्वाच् when इम् is prefixed thereto. They have two forms.

Of adesh.

18. हा-क, *abandon*, becomes हि when it affixes क्त्वाच.

19. धा-ञ, *hold*, becomes हि, if followed by a kriduntu affix which begins with a त not requiring goon.

20. अद्, *eat*, becomes जग्ध् and the class दा (धे, *drink*, excepted) becomes दत्, when followed by a त not requiring goon, or by यप्. If दा be preceded by a preposition ending in a vowel it becomes त, admitting two forms, and the इ-क of the preposition must be made long. दा followed by यप् is an exception.

Of insertions.

21. मा, *measure*, दो, *cut*, घो, *destroy*, and ष्ठा, *situate*, insert डि if followed by त not requiring goon. छो, *cut*, and ष्णा, *whet*, have two forms. When ष्णा means *woo*, it has only one form.

22. Dhatoos ending in a short vowel insert तन् before any affix which rejects प. The न is rejected.

Of affixing यप्.

23. When dhatoos are compounded with indeclinable particles, privative ones excepted, the adverbial participles are formed by affixing यप् instead of क्त्वाच्. The प is rejected.

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24. The affix जि when it follows a penultimate लघु vowel becomes ग्रह if यप् be affixed. If the जि be preceded by ज्ञप्, *occupy space*, there are two forms.

25. मी, *recompence*, becomes मि; and क्षि, *decay*, becomes क्षी, when यप् is affixed. There are two forms.

26. क्षी, *decay*, मि, *throw*, and मी, *kill*, insert उ when यप् is affixed. ली, *melt*, has two forms.

Of the repeated participle.

27. The repeated participle is used when any act is continued till another act take place. It is formed by affixing चणम् to the dhatoo. There are two forms, one being that of स्नाच् repeated. The च and ण are rejected.

28. The न of भन्ज्, *break*, also the म of लम्भ, *gain*, when it is not preceded by a preposition, are lost (लोप) if चनम् be affixed. There are two forms.

Of the passive participle.

29. The passive participle is formed by affixing क्त to the dhatoo. The क is rejected.

Of the vowel being made long.

30. The vowel of क्रम्, *step*, becomes long when it affixes क्त or क्तवतु. There are two forms.

31. क्षि, *decay*, requires its vowel to be made long when it affixes क्त or क्तवतु. When it means the simple act, a being poor, destitute, or angry, it has two forms. If these affixes form the passive participle the vowel is not long.

Of the vowel being made short.

32. The class of dhatoos called ल्वादि require the vowel to be short when they affix क्त or क्तवतु.

Of goon.

33. Dhatoos of the first, second, or third conjugation*, which have a penultimate उ, require goon when क्त or क्तवतु requiring इम् are affixed to form words meaning the simple act, or inchoative action. There are two forms.

* Kramadeshwara does not admit this in the second and third conjugations.

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34. पू, *purify*, पी, *sleep*, घृष्, *clever*, निद्, *affection*, स्विद्, *free*, ष्विद्, *sweat*, and मृष्, when it has the meaning of *forbearing*, require गुण if followed by क्त and क्तवतु with इट् prefixed.

of इट्.

35. पू, *purify*, क्लिश्, *distress*, वम्, *vomit*, जप्, *speak in the mind*, also श्वस्, *respire*, when it is preceded by वि or आ, require that इट् be prefixed to क्त and क्तवतु. There are two forms.

36. ऊी, *motion*, श्वि, *increase*, dhatoos which have an *unubundhu* ई, and those which prefix इट् to their terminations admitting two forms, do not require that इट् be prefixed to क्त or क्तवतु. Dhatoos with several vowels, यस्, *motion*, and कुष्, *certain*, when preceded by नि, are exceptions.

37. Dhatoos which have an *unubundhu* आ do not require that इट् be prefixed to क्त or क्तवतु, but admit both forms if the word signify the mere act, or inchoative action.

38. शक्, *able*, also ऋर्द्, *torment*, when it is preceded by सं, नि, or वि, do not require that इट् be prefixed to क्त and क्तवतु. शक् has both forms in the passive participle.

39. रुष्, *anger*, अम्, *disease*, हृष्, *glad*, त्वर्, *quick*, घुस्, *proclaim*, when it is preceded by सं, and स्वन्, *noise*, when preceded by आ, require that इट् be prefixed to क्त and क्तवतु, but admit both forms.

40. The causal dhatoos formed from दम्, *quiet*, भ्रान्, *quiet*, पूर्, *fill*, दल्, *throw up*, स्पश्, *arrange*, छद्, *cover*, and ज्ञप्, *know*, have two forms to the passive participle, one of which is irregular.

Examples.

दमित and दान्त, भ्रमित and भ्रान्त, पूरित and पूर्ण, दालित and दलित, स्पाशित and स्पष्ट, छादित and छन्न, ज्ञपित and ज्ञप्त.

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Of जि.

41. श्यै when it means *thick*,* or *tangible*, or if preceded by प्रति, requires जि when it affixes क्त or क्तवतु. If preceded by अभि or अव, both forms are used.

42. ष्ठै, *collect*, preceded by प्र, requires जि when it affixes क्त and क्तवतु.

Of लुक्, लुप्, *and* लोप.

43. The affix जि is lost (लोप) in such dhatoos as prefix इस् to क्त or क्तवतु.

Of त *becoming* न.

44. Dhatoos of the fifth conjugation; that class of the ninth conjugation called ल्वादि; those which have an *unubundhu* ओ; those with a final ऋ or र्; those with a final आ following य-ल, and क्ती when put in the place of क्ति, require that the त of क्त and क्तवतु be changed to न. पॄ, *fill*, मूर्च्छ, *lose sensation*, ख्या, *make famous*, ध्यै, *meditate*, and मद्, *rejoice*, are excepted. The final द् also becomes न.

45. When क्त or क्तवतु follow ग्रि-ज, *bind*, in the self-operating form, if the agent be ग्रास, *a mouthful squeezed together*, the त becomes न.

46. दिव्, when it does not mean *a wish to conquer*, अञ्च्, when it does not follow an ablative, श्यै, when it does not mean *tangibility*, and पॄ, when it means *destroying*, require that the त of क्त and क्तवतु be changed to न.

47. दु, *repent*, गु, *expel the fæces*, and व्रश्च्, *cut*, require the त of क्त and क्तवतु to be changed to न and the vowel to become long. व्रश्च्, requires that क be affixed before the क्त. The क is rejected.

48. ह्री, *shame*, ब्ला, *smell*, त्रै, *nourish*, उन्द्, *fructify*, नुद्, *give orders, send*, and विद्, *enquire for the sake of increasing knowledge*, (of the seventh conjugation) require that the त of क्त and क्तवतु be changed to न. There are two forms.

49. The त of क्त and क्तवतु becomes म after क्षै, *decay*; after शुष, *dry*, it becomes क, and after पच्, *cook*, it becomes व. ष्ठै, *collect*, preceded by प्र, changes the त of क्त and क्तवतु to म, but has two forms.

* This means the congealing, or growing hard, of melted substances, as fat, &c.

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50. अद्, *eat*, forms अत्त when followed by त not requiring goon.

51. The following have an irregular form, when they have those meanings which are affixed to the words. When they have any other meaning the form is rejected.

Dhatoo.		*Irregular form.*
निर्-वा	forms	निर्व्वाण, *quieted, freed.*
भिद्	—	भित्त, *a piece, viz. broken off.*
ऋ	—	ऋण, *a loan, viz. to be paid.*
विद्	—	वित्त, *famed, riches, viz. to be minded.*
फुल्ल*	—	फुल्ल, *expanded.* It also forms संफुल्ल, प्रफुल्ल, उत्फुल्ल.
उत्-लाघ्	—	उल्लाघ, *recovered from disease.*
क्षीव्	—	क्षीव, *intoxicated.*
कृश्	—	कृश, *become lean.* It also forms परिकृश.
क्षुभ	—	क्षुब्ध, *churned.*
वाह्	—	वाढ, *exceeding, agreed to.*
स्वन	—	स्वान्त, *the mind.*
ध्वन	—	ध्वान्त, *darkness.*
प्राणि	—	प्राण, *easily produced.*
कष	—	कष्ट, *distressed.*
घुष	—	घुष्ट, *sounded.*
लग	—	लग्न, *come into contact, a security.*
स्निह	—	स्निग्ध, *confused, inarticulate.*
वि-रेभ	—	विरिब्ध, *noised.*
धृष	—	धृष्ट, *clever.*
वि-भ्रस्	—	विभ्रस्त, *clever.*
परि-बृह	—	परिबृढ, *a master.*

* Bhattujidikshita and Kramadeshwara derive this form from फल by changing it to फुल.

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दृह् forms दृढ, *firm, strong.*
आ, आदि*— श्रृत, *cooked.*
वर्त्ति — वृत्त, *caused to be.*
अभि-अर्द् — अभ्यर्ण, *near.*

52. स्फाय becomes स्फी when it affixes क्त or क्तवतु. There are two forms. प्याय् not preceded by a preposition becomes पी, but has only one form when it refers to *own body.* It also becomes पी if preceded by आ to mean आप्यु, *a well,* or उधस्, *an udder.*

Of the past participle indefinite.

53. This participle means a being employed upon the act. It is formed by affi ing क्तवतु to the dhatoo. The क् is rejected.

Examples.

विष्णुर्विश्वमकृतवान् Vishnoo was *making the universe.*

54. The rules for forming these participles viz. the change of क to न, the insertion of इट्, the goon, vriddhi, &c. are the same as those for forming the passive participle, the irregular forms excepted.

Of the future participle indefinite.

55. Future participles, which signify the propriety or necessity of an action, are formed by affixing तव्य, अनीय and य to the dhatoos.

56. Dhatoos which have a final आ, also खन्, *dig,* change their टि‡ to ए, when followed by the affix य.

* The causal dhatoo. ‡ *See page* 57, *Remark* IV.

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57. Those dhatoos which have a final ऋ, ॠ or consonant; also यु, *mix*, and षु-ञ preceded by आ, form participles by affixing ण्यण instead of य. The घ and ण are rejected. When ण्यण is affixed to dhatoos ending in उ or ऊ, the participles thus formed denote the necessity of the action.

58. Dhatoos with a final च change it to क, and those with a final ज change it to ग, when followed by an affix which rejects घ or by त not requiring goon. Those which prefix इम् to क्ष, यज् when it means *a part of the sacrifice*, वच् when it means *motion*, and dhatoos when ण्यण is affixed to signify the necessity of the action, are exceptions.

59. त्यज्, *abandon*, यज्, *worship*, and वच्, *speak*, when it is preceded by प्र, भुज्, *eat*, वच्, when it does not mean *noise*, and युज् when preceded by नि or प्र to mean *ability*, form future participles by affixing ण्यण. The rejection of घ has no effect. If the last three dhatoos have any other meaning or use, the effect of rejecting घ takes place.

Examples.

त्वयापापन्त्याज्यम्, *sin to be forsaken by thee.*

याज्योब्राह्मणः, *the Brahman to be employed in the sacrifice.*

प्रवाच्योग्रन्थः, *the book to be read.*

If the last dhatoos have other meanings the form will be thus.

वाक्यम्, viz. पदसमुदाय, *a sentence*, viz. *to be spoken.*

सनियोग्यप्रभु, viz. नियोक्तुमर्हतियः, *the master who can order.*

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60. The following words are formed by affixing **क्यण्**, but are irregular both in their form and meaning. They have also a regular form and meaning.

Dhatoo.		*Irregular form.*
पा	forms	**पाय्य**, *to be drank, viz. a measure.*
धा	—	**धाय्य**, *the* muntru *which is to be pronounced when the fire is taken into the hand.*
प्र-नी	—	**प्रणाय्य**, *not agreed to,* also *beloved.*
आ-नी	—	**आनाय्य**, *a fire kindled from a sacrificial fire, called* **दक्षिणाग्नि.**
कुण्ड-पा	—	**कुण्डपाय्य**, *the sacrifice at which the juice of* Somu-luta *is drank.*
सं-चि	—	**सञ्चाय्य**, *a sacrifice made by many articles collected.*
राज-सु	—	**राजसूय**, *a sacrifice at which kings bathe, observing the most approved customs.*
सं-नी	—	**सान्नाय्य**, *articles for sacrifice.*
नि-चि	—	**निकाय्य**, *a house, a place where articles are laid up.*
परि-चि	—	**परिचाय्य**, *the sacrificial fire collected.*
उप-चि	—	**उपचाय्य**, *ditto.*
चि	—	**चित्य**, *fire for sacrifice.*
अग्नि-चि	—	**अग्निचित्या**, *the making up of the sacrificial fire.*
सं-वह	—	**समुह्य**, *fire constantly carried by a priest.*
अम-वस्	—	**अमावस्य** and **अमावास्य**, *the conjunction of the sun and moon.*
यज	—	**याज्य**, *the* muntru *by which worship is performed.*

61. Dhatoos which end in **प-वर्ग**, **पाक्**, *able,* **बह्**, *able,* **तक्**, *laugh,* **चत्**, *ask,* **यत्**, *endeavour,* **भास्**, *kill,* **भज्**, *share out,* **जप्**, *speak in the mind,* **यज्**, *worship,* also **नम्**, *bow,* when it is preceded by **आ**, form future participles by affixing **य**. The last four have two forms. **चम्**, *eat,* **वप्**, *sow,* **रप्**, *kill,* **लप्**, *speak,* **ऋप्**, *shame,* and **दम्**, *command,* form participles future by affixing **क्यण्**.

62. If **लभ्** preceded by **आ** or by **उप** mean *applauding,* it requires the agum **मुन्** when it affixes **य** to form participles. The **म** is rejected.

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N. B. If लभ् preceded by उप have any other meaning, the मुन् is not inserted, as उपलभ्यमस्मात्किञ्चित्, *from whom something is to be got.*

63. गद्, *speak,* मद्, *rejoice,* यम्, *cease,* चर्, *accustom,* and आचर्, *accustom,* form future participles by affixing य if they are not preceded by a preposition. If preceded by a preposition they affix ण्यण.

64. The following are formed by affixing ण्यण, but are irregular both in their meaning and form. They have also a regular form :

Dhatoo.		*Irregular form.*
पण	forms	पण्य, *what is to be sold.*
अवद्	—	अवद्य, *improper to be mentioned, despisable.*
वृ	—	वर्ण्य, *a young woman, also the chief, viz. to be respected.*
आचर	—	आचार्य्य, *a teacher.*
वह	—	वह्य, *a cart, viz. that on which any thing is carried.*
जि	—	जय्य, *what may be overcome.*
क्षि	—	क्षय्य, *what may be wasted, or destroyed.*
क्री	—	क्रय्य, *things to be sold.*
ऋ	—	अर्य्य, *a governor, a vishyu.*
उप-स	—	उपसर्य्य, *a menstruous woman.*
अज	—	अजर्य्य, *undecayable, irrevocable.*

Of affixing क्यप्.

65. दृ, *respect,* भृ, *nourish,* जुष्, *judge,* स्तु, *praise,* इ-ण, *motion,* पास्, *govern,* वृ-ञ, *skreen,* and dhatoos with a penultimate ऋ, form future participles by affixing क्यप्. The क and प are rejected. कृञ्, *contact,* चृत्, *injure,* ऋच्, *praise,* पाणिसृज्, *make by the hand,* समवसृज्, *compact,* though they have penultimate ऋs, do not follow this rule.

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66. कृ, *do,* वृष्, *grand,* मृज्, *clean,* गुह्, *skreen,* दुह्, *milk,* पूंस्, *bless,* संभृ, *nourish,* also ग्रह्, *take,* when it is preceded by प्रति or अपि, form their future participles by affixing क्यप्, but have two forms.

67. अज्, *throw,* becomes वी when followed by any affix not included in र्. There are two forms if अनट् or any affix which has व-स for its first letter follow. When it affixes घञ्, अल्, or क्यप्, the change does not take place.

68. The following are formed in an anomalous way when they have the peculiar meanings affixed to the word. They have also a regular form.

Dhatoo.		*Irregular form.*
प्र-ग्रह्	forms	प्रग्रह्यम्पदम्, *an example to be implicitly regarded.*
कृष्ण-ग्रह्	—	कृष्णग्रह्यम्, *to be on the side of* Krishnu.
ग्रह्	—	ग्रह्य viz. अस्रेरी, *to be received, viz. a dependant, inferior.*
ग्राम-ग्रह्	—	ग्रामग्रह्याः, is the same as ग्रामवार्ह्य, *what is without the town.*
वि-नी	—	विनीय, is the same as वल्क, *to be left, the husk of the seed when [the oil is expressed from it.*
वि-एू	—	विएूय, viz. मुञ्जः, *the spatha of the Suru, or writing reed.*
जि	—	जित्याः, viz. हलि, *a great plough.*
सृ	—	सूर्य्य, viz. अर्क, *going, the sun.*
रुच	—	रुच्य, *tasting, what tastes well.*
अव्यथ	—	अव्यथ्य, *producing no pain.*
भिद्	—	भिद्य, *cutting, the name of a river, so called from breaking its banks.*
उज्झ	—	उज्झ्य, *to be thrown up, or beyond bounds; an overflowing stream.*
पुष	—	पुष्य, *compleating work; the name of a star.*
षिद्ध	—	सिद्ध्य, *compleating any work, the name of a star.*
तुष	—	तिष्य, *causing pleasure; the name of a star.*
अज्ञ	—	आज्य, *to be made shining; ghee.*

* This is formed from साध् according to Vopu Devu.

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युज् forms युग्य, *to be yoked, or coupled, a beast of draught.*
कृष-पच् — कृष्यपच्य, *to be ripened on cultivated ground, rice.*
गुप् — कुप्य, *all riches except silver and gold.*
भृ-ञ् — भार्य्या, *to be nourished,* viz. *a wife; a female* Kshuttria.

69. वद्, *speak,* when constructed with a crude noun, forms participles by affixing क्यप् and य; but if it be constructed with सत्य it affixes only क्यप्.

Examples.

ब्रह्मोद्य or ब्रह्मवद्य, *spoken by* Brahmu, viz. *the* Vedu.
मृषोद्य, *falsely spoken.*

70. भू, *be,* and हन्, *kill,* when constructed with crude nouns form future participles by affixing क्यप्. The न of हन् is changed to त. These participles mean the simple existence of the act.

Examples.

ब्रह्मभूयम्, *a being divine.*
ब्रह्महत्या, *the killing of a* Brahman.

Of affixing किलिम.

71. Self-operating participles are formed by affixing केलिम्*. The क is rejected.

Examples.

पचेलिमः तण्डुलः, *the rice boileth of itself.*
उप्तेलिमः माषः, *the mash (a sort of leguminous plant) sows itself.*

* Pudmunabhu says that this affix can only follow a consonant; others make no distinction; Krumudeshwura gives जिवेलिम् as an instance of its being affixed after a vowel. Bhuttujidikshitu says this affix belongs to the passive voice without making any further distinction.

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N. B. The participles formed by तव्य, अनीय, य, ण्यण, क्यप्, or केलिम are called त्य by Vopu Devu, and कृत्य by Krumudeshwuru and Panini. Their general meaning is that of the act being within the ability of the agent, proper to be done, commanded, permitted, or that the season and circumstances concur to make it eligible. Any of the forms may be used indifferently. Thus:

वोढव्य, वहनीय or वाह्य, *able to carry.*
स्तोतव्य, स्तवनीय, स्तुत्य or स्तव्य, *fit to be praised.*
गन्तव्य, गमनीय or गम्य, *ordered to be gone.*
अध्येतव्य, अध्ययनीय or अध्येय, *permitted to be read.*
ध्यातव्य, ध्ययनीय or ध्येय, *to think seasonably.*

Of the past participle.

72. Past participles are formed by affixing क्त to those dhatoos which are conjugated in the purushmi pudu, and कान to those which are conjugated in the atmune pudu. क and उ are rejected. All the rules which affect the sixth tense must be observed in forming these participles.

73 जागृ, *awaken,* requires goon when क्त or कान are affixed. There are two forms.

74. घस्, *eat,* ऋ, *motion,* इ-ण, *motion,* dhatoos with a final consonant which have only one vowel either in their primitive state or when they have suffered all the rules of reduplication, and those which have a final आ, require इम् before the affix क्त. हन्, *wound,* गम्, *motion,* दृप्, *see,* विष्, *enter,* and विद्-ष्ठ, *judge,* have two forms.

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75. The following are anomalous:

Dhatoo.		Purushmi Pudu.
दाप्, *light.*	forms	दाश्वस्.
षह्, *able,*	—	साह्वस्.
मिह्, *throw water,*	—	मीढ्वस्.

Of the present participle.

76. The present participle is formed by affixing शतृ to those dhatoos which are conjugated in the purushmi pudu and शान to those which are conjugated in the atmune pudu. The श and ऋ are rejected. मन् is prefixed after अ to the आ of शान. The न is rejected. The आ of शान becomes ई after आस्, *sit.* When शतृ and शान are affixed all the rules which affect the first tense must be observed.

77. विद्, *know,* makes the present participle by affixing वसु and शतृ. The व and उ of वसु are rejected.

78. Words meaning power, age, or a disposition to the act, are formed by affixing शान instead of शतृ.

Of the future participle.

79. The future participle is formed by affixing स्यतृ to dhatoos which are conjugated in the purushmi pudu, and स्यमान to those which are conjugated in the atmune pudu. All the rules which affect the ninth tense must be observed when स्यतृ and स्यमान are affixed. The ऋ is rejected.

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SECT. I.

OF THE FIRST CONJUGATION, OR भ्वादि.

1. Dhatoos of the first conjugation are known by not having any *unubundhu* letter which is peculiar to another conjugation.

Of insertions.

2. श्ना is inserted after dhatoos of the first conjugation when followed by any of the terminations called र. The श् and ा are rejected.

3. क्रम्, *step*, क्लम्, *weary*, भ्रम्, *motion*, भ्रास्, *look well*, भ्लास्, *look well*, त्रस्, *fear*, छुर्, *cut*, लष्, *desire*, यस्, *endeavour*, and संयस्, *endeavour much*, being of the first and fourth conjugations, insert श्ना and श्यन् when followed by the terminations called र. न and ा are rejected.

4. जिङ् is inserted after कम्, *desire*, rejecting ञ् and ङ्. ईयङ् is inserted after ऋत्, *dishonour*, rejecting ङ्. आय is inserted after गुप्, *hide*, धुप्, *burn*, पण्, *commonly practise*, and धन्, *praise*, when the terminations called र follow, but there are two forms in the other tenses. आय is inserted after पण् when it means *praising*, admitting two forms. When आय is inserted the dhatoos are conjugated in both the *purus*hmi and atm*a*ne pad*a*s.

5. कित्, *doubt*, तिज्, *forbear*, and गुप्, *hide*, affix सन् and do not require इट्. मान्, *judge*, ष्णान्, *sharpen*, दान्, *cut*, and बध्, *reproach*, insert डि after the reduplication. These dhatoos are doubled in the first syllable and follow all the rules for optative verbs.

6. वन् is inserted after भू, *be*, in the fifth and sixth tenses when followed by a vowel. The न is rejected. अङ् is also inserted after the reduplication in the sixth tense. The ङ् is rejected. There are two forms in the passive and impersonal.

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Of Adish.

7. अज्, *motion,* is changed to वी except when followed by the terminations called र्. If followed by a termination or affix which begins with व–स there are two forms.

8. कृप्, is changed to कृप् except when it forms कृपा, *mercy,* कृपण, *greedy,* कृपाण, *a khorgu,* कर्पट, *cloth,* कृप, *a proper name,* and कृपी, *merciful.*

9 वह्, *able,* and वह्, *increase,* change their अ to ओ if ढ follow.

10. The following dhatoos of this conjugation change their form as follows when the terminations called र् are affixed:

ष्ठा, *situate,*	becomes	तिष्ठ.
दान्, *give,*	—	यच्छ.
पा, *drink,*	—	पिब.
घ्रा, *smell,*	—	जिघ्र.
ध्मा, *kindle,*	—	धम.
म्ना, *mind,*	—	मन
ऋ, *motion,*	—	ऋच्छ.
दृश्, *see,*	—	पश्य
घ्रट्, *motion,*	—	घीय.
षद्, *sad,*	—	सीद.
गम्, *motion,*	—	गच्छ.
इष्, *desire,*	—	इच्छ.
यम्, *cease,*	—	यच्छ.

11. The ओ produced by goon from गृह्, *skreen,* becomes ऊ.

12. ष्ठिव्, *spit,* changes the ठ of its reduplication to त. There are two forms.

Of the vowel becoming long.

13. ष्ठिव्, *spit,* क्लम्, *weary,* and आचम्, *purify,* require the vowel of the dhatoo to be made long when क्त्वा is inserted.

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16. क्रम्, *step*, requires a long vowel in the *purus*hmi *pad*u when followed by घञ्.

Of the vowel becoming short.

17. The ऊ of ऊह्, *examine, dispute*, becomes short when preceded by a preposition and followed by घ not requiring goon.

Of इम.

18. गम्, *motion*, prefixes इम् to any स of a termination in the *purus*hmi but not in the atm*a*ne *pad*u. When this dhat*oo* is so compounded as to be properly conjugated in atm*a*ne p*ad*u, and yet follows the rules for the p*uru*shmi p*ad*u, there are two forms. The सि of the fifth tense and the terminations of the eight are accounted कित् when इम् is not prefixed to them. There are two forms.

19. क्रम्, *step*, prefixes इम् to the व-म of all terminations in the *purus*hmi p*ad*u, except those called र. इम् is not prefixed in the atm*a*ne p*ad*u.

20. वृत्, *be*, वृध्, *increase*, श्रथ्, *putrify*, स्यन्द्, *ooze*, and कृष्, *controvert*, do not prefix इम् to स or सन् in the p*uru*shmi p*ad*u. It is always prefixed to them in the atm*a*ne p*ad*u. If any affix not beginning with स follow it is prefixed, but there are two forms.

21. कृष्, *controvert*, does not prefix इम् to the terminations of the seventh tense p*uru*shmi p*ad*u.

Of जि.

22. चुत्, *look well*, requires जि in the reduplication.

23. वे-ञ, *sew*, does not require जि in the sixth tense.

24. वे-ञ, *skreen*, requires जि in the dhat*oo* when reduplicated and followed by those terminations of the sixth tense called कित्. There are two forms.

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25. क्रे-ञ, *dare,* requires जि both in the reduplication and dhatoo. The उ thus produced becomes व when followed by a vowel not requiring goon.

26. श्वि, *increase,* requires जि in the sixth tense. There are two forms.

Of नुण.

27 जभ्, *cohabit,* requires नुण if followed by a vowel, रभ्, *noise,* and लभ्, *desire,* require it when followed by a vowel, except in the terminations called र, or those of the sixth tense.

Of लुक्, लुप्, and लोप.

28. षन्ज्, *with,* दन्श्, *bite,* ष्वन्ज्, *embrace,* and रन्ज्, *colour, dye,* lose (लोप) their न when श्नप्. is inserted.

Of the टी *tense.*

29. उ is inserted after the dhatoos called द्युतादि, on which account they are conjugated in the atmune pudu in this tense.

Of the ठी *tense.*

30. जि, *conquer,* is changed to गि, and प्याय्, *enlarge,* becomes पी, in this tense.

31. दे, *nourish,* becomes दिगि in the reduplicated form.

32. ये, *skreen,* becomes वय in this tense, but has two forms. The ए of this dhatoo does not become आ. The य is changed to व when followed by the क्ङित् terminations of this tense. There are two forms.

33. ङा is inserted after खन्, *dig,* and सन्, *enjoy,* if followed by ङ-ञ. If a termination beginning with य follow there are two forms. The ङ is rejected.

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Of the Atmune Pudu.

34. सक् is inserted in the fifth tense of दुह्, *milk*, गुह्, *cover up*, and दिह्, *write*. If a dental letter follow there are two forms. They do not insert सि.

35. When यम् signifies *denoting by a nod or wink*, the agum सि is accounted कित् in this pudu. When it means *marrying*, there are two forms.

36. ङि is inserted after ष्ठा, *situate*, and the class दा, in the fifth tense. The इ does not admit goon. The ङ is rejected.

भू, *be.*

PURUSHMI PUDU.

The first tense. की or लट्.

	Sing.	Dual.	Plur.
3.	भवति*,	भवतः,	भवन्ति†.
2.	भवसि,	भवथः,	भवथ.
1.	भवामि†,	भवावः,	भवामः.

The second tense. खी or विधिलिङ्.

3	भवेत्§,	भवेताम्,	भवेयुः.
2.	भवेः,	भवेतम्,	भवेत.
1.	भवेयम्,	भवेव,	भवेम.

* *Page* 170, *Rule* 2. ‡ *Page* 144, *Rule* 54. † *Page* 137, *Rule* 4. § *Page* 147, *Rule* 76.

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The third tense. गी or लोट्.

Sing.	Dual.	Plur.
3. भवतु,	भवताम्,	भवन्तु.
2. भव*,	भवतम्,	भवत.
1. भवानि,	भवाव,	भवाम.

The fourth tense. द्वी or लङ्.

3. अभवत्†,	अभवताम्,	अभवन्.
2. अभवः,	अभवतम्,	अभवत.
1. अभवम्,	अभवाव,	अभवाम्.

The fifth tense. टी or लुङ्.

3. अभूत्‖,	अभूताम्,	अभूवन्†.
2. अभूः,	अभूतम्,	अभूत.
1. अभूवम्,	अभूव,	अभूम.

The sixth tense. ठी or लिट्.

3. बभूव§,	बभूवतुः,	बभूवुः.
2. बभूविथ,	बभूवथुः,	बभूव.
1. बभूव,	बभूविव,	बभूविम.

The seventh tense. डी or लुट्.

3. भविता,	भवितारौ,	भवितारः.
2. भवतासि,	भवितास्थः,	भवितास्थ.
1. भवतास्मि,	भवितास्वः,	भवितास्मः.

* *Page* 147, *Rule* 77. † *Page* 150, *Rule* 102. ‖ *Page* 148, *Rule* 83. *Page* 146, *Rule* 71. ‡ *page* 171, *Rule* 5.
§ *Page* 149, *Rule* 9. *Page* 142, *Rule* 37.

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The eighth tense. षी or आशीर्लिङ्.

Sing.	Dual.	Plural.
3. भूयात्,	भूयास्ताम्,	भूयासुः.
2. भूयाः,	भूयास्तम्,	भूयास्त.
1. भूयासम्,	भूयास्व,	भूयास्म.

The ninth tense. ती or लृट्.

3. भविष्यति,	भविष्यतः,	भविष्यन्ति.
2. भविष्यसि,	भविष्यथः,	भविष्यथ.
1. भविष्यामि,	भविष्यावः,	भविष्यामः.

The tenth tense. षी or लृङ्.

3. अभविष्यत्,	अभविष्यताम्,	अभविष्यन्.
2. अभविष्यः,	अभविष्यतम्,	अभविष्यत.
1. अभविष्यम्,	अभविष्याव,	अभविष्याम.

INFINITIVE MODE.

भवितुम्.

PARTICIPLES.

Adverbial, भूत्वा, प्रभूय*. *Repeated,* भूत्वा भूत्वा and भावम्भावं.

Passive, भूत. *Past indefinite,* भूतवत्.

Future indefinite, भवितव्य, भवनीय, भाव्य† भव्य.

Past, वभूवस्.

Present, भवत्.

Future, भविष्यत्.

* If preceded by a preposition. † *Page* 163, *Rule* 56. *Page* 157, *Rule* 23.

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ATMUNE PUDU*.

वी or लट्.

Sing.	Dual.	Plur.
3. भवते,	भवेते,	भवन्ते.
2. भवसे,	भवेथे,	भवध्वे.
1. भवे,	भवावहे,	भवामहे.

ञी or विधिलिङ्.

3. भवेत,	भवेयाताम्,	भवेरन्.
2. भवेथाः,	भवेयाथाम्,	भवेध्वम्.
1. भवेय,	भवेवहि,	भवेमहि.

णी or लोट्.

3. भवताम्,	भवेताम्,	भवन्ताम्.
2. भवस्व,	भवेथाम्,	भवध्वम्.
1. भवै,	भवावहै,	भवामहै.

ङी or लङ्.

3. अभवत,	अभवताम्,	अभवन्त.
2. अभवथाः,	अभवेथाम्,	अभवध्वम्.
1. अभवे,	अभवावहि,	अभवामहि.

टी or लुङ्.

3. अभविष्ट,	अभविषाताम्,	अभविषत.
2. अभविष्ठाः,	अभविषाथाम्,	अभविढ्वम्†, अभविध्वम्‡, & अभविद्ध्वम्‖.
1. अभविषि,	अभविष्वहि,	अभविष्महि.

* When भू signifies *gain* it is conjugated in both the parushmi and atmune pudus. † *Page* 154, *Rule* 132.
‡ *Page* 145, *Rule* 60. ‖ *Page* 30, *Rule* 21.

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ठौ or लिट्.

Sing.	Dual.	Plural.
3. बभूवे,	बभूवाते,	बभूविरे.
2. बभूविषे,	बभूवाथे,	बभूविढ्वे and बभूविध्वे.
1. बभूवे,	बभूविवहे,	बभूविमहे.

डौ or लुट्.

3. भविताः,	भवितारौ,	भवितारः.
2. भवितासे,	भवितासाथे,	भविताध्वे.
1. भविताहे,	भवितास्वहे,	भवितास्महे.

ढौ or आशिर्लिङ्.

3. भविषीष्ट,	भविषीयास्ताम्,	भविषीरन्.
2. भविषीष्ठाः,	भविषीयास्थाम्,	भविषीढ्वम्, भविषीध्वम्.
1. भविषीय,	भविषीवहि,	भविषीमहि.

तौ or लृट.

3. भविष्यते,	भविष्येते,	भविष्यन्ते.
2. भविष्यसे,	भविष्येथे,	भविष्यध्वे.
1. भविष्ये,	भविष्यावहे,	भविष्यामहे.

थौ or लृङ्.

3. अभविष्यत,	अभविष्येताम्,	अभविष्यन्त.
2. अभविष्यथाः,	अभविष्येथाम्,	अभविष्यध्वम्.
1. अभविष्ये,	अभविष्यावहि,	अभविष्यामहि.

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PARTICIPLES.

Past,	बभूवान.
Present,	भवमान.
Future,	भविष्यमाण.

PASSIVE VOICE.

वी or लट.

Sing.	Dual.	Plural.
3. भूयते,*	भूयेते,	भूयन्ते.
2. भूयसे,	भूयेथे,	भूयध्वे.
1. भूये,	भूयावहे,	भूयामहे.

स्वी or विधिलिङ.

3. भूयेत,	भूयेयाताम,	भूयेरन.
2. भूयेथाः,	भूयेयाथाम,	भूयेध्वम.
1. भूयेय,	भूयेवहि,	भूयेमहि.

गी or लोट.

3. भूयताम,	भूयेताम,	भूयन्ताम.
2. भूयस्व,	भूयेथाम,	भूयध्वम.
1. भूये,	भूयावहै,	भूयामहै.

घी or लङ.

अ भूयत,	अभूयेताम,	अभूयन्त.
2. अभूयथाः,	अभूयेथाम,	अभूयध्वम.
1. अभूये,	अभूयावहि,	अभूयामहि.

* *Page* 154, *Rule* 133.

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टी or लुङ्.

	Sing.	Dual.	Plural.
3.	अभावि*,	अभविषाताम्,	अभविषत,
		अभाविषाताम्,	अभाविषत.
2.	अभविष्ठाः,	अभविषाथाम्,	अभविढ्वम् अभविध्वम्, & अभविड्ढ्वम्,
	अभाविष्ठाः,	अभाविषाथाम्,	अभाविढ्वम् अभाविध्वम्, & अभाविड्ढ्वम्.
1.	अभविषि,	अभविष्वहि,	अभविष्महि,
	अभाविषि,	अभाविष्वहि,	अभाविष्महि.

ठी or लिट्.

3.	वभूवे,	वभूवाते,	वभूविरे,
	वुभूवे,	वुभूवाते,	वुभूविरे.
2.	वभूविषे,	वभूवाथे,	वभूविढ्वे, वभूविध्वे,
	वुभूविषे,	वुभूवाथे,	वुभूविढ्वे, वुभूविध्वे.
1.	वभूवे,	वभूविवहे,	वभूविमहे,
	वुभूवे,	वुभूविवहे,	वुभूविमहे.

डी or लुट्.

3.	भविता,	भवितारौ,	भवितारः,
	भाविता,	भावितारौ,	भावितारः.
2.	भवितासे,	भवितासाथे,	भविताध्वे,
	भावितासे,	भावितासाथे,	भाविताध्वे.
1.	भवितास्मि,	भवितास्वहे,	भवितास्महे,
	भावितास्मि,	भावितास्वहे,	भावितास्महे.

* *See page* 154, *Rule* 134.

सी or आशिर्लिङ्.

	Sing.	Dual.	Plur.
3.	भविषीष्ट, भाविषीष्ट,	भविषीयास्ताम्, भाविषीयास्ताम्,	भविषीरन्, भाविषीरन्.
2.	भविषीष्ठाः, भाविषीष्ठाः,	भविषीयास्थाम्, भाविषीयास्थाम्,	भविषीढ्वम्—& भविषीध्वम्, भाविषीध्वम्–& भाविषीध्वम्.
1.	भविषीय, भाविषीय,	भविषीवहि, भाविषीवहि,	भविषीमहि, भाविषीमहि.

ती or लृट्.

3.	भविष्यते, भाविष्यते,	भविष्येते, भाविष्येते,	भविष्यन्ते, भाविष्यन्ते.
2.	भविष्यसे, भाविष्यसे,	भविष्येथे, भाविष्येथे,	भविष्यध्वे, भाविष्यध्वे.
1.	भविष्ये, भाविष्ये,	भविष्यावहे, भाविष्यावहे,	भविष्यामहे, भाविष्यामहे.

थी or लृङ्.

3.	अभविष्यत, अभाविष्यत,	अभविष्येताम्, अभाविष्येताम्,	अभविष्यन्त, अभाविष्यन्त.
2.	अभविष्यथाः, अभाविष्यथाः,	अभविष्येथाम्, अभाविष्येथाम्,	अभविष्यध्वम्, अभाविष्यध्वम्.
1.	अभविष्ये, अभाविष्ये,	अभविष्यावहि, अभाविष्यावहि,	अभविष्यामहि, अभाविष्यामहि.

PARTICIPLES.

Past, बभूवान and चुभूवान.

Present, भूयमान.

Future, भविष्यमाण and भाविष्यमाण.

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चित्, *know.* This dhatoo rejects an *anubundhu* ई.

Sing.	Dual.	Plur.
	की.	
3. चेतति,*	चेतत:,	चेतन्ति, &c. regular.
	खी.	
3. चेतेत,	चेतेताम्,	चेतेयु:, &c.
	गी.	
3. चेततु,	चेतताम्,	चेतन्तु, &c.
	घी.	
3. अचेतत,	अचेतताम्,	अचेतन्, &c.
	टी.	
3. अचेतीत,†	अचेतिष्टाम्,‖	अचेतिषु, &c.
	ठी.	
3. चिचेत,	चिचितत:,	चिचितु:, &c.
	डी.	
3. चेतिता,	चेतितारौ,	चेतितार:, &c.
	ढी.	
3. चित्यात्,	चित्यास्ताम्,	चित्यासु:, &c.
	णी.	
3. चेतिष्यति,	चेतिष्यत:,	चेतिष्यन्ति, &c.
	थी.	
3. अचेतिष्यत्,	अचेतिष्यताम्,	अचेतिष्यन्, &c.

* *Page* 141, *Rule* 26. † *Page* 148, *Rule* 84, *and page* 146, *Rule* 70. ‖ *Page* 148, *Rule* 83, *&* *page* 142, *Rule* 70.

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INFINITIVE MODE.

चेतितुम्.

PARTICIPLES.

Adverbial, चेतित्वा, चितित्वा, प्रचित्य.

Repeated, चेतित्वाचेतित्वा, चितित्वाचितित्वा, and चेच्चेतम्.

Passive, चित्त*. *Past indefinite,* चित्तवत्.

Future indefinite, चेतितव्य, चेतनीय, चेत्य, चितेलिम्.†

	Parushmi padu.	Passive voice.
Past,	चिचित्वस्,	चिचितान.
Present,	चेतत्,	चित्यमान.
Future,	चेतिष्यत्,	चेतिष्यमाण.

च्युत्, *ooze.* This dhatoo rejects an *anubandhu* इर्.

टी.

	Sing.	Dual.	Plural.
3.	अच्युतत्,‖ अच्योतीत्,	अच्युतताम्, अच्योतिष्टाम्,	अच्युतन्, अच्योतिषुः.
2.	अच्युतः, अच्योतीः,	अच्युततम्, अच्योतिष्टम्,	अच्युतत, अच्योतिष्ट.
1.	अच्युततम्, अच्योतिषम्,	अच्युताव, अच्योतिष्व,	अच्युताम्, अच्योतिष्म.

INFINITIVE MODE.

च्योतितुम्.

PARTICIPLES.

Adverbial, च्युतित्वा and च्योतित्वा, प्रच्युत्य.

Repeated, च्युतित्वाच्युतित्वा, च्योतित्वाच्योतित्वा, च्योतच्योतम.

Passive, च्युतित, च्योतित.

Past indefinite, च्युतितवत्. च्योतितवत्,

Future indefinite, च्योतितव्य, च्योतनीय, च्योत्य, च्युतेलम.

* *Page* 159, *Rule* 36. † This participle belongs more properly to the past time, but being classed by grammarians with the future indefinite participles it is so placed here. ‖ *Page* 148, *Rule* 86.

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	Purushmi pudu.	Passive voice.
Past,	चुच्युत्वस्,	चुच्युतान.
Present,	च्योतत्,	च्युत्यमान.
Future,	च्योतिष्यत्,	च्योतिष्यमाण.

मन्थ, *a churning.* This dhatoo has no *unubundhu* letter.

ठी.

Sing.	Dual.	Plural.
3. ममन्थ,	ममन्थतुः* and ममथतुः,	ममन्थु and ममथुः, &c.

टी.

3. मथ्यात्,	मथ्यास्ताम्,	मथ्यासुः

INFINITIVE MODE.

मन्थितुम्.

PARTICIPLES.

Adverbial,	मन्थित्वा‖, मथित्वा, प्रमथ्य.
Repeated,	मन्थित्वामन्थित्वा, मथित्वामथित्वा, मन्थम्मन्थम्.
Passive,	मथित. *Past indefinite,* मथितवत.
Future indefinite,	मन्थितव्य, मन्थनीय, मन्थ्य, मन्थेलिम.

	Purushmi pudu.	Passive voice.
Past,	ममन्थुस्,	ममन्थान.
Present,	मन्थत्,	मथ्यमान.
Future,	मन्थिष्यत्,	मन्थिष्यमाण.

कुथ, *an injuring.* This dhatoo rejects an *unubundhu* उ.

With a preposition, thus,

टी.

Sing.	Dual.	Plur.
3. प्रणिकुथ्यात्,	प्रणिकुथ्यास्ताम्,	प्रणिकुथ्यासुः &c.

* *Page* 145, *Rule* 57, *and page* 150, *Rule* 99. ‖ *Page* 157, *Rule* 7.

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INFINITIVE MODE.

कुत्थितुम्.

PARTICIPLES.

Adverbial,	कुत्थित्वा, प्रकुत्थ्य.
Repeated,	कुत्थित्वाकुत्थित्वा, कुत्थ्यकुत्थ्यम्.
Passive,	कुत्थित, *Past indefinite,* कुत्थितवत्.
Future indefinite,	कुत्थितव्य, कुत्थनीय, कुत्थ्य, कुत्थेलम.

	Parusmi pudu.	Passive voice.
Past,	चुकुत्थुस,	चुकुत्थान.
Present,	कुत्थत,	कुत्थ्यमान.
Future,	कुत्थिष्यत,	कुत्थिष्यमाण.

विध्, *-happy.* This dhatoo has an *unubundhu* ञ्.

टी.

	Sing.	Dual.	Plural.
3.	असेधीत्,† असैत्सीत्,‡	असेधिष्याम्, असैद्धाम्,	असेधिषुः, असैत्सुः.
2.	असेधीः, असैत्सीः,	असेधिष्टम्, असैद्धम्,	असेधिष्ट, असैद्ध.
1.	असेधिषम्, असैत्सम,	असेधिष्व, असैत्स्व,	असेधिष्म, असैत्स्म.

INFINITIVE MODE.

सेधितुम्, and सेद्धुम्.

PARTICIPLES.

Adverbial,	सेधित्वा and सिद्ध्वा, निषिध्य.
Repeated,	सेधित्वासेधित्वा, सिद्ध्वासिद्ध्वा, सेधसेधम्.
Passive,	सिद्ध.

† *Page* 138, *Rule* 9. ‡ *Page* 142, *Rule* 38; *also page* 30, *Rule* 21.

Past indefinite, सिद्धवत्.

Future indefinite, सेधितव्य and सेद्धव्य, सेधनीय, मेध्य, सिधेलिम्.

	Parashmi pada.	Passive voice.
Past,	सिषिध्वस्,	सिषिधान.
Present,	सेधत्,	सिध्यमान.
Future,	सेधिष्यत् and सेत्स्यत्,	सेधिष्यमाण and सेत्स्यमान.

खद्, *stable, speak.*

अण्यखादीत्*, third person singular, fifth tense.

Without a preposition:

टी.

	Sing.	Dual.	Plur.
3.	अखदीत्,	अखदिष्टाम and अखादिष्टाम्‖,	अखदिषुः, अखादिषुः.

ठी.

3.	चखाद्,	चखदतुः,	चखदुः.
2.	चखदिथ,	चखदथुः	चखद.
1.	चखाद् चखद्,	चखदिव,	चखदिम.

INFINITIVE MODE.

खदितुम्.

PARTICIPLES.

Adverbial,	खदित्वा, अणिखद्य.
Repeated,	खदित्वाखदित्वा, खादखादम्.
Passive,	खदित.
Past indefinite,	खदितवत्.
Future indefinite,	खदितव्य, खदनीय, खाद्य, खदेलिम.

* *Page* 138, *Rule* 12. ‖ *Page* 141, *Rule* 33. † *Page* 138, *Rule* 12.

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	Parushmi pudu.	Passive voice.
Past,	चखद्वस्,	चखद्वान.
Present,	खदत्,	खद्यमान.
Future,	खदिष्यत्,	खदिष्यमाण.

गद्, *speak.* This dhatoo has no *unubundhu* letter.

With a preposition and an inserted नि:

की.

3.	प्रणिगदति,	प्रणिगदत:,	प्रणिगदन्ति.

वद्, *speak.* This dhatoo has an *unubundhu* ऐ denoting that it belongs to the class यजादि.

ठी.

	Sing.	Dual.	Plural.
3.	ववाद,	वेदतु:*,	वेदु:.
2.	वेदिथ,	वेदथु:,	वेद.
1.	ववाद, ववद,	वेदिव,	वेदिम.

INFINITIVE MODE.

वदितुम्.

PARTICIPLES.

Adverbial,	उदित्वा†, प्रोद्य.
Repeated,	उदित्वा उदित्वा, वादम्वादम्.
Passive,	उदित.
Past indefinite,	उदितवत्.
Fut. indefinite,	वदितव्य, वदनीय, वाद्य. When preceded by the privative अ it forms अवद्य and अनुद्य, also अनूद्य when preceded by अन्.

	Parushmi pudu.	Passive voice.
Past,	वेदिवस,	वेदान.
Present,	वदत्,	उद्यमान.
Future,	वदिष्यत्,	वदिष्यमाण.

* *Page* 146, *Rule* 74, † *Page* 144, *Rule* 51.

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नद्, *noise.* This dhatoo has no *unubundhu* letter.

With a preposition it forms प्रणिनद्ति*, and without one नद्ति in the third person singular of की.

INFINITIVE MODE.

नदितुम

PARTICIPLES.

Adverbial,	नदित्वा, प्रणिनद्य.
Repeated,	नदित्वानदित्वा. नादन्नादम्.
Passive,	नदित.
Past indefinite,	नदितवत्.
Future indefinite,	नदितव्य, नदनीय, नाद्य.

	Parushmi padu.	Passive voice.
Past,	नेदिवस्,	नेदान.
Present,	नदत्,	नद्यमान.
Future,	नदिष्यत्,	नदिष्यमाण.

अर्द्, *torment.*

ती.

	Sing.	Dual.	Plur.
3.	आनर्द्ध†,	आनर्द्धतुः,	आनर्द्धुः.

INFINITIVE MODE.

अर्दितुम्.

PARTICIPLES.

Adverbial,	अर्दित्वा, आर्द्य.
Repeated,	अर्दित्वाअर्दित्वा, अर्दमर्दम्.

* *See page* 138, *Rule* 12. † *Page* 149 *Rule* 95.

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Passive,	अर्दित.
Past indefinite,	अर्दितवत्.
Future indefinite,	अर्दितव्य, अर्दनीय, अर्घ अर्देलिम.

	Parushmi pada.	Passive voice.
Past,	आनर्द्ध्वम्.	आनर्दान.
Present,	अर्दत्,	अर्घमान्.
Future,	अर्दिष्यत्,	अर्दिष्यमाण.

इद्, *grand.* This dhatoo has an *unubundhu* इ.

टी.

	Sing.	Dual.	Plural.
3.	ऐन्दत्*,	ऐन्दताम्,	ऐन्दन्.
2.	ऐन्दः,	ऐन्दतम्,	ऐन्दत.
1.	ऐन्दम्,	ऐन्दाव,	ऐन्दाम.

ठी.

Conjugated with भू.

3.	इन्दाम्बभूव†,	इन्दाम्बभूवतुः,	इन्दाम्बभूवुः.
2.	इन्दाम्बभूविथ,	इन्दाम्बभूवथुः,	इन्दाम्बभूव.
1.	इन्दाम्बभूव,	इन्दाम्बभूविव,	इन्दाम्बभूविम.

Conjugated with आस.

3.	इन्दामास,	इन्दामासतुः,	इन्दामासुः.
2.	इन्दामासिथ,	इन्दामासथुः,	इन्दामास.
1.	इन्दामास,	इन्दामासिव,	इन्दामासिम.

Conjugated with कृ.

3.	इन्दाञ्चकार,	इन्दाञ्चक्रतुः,	इन्दाञ्चक्रुः.
2.	इन्दाञ्चकर्थ,	इन्दाञ्चक्रथुः,	इन्दाञ्चक्र.
1.	इन्दाञ्चकार, इन्दाञ्चकर,	इन्दाञ्चकृव,	इन्दाञ्चकृम.

INFINITIVE MODE.

इन्दितुम्.

* *Page* 144, *Rule* 53, *and page* 150, *Rule* 103. *Page* 150 *Rule* 96.

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PARTICIPLES.

Adverbial,	इन्दित्वा, प्रेन्द्य.
Repeated,	इन्दित्वाइन्दित्वा, इन्दमिन्दम्.
Passive,	इन्दित.
Past indefinite,	इन्दितवत्
Future indefinite,	इन्दितव्य, इन्दनीय, इन्द्य, इन्देलिम.

Past,

Parushmi pudu.

इन्दाम्बभूवस्, इन्दामासिवस्, and इन्दाञ्चक्रुवस्.

Passive voice.

इन्दाम्बभूवान, इन्दाम्बभूवान, इन्दामासान, and इन्दाञ्चक्राण.

	Parushmi pudu.	Passive voice.
Present,	इन्दत्,	इन्द्यमान.
Future,	इन्दिष्यत्,	इन्दिष्यमाण.

उख, *motion.* This dhatoo has no *un*u*b*u*n*dhu letter.

ठी.

	Sing.	Dual.	Plur.
3.	उवोख*,	ऊखतुः,	ऊखुः.
2.	ऊखिथ,	ऊखथुः,	ऊख.
1.	उवोख,	ऊखिव,	ऊखिम.

INFINITIVE MODE.

ओखितुम्.

PARTICIPLES.

Adverbial,	ओखित्वा†, प्रोख्य.
Repeated,	ओखित्वा ओखित्वा, ओखमोखम्.
Passive,	उखित, and ओखित.
Past indefinite,	उखितवत्, and ओखितवत्.
Future indefinite,	ओखितव्य, ओखनीय, आख्य, उत्तेलिम.

* *Page* 151, *Rule* 105. † *Page* 156, *Rule* 11.

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	Parushmi padu.	Passive voice.
Past,	ऊखिवस्,	ऊखान.
Present,	ओखत्,	उख्यमान.
Future,	ओखिष्यत्,	ओखिष्यमाण.

अञ्च्, *motion, honour.* This dhatoo has an *unubandhu* उ.

When it means *honour*:

कौ.

	Sing.	Dual.	Plural.
3.	अञ्चति,	अञ्चतः,	अञ्चन्ति.

टी.

3.	अञ्च्यात्,*	अञ्च्यास्ताम्,	अञ्च्यासुः.

When it means *motion*:

टी.

3.	अच्यात्,	अच्यास्ताम्,	अच्यासुः.

INFINITIVE.

When it means *motion*:	When it means *honour*:
अञ्चितुम्.	अञ्चितुम्.

PARTICIPLES.

Adverbial,	अचित्वा, अक्त्वा, प्राच्य.	अञ्चित्वा, प्राच्य.
Repeat.	अचित्वा अञ्चित्वा, अक्त्वा अक्त्वा, अञ्चमञ्चम्.	अञ्चित्वा अञ्चित्वा, अञ्चमञ्चम्.
Passive,	अक्तः	अञ्चित.
P. indef.	अक्तवत्,	अञ्चितवत्.
Fut. indef.	अञ्चितव्य, अञ्चनीय, अच्य.	अञ्चितव्य, अञ्चनीय, अच्य.
	अञ्चेलिम.	अञ्चेलिम.

	Parushmi padu.	Passive voice.	Parushmi padu.	Passive voice.
Past,	आनञ्चस्,§ आनाञ्चस्,	आनञ्चान, आनचान,	आनञ्चस्.	आनञ्चान.
Present,	अञ्चत्,	अच्यमान.	अञ्चत्,	अञ्च्यमान.
Future,	अञ्चिष्यत्,	अञ्चिष्यमाण.	अञ्चिष्यत्,	अञ्चिष्यमाण.

* *Page* 145 *Rule* 58. § *Page* 150, *Rule* 99.

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मुच्, *motion.* This dhatoo has an *unubundhu* इर् and उ.

टी.

3. अमुचत्, अमोचीत*, अमुचताम्, अमोचिष्टाम्, अमुचन्, अमोचिषुः†.
2. अमुचः, अमोचीः, अमुचतम्, अमोचिष्टम्, अमुचत, अमोचिष्ट.
1. अमुचम्, अमोचिषम्, अमुचाव, अमोचिष्व, अमुचाम्, अमोचिष्म.

INFINITIVE MODE.

मोचितुम्.

PARTICIPLES.

Adverbial, मुचित्वा, मोचित्वा and मुक्त्वा, विमुच्य.
Repeated, मुचित्वामुचित्वा, मोचित्वामोचित्वा, मुक्त्वामुक्त्वा, मोचम्मोचम्.
Passive, मुक्त.
Past indefinite, मुक्तवत्.
Future indefinite, मोचितव्य, मोचनीय, मोक्य, मुचेलिम.

	* Purushmi pudu.	Passive voice.
Past,	मुमुचत,	मुमुचान.
Present,	मोचत्,	मुच्यमान.
Future,	मोचिष्यत्,	मोचिष्यमाण.

मुच्, *motion,* गुच्, *motion,* and गुञ्च्, *steal,* are conjugated in the same manner.

आछ्, *rest.* This dhatoo has an *unubundhu* इ.

ठी.

	Sing.	Dual.	Plur.
3.	आनाञ्छ्, आञ्छ‖,	आनाञ्छतुः, आञ्छतुः,	आनाञ्छुः, आञ्छुः.
2.	आनाञ्छिथ, आञ्छिथ,	आनाञ्छथुः, आञ्छथुः,	आनाञ्छ, आञ्छ.
1.	आनाञ्छ्, आञ्छ्,	आनाञ्छिव, आञ्छिव,	आनञ्छिम, आञ्छिम.

* *Page* 142, *Rule* 86. † *Page* 149, *Rule* 92. ‖ *Page* 149, *Rule* 95.

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INFINITIVE MODE.

आञ्छितुम्.

PARTICIPLES.

Adverbial,	आञ्छित्वा, आञ्छ्य.
Repeated,	आञ्छित्वाआञ्छित्वा, आञ्छमाञ्छम्.
Passive,	आञ्छित. *Past indefinite,* आञ्छितवत्.
Future indefinite,	आञ्छितव्य, आञ्छनीय, आञ्छ्य, अञ्छेलिम.

Purushmi pudu. Passive voice.

Past,	आनाञ्छुस् and आञ्छिवस्,	आनाञ्छान and आञ्छान.
Present,	आञ्छत्,	आञ्छ्यमान.
Future,	आञ्छिष्यत्,	आञ्छिष्यमाण.

वज्, *motion.* This dhatoo has no unubundhu letter.

ठी.

	Sing.	Dual.	Plur.
3.	ववाज,	ववजतुः*,	ववजुः.
2.	ववजिथ,	ववजथुः,	ववज.
1.	ववाज and ववज,	ववजिव,	ववजिम.

INFINITIVE MODE.

वजितुम्.

PARTICIPLES.

Adverbial,	वजित्वा, विवज्य.
Repeated,	वजित्ववजित्वा, वाजम्वाजम्.

* *Page* 146, *Rule* 71.

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Passive,	वजित.	*Past indefinite,*	वजितवत्.
Future indefinite,	वजितव्य, वजनीय, वाज्य†.		वजेलिम.
	Purushmi pudu.		Passive voice.
Past,	ववज्वस्,		ववजान.
Present,	वजत्,		वज्यमान.
Future,	वजिष्यत्,		वजिष्यमाण.

व्रज, *motion.* This dhatoo has no *unubundhu* letter.

टी.

	Sing.	Dual.	Plur.
3.	अव्राजीत्*,	अव्रजिष्याम्,	अव्राजिषुः.

INFINITIVE MODE.

व्रजितुम्.

PARTICIPLES.

Adverbial,	व्रजित्वा, अनुव्रज्य.		
Repeated,	व्रजित्वाव्रजित्वा, व्राजाम्व्राजम्.		
Passive,	व्रजित.	*Past indefinite,*	व्रजितवत्.
Future indefinite,	व्रजितव्य, व्रजनीय, व्राज्य†.		व्रजेलिम.
	Purushmi pudu.		Passive voice.
Past,	वव्रज्वस्,		वव्रजान.
Present,	व्रजत्,		व्रज्यमान.
Future,	व्रजिष्यत्,		व्रजिष्यमाण.

अज्, *motion, throw.* This dhatoo has no *unubundhu* letter.

की.

	Sing.	Dual.	Plur.
3.	अजति,	अजतः,	अजन्ति.
2.	अजसि,	अजथः,	अजथ.
1.	अजामि,	अजावः,	अजामः.

* *Page* 142, *Rule* 34. † *Page* 163, *Rule* 58.

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लीं.

	Sing.	Dual.	Plur.
3.	अजेत्,	अजेताम्,	अजेयुः.
2.	अजेः,	अजेतम्,	अजेत.
1.	अजेयम्,	अजेव,	अजेम.

गीं.

3.	अजतु,	अजताम्,	अजन्तु.
2.	अज,	अजतम्,	अजत.
1.	अजानि,	अजाव,	अजाम.

घीं.

3.	आजत्,	आजताम्,	आजन्.
2.	आजः,	आजतम्,	आजत.
1.	आजम्,	आजाव,	आजाम.

टीं.

3.	आजीत, अवैक्षीत*,	आजिष्टाम्, अवेष्टाम्,	आजिषुः, अवैषुः.
2.	आजीः, अवैषीः,	आजिष्टम्, अवैष्टम्,	आजिष्ट, अवैष्ट.
1.	आजिषम्, अवैषम्,	आजिष्व, अवैष्व,	आजिष्म, अवैष्म.

ठीं.

3.	विवाय,	विव्यतुः†,	विव्युः.
2.	आजिथ, विवयिथ, विवेथ†,	विव्यथुः,	विव्य.
1.	विवाय, विवय,	आजिव, विव्यिव,	आजिम, विव्यिम.

* *Page* 171, *Rule* 7. † *Page* 152, *Rule* 111. ‡ *Page* 143, *Rule* 41.

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जी

	Sing.	Dual.	Plur.
3.	अजिता, वेता,	अजितारौ, वेतारौ,	अजितारः, वेतारः
2.	अजितासि, वेतासि,	अजितास्थः, वेतास्थः,	अजितास्थ, वेतास्थ.
1.	अजितास्मि, वेतास्मि,	अजितास्वः, वेतास्वः,	अजितास्मः, वेतास्मः

जी.

3.	वीयात्,	वीयास्ताम्,	वीयासुः.
2.	वीयाः,	वीयास्तम्,	वीयास्त.
1.	वीयासम्,	वीयास्व,	वीयास्म.

ती.

3.	अजिष्यति.	वेष्यति,	अजिष्यतः, वेष्यतः	अजिष्यन्ति,	वेष्यन्ति.
2.	अजिष्यसि,	वेष्यसि,	अजिष्यथः, वेष्यथः,	अजिष्यथ,	वेष्यथ.
1.	अजिष्यामि,	वेष्यामि,	अजिष्यावः, वेष्यावः	अजिष्याम,	वेष्याम.

थी.

3.	आजिष्यत,	अवेष्यत,	आजिष्यताम्,	अवेष्यताम्,	आजिष्यन्,	अवेष्यन्.
2.	आजिष्यः,	अवेष्य,	आजिष्यतम्,	अवेष्यतम्,	आजिष्यत,	अवेष्यत.
1.	आजिष्यम्,	अवेष्यम्,	आजिष्याव,	अवेष्याव,	आजिष्याम,	अवेष्याम.

INFINITIVE MODE.

अजितुम्, वेतुम्.

PARTICIPLES.

Adverbial,	अजित्वा, वीत्वा, प्रवीय.
Repeated,	अजित्वाजित्वा, वीत्वावीत्वा, वायम्वायम्.

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Passive, अजित, वीत. *Past indefinite,* अजितवत्*, वीतवत्.
Future indefinite, अजितव्य, वेतव्य, वधनीय, आज्य, वेय, विथेलिम.

	Parushmi pada.	Passive voice.
Past,	विवीवस्,	विथान.
Present;	अजत्,	वीयमान.
Future,	अजिष्यत्, वेष्यत्,	अजिष्यमाण, वेष्यमाण.

PASSIVE VOICE.

की.

	Sing.	Dual.	Plur.
3.	वीयते.	वीयेते.	वीयन्ते, &c.

क्षि, *weak.* This dhatoo has no *unubundhu* letter.

की.

3.	क्षयति,	क्षयतः,	क्षयन्ति.

टी.

3.	अक्षैषीत्,	अक्षैष्टाम्,	अक्षैषुः.

ठी.

3.	चिक्षाय,	चिक्षियतुः†,	चिक्षियुः.

ञी.

3.	क्षेता,	क्षेतारौ,	क्षेतारः.

ढी.

3.	क्षीयात्,	क्षीयास्ताम्,	क्षीयासुः.

INFINITIVE MODE.

क्षेतुम्.

* Some grammarians do not admit of this form. † *Page* 152, *Rule* III.

PARTICIPLES.

Adverbial,	क्षित्वा, क्षपीय* and विक्षित्य.
Repeated,	क्षित्वाक्षित्वा, क्षायङ्क्षायम्.
Passive,	क्षीण§ and क्षित. *Past indefinite,* क्षीणवत्, and क्षितवत्.
Future indefinite,	क्षेतव्य, क्षयनीय, क्षेय, क्षियेलिम.

	Parasmi pada.	Passive voice.
Past,	चिक्षिवस्,	चिक्षियाण.
Present,	क्षयत्,	क्षीयमाण.
Future,	क्षेष्यत्,	क्षेष्यमाण.

गुप्, *hide.* This dhatoo has an unubundhu ऊ.

की.

	Sing.	Dual.	Plur.
3.	गोपायति‡,	गोपायतः,	गोपायन्ति.

टीं.

3.	अगोपायीत्,	अगोपायिष्ताम्,	अगोपायिषुः,
	अगोपीत्,	अगोपिष्ताम्,	अगोपिषुः,
	अगौप्सीत्‖,	अगौप्ताम्,	अगौप्सुः.
2.	अगोपायीः,	अगोपायिष्तम्,	अगोपायिष्ट,
	अगोपीः,	अगोपिष्तम्,	अगोपिष्ट,
	अगौप्सीः,	अगौप्तम्,	अगौप्त.
1.	अगोपायिषम्,	अगोपायिष्व,	अगोपायिष्म,
	अगोपिषम्,	अगोपिष्व,	अगोपिष्म,
	अगौप्सम्,	अगौप्स्व,	अगौप्स्म.

* Page 158, Rule 25. † Page 157, Rule 22. § Page 160, Rule 44. ‡ Page 170, Rule 4. ‖ Page 142, Rule 34.

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ठी.

	Sing.	Dual.	Plur.
3.	गोपायामास, गोपायाम्बभूव, गोपायाञ्चकार, जुगोप,	गोपायामासतुः, गोपायाम्बभूवतुः, गोपायाञ्चक्रतुः, जुगुपतुः,	गोपायमासुः, गोपायाम्बभूवुः, गोपायाञ्चक्रुः, जुगुपुः.
2.	गोपायामासिथ, गोपायाम्बभूविथ, गोपायाञ्चकर्थ, जुगोपिथ, जुगोप्थ,	गोपायामासथुः, गोपायाम्बभूवथुः, गोपायाञ्चक्रथुः, जुगुपथुः,	गोपायामास, गोपायाम्बभूव, गोपायाञ्चक्र, जुगुप.
1.	गोपायामास, गोपायाम्बभूव, गोपायाञ्चकार गोपायाञ्चकर, जुगोप,	गोपायामासिव, गोपायाम्बभूविव, गोपायाञ्चक्रव, जुगुपिव,	गोपायामासिम, गोपायाम्बभूविम, गोपायाञ्चक्रम, जुगुपिम.

ऊी.

3.	गोपायिता, गोपिता, गोप्ता,	गोपायितारौ, गोपितारौ, गोप्तारौ,	गोपायितारः, गोपितारः, गोप्तारः.

ऊी.

3.	गोपायात्, गुप्यात्,	गोपायास्ताम्, गुप्यास्ताम्,	गोपायासुः, गुप्यासः.

तृी.

3.	गोपायिष्यति, गोपिष्यति, गोप्स्यति,	गोपायिष्यतः, गोपिष्यतः, गोप्स्यतः,	गोपायिष्यन्ति, गोपिष्यन्त, गोप्स्यन्ति.

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धी.

	Sing.	Dual.	Plural.
3.	अगोपायिष्यत्, अगोपिष्यत्, अगोप्स्यत्,	अगोपायिष्यताम्, अगोपिष्यताम्, अगोप्स्यताम्,	अगोपायिष्यन्, अगोपिष्यन्, अगोप्स्यन्.

INFINITIVE MODE.

गोपायितुम्, गोपितुम्, गोप्तुम्.

PARTICIPLES.

Adverbial, गोपायित्वा, गोपित्वा, गुप्त्वा, परिगोपायित्य, परिगोप्य.

Repeated, गोपायित्वागोपायित्वा, गोपित्वागोपित्वा, गुप्त्वागुप्त्वा, गोपायङ्गोपायम्, गोपगोपम्.

Passive, गोपायित, गुप्त. *Past indefinite,* गोपायितवत, गुप्तवत्.

Future indefinite, गोपायितव्य, गोपितव्य, गोप्तव्य, गोपायनीय, गोपनीय, गोपाय, गोप्य, गोपायेलिम, गुपेलिम.

	Parushmi padu.	Passive voice.
Past,	गोपायमासिवस्, गोपायाम्बभूविवस्, गोपायाञ्चक्रुवस्, जुगोप्वस्.	गोपायामासान, गोपायाम्बभूवान, गोपायाञ्चक्राण, जुगोपान.
Present,	गोपायत,	गोपाय्यमान, गुप्यमान.
Future,	गोपायिष्यत्, गोपिष्यत्, गोप्स्यत्,	गोपायिष्यमाण, गोपिष्यमाण, गोप्स्यमान.

तप्, *heat.* This dhatoo has an *unubundhu* औ.

टी.

	Sing.	Dual.	Plur.
3.	अतापसीत्,*	अतापताम्,	अतापसुः.
2.	अतापसीः,	अतापतम्,	अतापत.
1.	अतापसम्,	अतापस्व,	अतापस्म.

* *Page 142, Rule 34.*

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ठी.

	Sing.	Dual.	Plur.
3.	ततापः,	तेपतुः,	तेपुः.
2.	तेपिथ, ततप्थ*,	तेपथुः,	तेप.
1.	तताप, ततप,	तेपिव†,	तेपिम.

INFINITIVE MODE.

तप्तुम्.

PARTICIPLES.

Adverbial, तप्त्वा.

Repeated, तप्तातप्त्वा, तापन्तापम्.

Passive, तप्त. *Past indefinite,* तप्तवत्.

Future indefinite, तप्तव्य, तपनीय, तप्य‖, तपेलिम्.

	Parushmi pada.	Passive voice.
Past,	तेपिवस्,	तेपान.
Present,	तपत्,	तप्यमान.
Future,	तप्स्यत्,	तप्स्यमान.

चम्, *eat.* This dhatoo has an *unubundhu* ङ्.

N. B. When the preposition आ is prefixed it forms the वी tense आचामति,§ &c. but when alone, or preceded by any other preposition, thus विचमति, चमति.

टी.

	Sing.	Dual.	Plur.
3.	अचमीत्,	अचमिष्टाम्,	अचमिषुः.
2.	अचमीः,	अचमिष्टम्,	अचमिष्ट.
1.	अचमिषम्,	अचमिष्व,	अचमिष्म.

* *Page* 143, *Rule* 41. † *Page* 143, *Rule* 43. ‖ *Page* 164, *Rule* 61. § *Page* 171, *Rul.* 13.

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INFINITIVE MODE.

चमितुम्.

PARTICIPLES.

Adverbial, चमित्वा, चान्त्वा*, आचम्य.
Repeated, चमित्वा चमित्वा, चान्त्वाचान्त्वा, चामञ्चामम्.
Passive, चान्त. *Past indefinite,* चान्तवत्.
Future indefinite, चमितव्य, चमनीय, चाम्य†, चमेलिम.

	Parushmi pada.	Passive voice.
Past,	चेमिवस्,	चेमान.
Present,	चमत्,	चम्यमान.
Future,	चमिष्यत्,	चमिष्यमाण.

क्रम्, *step.* This dhatoo has an *unubundhu* उ.

की.

	Sing.	Dual.	Plural.
3.	क्राम्यति‖, क्रामति,	क्राम्यतः, क्रामतः,	क्राम्यन्ति, क्रामन्ति.

टी.

3.	अक्रामीत्,	अक्रमिष्याम्,	अक्रमिषुः.

N. B. This dhatoo makes क्राम्यति, क्राम्यतः, क्राम्यन्ति, &c. according to Panini and Krumudeshuru.

INFINITIVE MODE.

क्रमितुम्.

PARTICIPLES.

Adverbial, क्रान्त्वा, क्रान्त्व, क्रमित्वा‡, प्रक्रम्य.
Repeated, क्रान्त्वाक्रान्त्वा, क्रन्त्वाक्रन्त्वा, क्रमित्वाक्रमित्वा, क्रामक्रामम्.
Passive, क्रान्त. *Past indefinite,* क्रान्तवत्.

* *Page* 155, *Rule* 2. † *Page* 164, *Rule* 61. ‖ *Page* 155, *Rule* 3. ‡ *Page* 156, *Rule* 4.

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Future indefinite, क्रमितव्य, क्रमनीय, क्रम्य, क्रमेलिम.

	Parushmi pada.	Passive voice.
Past,	चक्रन्वस्,	चक्रमाण.
Present,	क्रामत्, क्रम्यत्, क्राम्यत्,	क्रम्यमाण.
Future,	क्रमिष्यत्,	क्रंस्यमान.

यम्, *cease.* This dhatoo has an *anubandhu* ञ्रा.

	Sing.	Dual.	Plural.
		दी.	
	यच्छति*,	यच्छतः,	यच्छन्ति.
		टी.	
3.	अयंसीत्†,	अयंसिष्टाम्,	अयंसिषुः.
		ठी.	
3.	ययाम,	येमतुः,	येमुः.
2.	येमिथ, ययन्थ,	येमथुः,	येम.
1.	ययाम, ययम,	येमिव,	येमिम.

INFINITIVE MODE.

यन्तुम्.

PARTICIPLES.

Adverbial, यन्त्वा‡, नियम्य, नियत्य||.

Repeated, यन्त्वायन्त्वा, यामंयामन§.

Passive, यत. *Past indefinite,* यतवत्.

Future indefinite, यन्तव्य, यमनीय, यम्य, नियाम्य§, यमेलिम.

	Parushmi pada.	Passive voice.
Past,	येमिवस्,	येमान.
Present,	यच्छत्,	यम्यमान.
Future,	यंस्यत्,	यंस्यमान.

Thus also is conjugated नम, *bow.*

* *Page,* 171, *Rule,* 10. † *Page* 142, *Rule* 33. *Rule* 22. ‡ *Page* 145, *Rule* 62. || *Page* 156, *Rule* 10, *and page* 157. § *Page* 103, *Rule* 93.

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हय्, *go.* This dhatoo has no *unubundhu* letter.

टी.

	Sing.	Dual.	Plur.
3.	अहयीत्*,	अहयिष्याम्,	अहयिषुः.

INFINITIVE MODE.

हयितुम्.

PARTICIPLES.

Adverbial, हयित्वा.

Repeated, हयित्वाहयित्वा, हायम्हायम्.

Passive, हयित. *Past indefinite,* हयितवत्.

Future indefinite, हयितव्य, हयनीय, हाय्य, हयेलिम.

	Purushmi pada.	Passive voice.
Past,	जहिवस्‡,	जहयान.
Present,	हयत्,	हय्यमान.
Future,	हयिष्यत्.	हयिष्यमाण.

दल्, *divide.* This dhatoo has no *unubundhu* letter.

टी.

	Sing.	Dual.	Plur.
3.	अदालीत्‖,	अदालिष्याम्,	अदालिषुः.
2.	अदालीः,	अदालिष्टम्,	अदालिष्ट.
1.	अदालिषम्,	अदालिष्व,	अदालिष्म.

INFINITIVE MODE.

दलितुम्.

PARTICIPLES.

Adverbial, दलित्वा, अनुदल्य.

Repeated, दलित्वादलित्वा, दालन्दालम्.

Passive, दलित. *Past indefinite,* दलितवत्.

* *Page* 142, *Rule* 33. ‡ *Page* 145, *Rule* 64. ‖ *Page* 142, *Rule* 34.

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Future indefinite, दलितव्य, दलनीय, दाल्य, दलेलिम.

	Parushmi padu.	Passive voice.
Past,	देलिवस्,	देलान.
Present,	दलत्,	दल्यमान.
Future,	दलिष्यत्,	दलिष्यमाण.

फल्, *display, expand.* This dhatoo rejects an *unubundhu* ञि, and आ.

टी.

	Sing.	Dual.	Plur.
3.	अफालीत्*,	अफालिष्टाम्,	अफालिषुः.
2.	अफालीः,	अफालिष्टम्,	अफालिष्ट.
1.	अफालिषम्,	अफालिष्व,	अफालिष्म.

ठी.

3.	पफाल,	फेलतुः†,	फेलुः.
2.	फेलिथ,	फेलथुः,	फेल.
1.	पफाल, पफल,	फेलिव,	फेलिम.

INFINITIVE MODE.

फलितुम्.

PARTICIPLES.

Adverbial,	फलित्वा, प्रफल्य.
Repeated,	फलित्वाफलित्वा, फालम्फालम्.
Passive,	फुल्त फलित‡, फुल्ल§. *Past indef.* फुल्तवत्, फलितवत्.
Future indefinite,	फलितव्य, फलनीय, फाल्य, फलेलिम.

	Parushmi padu.	Passive voice.
Past,	फेलिवस्,	फेलान.
Present,	फलत्,	फल्यमान.
Future,	फलिष्यत्,	फलिष्यमाण.

* *Page* 142, *Rule* 34. † *Page* 146, *Rule* 74. ‡ *Page* 157, *Rule* 15. ‖ *Page* 159, *Rule* 37. § *Page* 161, *Rule* 51.

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सर्, *crooked motion.* This dhatoo has no *unubundhu* letter.

टी.

Sing.	Dual.	Plur.
असारीत्,	असारिष्टाम्,	असारिषुः.

INFINITIVE MODE.

सरितुम्.

PARTICIPLES.

Adverbial, सरित्वा.

Repeated, सरित्वासरित्वा, सारंसारम.

Passive, सरित. *Past indefinite,* सरितवत्.

Future indefinite, सरतव्य, सरनीय, सार्य्य, सरेलिम.

	Parushmi pudu.	Passive voice.
Past,	तत्सर्व्वस्,	तत्सराण.
Present,	सरत्,	सर्य्यमाण.
Future,	सरिष्यत,	सरिष्यमाण.

क्षिव्, *spit.* This dhatoo has an *unubundhu* उ.

की.

Sing.	Dual.	Plur.
3. क्षीवति*,	क्षीवतः,	क्षीवन्ति.

टी.

3. तिक्षेव†, टिक्षेव, तिक्षिव, टिक्षिव, तिक्षिवतु, टिक्षिवतुः, तिक्षिवुः, टिक्षिवुः.

ठी.

3. क्षीव्यात्‡,	क्षीव्यास्ताम्,	क्षीव्यासुः.

INFINITIVE MODE.

क्षिवितुम्.

* *Page* 171, *Rule* 13. † *Page* 171, *Rule* 12, *and page* 141, *Rule* 26. ‡ *Page* 39, *Rule* 9.

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PARTICIPLES.

Adverbial, क्षेवित्वा* क्षूत्वा† निक्षीय.

Repeated, क्षेवित्वाक्षेवित्वा क्षूत्वाक्षूत्वा, क्षेवंक्षेवम्.

Passive, क्षूत. *Past indefinite,* क्षूतवत्.

Future indefinite, क्षेवितव्य, क्षेवनीय, क्षेय, क्षिक्षेलिम.

	Parashmi padu.	Passive voice.
Past,	तिक्षूवस्‡, टिक्षूवस्, तिक्षिवस्, टिक्षिवस्, तिक्षिवान्, टिक्षिवान्.	
Present,	क्षीवत्,	क्षीयमान.
Future,	क्षेविष्यत्,	क्षेविष्यमाण.

जि, *conquer.* This dhatoo has no *unubundhu* letter.

ठी.

	Sing.	Dual.	Plur.
3.	जिगाय,§	जिग्यतुः,	जिग्युः.
2.	जिगयिथ‖, जिगेथ,	जिग्यथुः,	जिग्य.
1.	जिगाय जिगाय,	जिग्यिव,	जिग्यिम.

INFINITIVE MODE.

जेतुम्.

PARTICIPLES.

Adverbial, जित्वा, प्रजित्य.

Repeated, जित्वाजित्वा, जायङ्जायम.

Passive, जित. *Past indefinite,* जितवत्.

Future indefinite, जेतिय, जयनीय, जेय, जिजेलिम.

	Parashmi padu.	Passive voice.
Past,	जिगिवस्,	जिग्यान.
Present,	जयत्,	जीयमान.
Future,	जेष्यित्,	जेष्यमाण.

* *Page* 156, *Rule* 11, *and page* 156, *Rule* 4. † *Page* 162, *Rule* 115. ‡ *Page* 145, *Rule* 64. § *Page* 173, *Rule* 30.
‖ *Page* 143, *Rule* 41.

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रक्ष्, *preserve.* This dhatoo has no *unubundhu* letter.

When preceded by a preposition and नि it forms:

की.

	Sing.	Dual.	Plural.
3.	प्रनिरक्षति*,	प्रनिरक्षतः,	प्रनिरक्षन्ति.

अक्ष्, *occupy space.* This dhatoo rejects an *unubundhu* ऊ.

N. B. This dhatoo follows the forms of the first and fifth conjugations. In the last form नु is affixed to it.

की.

	Sing.	Dual.	Plural.
3.	अक्षति, अक्ष्णोति,	अक्षतः, अक्ष्णुतः,	अक्षन्ति, अक्ष्णुवन्ति.

टी.

3.	आक्षीत्,	आक्षिष्टाम्, आक्षाम्†,	आक्षिषुः, आक्षुः.

ठी.

3.	आनक्ष,	आनक्षतुः,	आनक्षुः.
2.	आनक्षिथ, आनक्ष,	आनक्षथुः,	आनक्ष.
1.	आनक्ष,	आनक्षिव, आनक्ष्व,	आनक्षिम, आनक्ष्म.

डी.

3.	अक्षिता, अक्षा,	अक्षितारौ, अक्षारौ,	अक्षितारः, अक्षारः.

ढी.

3.	अक्ष्यात्,	अक्ष्यास्ताम्,	अक्ष्यासुः.

णी.

3.	अक्षिष्यति, अक्ष्यति‖,	अक्षिष्यतः, अक्ष्यतः,	अक्षिष्यन्ति, अक्ष्यन्ति.

* *Page* 138, *Rule* 12. † *Page* 145, *Rule* 56. ‖ *Page* 145, *Rule* 56, *and page* 152, *Rule* 116.

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INFINITIVE MODE.

अक्तितुम्, अक्तुम्.

PARTICIPLES.

Adverbial,	अक्तित्वा, अक्त्वा, अञ्चित्य.
Repeated,	अक्तित्वाअक्तित्वा, अक्त्वाअक्त्वा, अक्तमक्तम्.
Passive,	अक्त. *Past indefinite,* अक्तवत्.
Future indefinite,	अक्तितव्य, अक्तव्य, अक्तनीय, अक्त्य, अक्तेलिम.

	Parushmi pada.	Passive voice.
Past,	आनक्तम्,	आनक्ताम.
Present,	अक्तत्, अक्तुवत्.	अक्यमाण.
Future,	अक्तिष्यत्, अक्ष्यत्,	अक्तिष्यमाण, अक्ष्यमाण.

तक्, when it means *hew*, is conjugated in the same manner, but when it has any other meaning it follows the regular form, thus:

ढी.

	Sing.	Dual.	Plural.
3.	तन्तक्ति,	तन्तक्तः,	तन्तक्ति.

निक्, *kiss*, preceded by a preposition forms प्रणिक्ति and प्रनिक्ति§.

कृष्, *plough*. This dhatoo has an *unubundhu* ओ.

टी.

	Sing.	Dual.	Plural.
3.	अकार्षीत्*, अक्राक्षीत्†, अकृक्षत‖,	अकार्ष्टाम्‡, अक्राष्टाम्, अकृक्षताम्,	अकार्षुः, अक्राक्षुः, अकृक्षन्.
2.	अकार्षीः, अक्राक्षीः, अकृक्षः,	अकार्ष्टम्, अक्राष्टम्, अकृक्षतम्,	अकार्ष्ट, अक्राष्ट, अकृक्षत.
1.	अकार्षम्, अक्राक्षम्, अकृक्षम्,	अकार्ष्व, अक्राक्ष्व, अकृक्षाव,	अकार्ष्म, अक्राक्ष्म, अकृक्षाम.

§ *Page* 139, *Rule* 1. * *Page* 141, *Rule* 33. † *Page* 152, *Rule* 109. ‖ *Page* 149, *Rule* 90. ‡ *Page* 146, *Rule* 70.

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ठी.

Sing.	Dual.	Plur.
3. चक्रर्ध,	चक्रथतुः,	चक्रथुः.
2. चक्रर्धिथ,	चक्रथथुः,	चक्रथ.
1. चक्रर्ध,	चक्रर्धिव,	चक्रर्धिम.

उी.

3. क्रध्या, कर्ध्या,	क्रध्यारौ, कर्ध्यारौ,	क्रध्यारः, कर्ध्यारः.

ए ी.

3. क्रध्यात,	क्रध्यास्ताम,	क्रध्यासुः

तौ.

3. क्रध्यति, कर्ध्यति,	क्रध्यतः, कर्ध्यतः,	क्रध्यन्ति, कर्ध्यन्ति.

INFINITIVE MODE.

क्रधुम्*, कर्धुम.

PARTICIPLES.

Adverbial,	क्रध्वा, अनुक्रध्य.	
Repeated,	क्रध्वाक्रध्वा, कर्धंकर्धम.	
Passive,	क्रध्य.	*Past indefinite,* क्रध्वत.
Future indefinite,	क्रध्य, कर्ध्य, कर्धणीय, क्रध्या, क्रधेलिम.	
	Parasmi pada.	Passive voice.
Past,	चक्रध्वस.	चक्रध्वाण.
Present,	कर्धत.	क्रध्यमाण.
Future,	क्रध्यत, कर्ध्यत.	क्रध्यमाण, कर्ध्यमाण.

* *Page* 152, *Rule* 109. † *Page* 165, *Rule* 65.

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रिष, *injure.* This dhatoo has no *unubundhu.*

टी.

	Sing.	Dual.	Plural.
3.	रेषिता, रेष्टा*,	रेषितारौ, रेष्टारौ,	रेषितारः, रेष्टारः.

Thus also रिष, *injure.*

उष, *burn.* This dhatoo has no *unubundhu.*

टी.

	Sing.	Dual.	Plur.
3.	उवोष,	ऊषतुः,	ऊषुः,
	ओषाम्बभूव,	ओषाम्बभूवतुः,	ओषाम्बभूवुः,
	ओषामास,	ओषामासतुः,	ओषामासुः,
	ओषाञ्चकार,	ओषाञ्चक्रतुः,	ओषाञ्चक्रुः.
2.	उवोषिथ,	ऊषथुः,	ऊष,
	ओषाम्बभूविथ,	ओषाम्बभूवथुः,	ओषाम्बभूव,
	ओषामासिथ,	ओषामासथुः,	ओषामास,
	ओषाञ्चकर्थ,	ओषाञ्चक्रथुः,	ओषाञ्चक्र.
1.	उवोष,	ऊषिव,	ऊषिम,
	ओषाम्बभूव,	ओषाम्बभूविव,	ओषाम्बभूविम,
	ओषामास,	ओषामासिव,	ओषामासिम,
	ओषाञ्चकार, ओषाञ्चकर,	ओषाञ्चक्रव,	ओषाञ्चक्रम.

INFINITIVE MODE.

ओषितुम्.

PARTICIPLES.

Adverbial, ओषित्वा, ऊषुय.

Repeated, ओषित्वाओषित्वा, ओषमोषम.

* *Page* 143, *Rule* 45. † *Page* 150, *Rule* 97.

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Passive, उषित*, ओषित.
Past indefinite, उषितवत्, ओषितवत्.
Future indefinite, ओषितव्य, ओषणीय, ओष्य, उषेतिम्.

	Parushmi pada.	Passive voice.
Past,	उषिवस्, ओषाम्बभूविवस्, ओषामासिवम्, ओषाञ्चक्रुषस्.	उषाण, ओषम्बभूवान, ओषामासान, ओषाञ्चक्राण.
Present,	ओषत्,	उष्यमाण.
Future,	ओषिष्यत्,	ओषिष्यमाण.

घस्, *jump.* This dhatoo has no *anubandhu.*

टी.

Sing.	Dual.	Plur.
3. घसास,	घसतुः†,	घसुः.
2. घसिथ,	घसथुः,	घस.
1. घसास, घसस,	घसिव,	घसिम.

INFINITIVE MODE.

घसितुम्.

PARTICIPLES.

Adverbial, घसित्वा, प्रघस्य.
Repeated, घसित्वाघसित्वा, घसंघासम्.
Passive, घसित. *Past indefinite,* घसितवत्.
Future indefinite, घसितव्य, घसनीय, घास्य, घसेतिम्.

	Parushmi pada.	Passive voice.
Past,	घसस्वस्,	घसान.
Present,	घसत्,	घस्यमान.
Future,	घसिष्यत्,	घसिष्यमाण.

* *Page* 153, *Rule* 33. † *Page* 146, *Rule* 74.

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मिह्, *discharge urine, bring forth.* This dhatoo has an *unubundhu* ओ.

टी.

Sing.	Dual.	Plur.
3. अमित्त,	अमित्तताम्,	अमित्तन्.
2. अमित्तः,	अमित्ततम्,	अमित्तत.
1. अमित्तम्,	अमित्ताव,	अमित्ताम.

टी.

3. मिमेह,	मिमिहतुः,	मिमिहुः.
2. मिमेहिथ,	मिमिहथुः,	मिमिह.
1. मिमेह,	मिमिहिव,	मिमिहिम.

डी.

3. मेढा,	मेढारौ,	मेढारः.
2. मेढासि,	मेढास्थः,	मेढास्थ.
1. मेढास्मि,	मेढास्वः,	मेढास्मः.

डी.

मिह्यात्,	मिह्यास्ताम्,	मिह्यासुः.

तो.

3. मेक्ष्यति,	मेक्ष्यतः,	मेक्ष्यन्ति.
2. मेक्ष्यसि,	मेक्ष्यथः,	मेक्ष्यथ.
1. मेक्ष्यामि,	मेक्ष्यावः,	मेक्ष्यामः.

थी.

3. अमेक्ष्यत्,	अमेक्ष्यताम्,	अमेक्ष्यन्.
2. अमेक्ष्यः,	अमेक्ष्यतम्,	अमेक्ष्यत.
1. अमेक्ष्यम्,	अमेक्ष्याव,	अमेक्ष्याम.

* *Page* 149, *Rule* 90. † *Page* 153, *Rule* 121; *page* 152, *Rule* 117; *page* 24, *Rule* 2; *and page* 34, *Rule* 34.

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INFINITIVE MODE.

मेढुम्.

PARTICIPLES.

Adverbial,	मिह्वा. अभिमिह्य
Repeated,	मिह्वामिह्वा, मेहन्मेहम्.
Passive,	मिढ. *Past indefinite,* मिढ्वत्.
Future indefinite,	मेढ्य, मेहनीय, मेढ्व, मिहेलिम.

	Parashmi pada.	Passive voice.
Past,	मीढ्वस्*,	मिमिहान.
Present,	मेहत्,	मिह्यमान.
Future,	मेक्ष्यत्,	मेक्ष्यमाण.

दह्, *burn to ashes.* This dhatoo has an *unubundhu* ओ.

टी.

	Sing.	Dual.	Plur.
3.	अधाक्षीत्,‖	अदाग्धाम्‡,	अधाक्षुः.
2.	अधाक्षीः,	अदाग्धम्,	अदाग्ध.
1.	अधाक्षम्,	अधाक्ष्व,	अधाक्ष्म

ठी.

3.	ददाह,	दहतुः,	दहुः.
2.	देहिथ, ददग्ध,	देहथुः,	देह.
1.	ददाह, ददह,	देहिव	देहिम.

* *Page* 169, *Rule* 75. ‖ *Page* 153, *Rule* 129, *and page* 142, *Rule* 34. ‡ *Page* 153, *Rule* 122, *and page* 30, *Rule* 21, *also page* 152, *Rule* 117.

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दी.

Sing.	Dual.	Plural.
3. दग्धा,	दग्धारौ,	दग्धारः.
2. दग्धासि,	दग्धास्थः,	दग्धास्थ.
1. दग्धास्मि,	दग्धास्वः,	दग्धास्मः.

धी.

3. दह्यात,	दह्यास्ताम,	दह्यासुः.

ती.

3. धक्ष्यति,	धक्ष्यतः,	धक्ष्यन्ति.
2. धक्ष्यसि,	धक्ष्यथः,	धक्ष्यथ.
1. धक्ष्यामि,	धक्ष्यावः,	धक्ष्यामः.

धी.

3. अधक्ष्यत,	अधक्ष्यताम,	अधक्ष्यन.
2. अधक्ष्यः,	अधक्ष्यतम,	अधक्ष्यत.
1. अधक्ष्यम,	अधक्ष्याव.	अधक्ष्याम.

INFINITIVE MODE.

दग्धुम.

PARTICIPLES.

Adverbial, दग्ध्वा, धक्त्वा.

Repeated, दग्ध्वादग्ध्वा, दाहन्दाहम.

Passive, दग्ध. *Past indefinite,* दग्धवत.

Future indefinite, दग्धव्य, दहनीय, दाह्य दहेलिम.

	Parushmi pada.	Passive voice.
Past,	देहिवत,	देहान.
Present,	दहत,	दह्यमान.
Future,	धक्ष्यत,	धक्ष्यमाण.

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अच्छ्, *domineer, deceit.* This dhatoo has no *anubundhu.*

ती.

Sing.	Dual.	Plur.
3. अचछीत्*,	अचछिष्टाम्,	अचछिषुः.

भुच् *grieve.* This dhatoo has no *anubundhu.*

ती.

Sing.	Dual.	Plur.
3. भोक्ता, भोक्ता,	भोक्तारौ, भोक्तारौ,	भोक्तारः, भोक्तारः.
2. भोक्तासि, भोक्तासि,	भोक्तास्थः, भोक्तास्थः,	भोक्तास्थ, भोक्तास्थ.
1. भोक्तास्मि, भोक्तास्मि,	भोक्तास्वः, भोक्तास्वः,	भोक्तास्मः, भोक्तास्मः.

छी.

3. भुच्यात्,	भुच्यास्ताम्,	भुच्यासुः.

ती.

3. भोक्ष्यति,	भोक्ष्यतः,	भोक्ष्यन्ति.

INFINITIVE MODE.

भोक्तुम्, भोक्तुम्.

PARTICIPLES.

Adverbial,	भोक्त्वा, भोक्ता, प्रभुज्य.
Repeated,	भोक्त्वाभोक्त्वा, भोक्ताभोक्ता, भोजंभोजम.
Passive,	भुक्त. *Past indefinite.* भुक्तवत.
Future indefinite,	भोक्तव्य, भोक्तव्य, भोजनीय, भोज्य, भुक्षेसिम.

	Parushmi pada.	Passive voice.
Past,	भुभुक्षस,	भुभुक्षान.
Present,	भोजत,	भुञ्जान.
Future,	भोक्ष्यत.	भोक्ष्यमाण.

* *Page* 141, *Rule* 33.

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ष्ण्ै, *fatigue, weary, drooping.*

कौ.

Sing.	Dual.	Plur.
3. ष्णायति,	ष्णायतः,	ष्णायन्ति.

टी.

3. अष्णासीत्*,	अष्णासिष्टाम्,	अष्णासिषुः.
2. अष्णासीः.	अष्णासिष्टम्,	अष्णासिष्ट.
1. अष्णासिषम्,	अष्णासिष्व,	अष्णासिष्म.

टी.

3. जष्णौ†,	जष्णतुः‡	जष्णुः.
2. जष्णिथ, जष्णाथ‖,	जष्णथुः,	जष्ण.
1. जष्णौ,	जष्णिव,	जष्णिम.

तृ.

3. ष्णाता,	ष्णातारौ.	ष्णातारः.

दी.

3. ष्णायात्, ष्णेयात्§,	ष्णायास्ताम्, ष्णेयास्ताम्,	ष्णायासुः, ष्णेयासुः.

INFINITIVE MODE.

ष्णातुम्.

PARTICIPLES.

Adverbial, ष्णात्वा, परिष्णाय.

Repeated, ष्णात्वाष्णात्वा, ष्णायंष्णायम्,**

Passive, ष्णान††, *Past indefinite,* ष्णनवत्.

Future indefinite, ष्णातव्य, ष्णानीय, ष्णेय‖‖, ष्णेतृम्.

* *Page* 143, *Rule* 40, *and page* 153, *Rule* 110. † *Page* 150, *Rule* 98. ‡ *Page* 245, *Rule* 59. ‖ *Page* 143, *Rule* 41.
§ *Page* 150, *Rule* 100. ** *Page* 154, *Rule* 137. †† *Page* 190, *Rule* 44. ‖‖ *Page* 162, *Rule* 50.

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	Parashmi = da.	Passive voice.
Past,	अगासीत्,	अगायि.
Present,	गायत्,	गायमान.
Future,	गास्यत्,	गाय्यमाण.

गै, *sing.* This dhatoo has no *unubandhu.*

	Dual.	Plural.
	वी.	
3. गायति,	गायतः,	गायन्ति.
	टी.	
3. अगासीत्,	अगासिष्टाम्,	अगासिषुः.
	छी.	
3. जगौ,	जगतुः,	जगुः.
2. जगिथ, जगाथ,	जगथुः,	जग.
1. जगौ,	जगिव,	जगिम.
	ची.	
3. गाता,	गातारौ,	गातारः.
	ढी.	
3. गेयात्*,	गेयास्ताम्,	गेयासुः,
	ती.	
3. गास्यति,	गास्यतः,	गास्यन्ति.
	थी.	
3. अगास्यत्,	अगास्यताम्,	अगास्यन्,

INFINITIVE MODE.

गातुम्.

PARTICIPLES.

Adverbial, गीत्वा, सङ्गाय.

Repeated, गीत्वागीत्वा, गायङ्गायम्.

* *Page* 153, *Rule* 120.

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Passive, गीत. *Past indefinite,* गीतवत्.

Future indefinite, गातव्य, गायनीय, गेय, गेलिम्.

	Parushmi pada.	Passive voice.
Past,	जगिवस्,	जगान.
Present,	गायत्,	गीयमान्.
Future,	गास्यत्.	गास्यमान.

क्ष्यै, *collect.*

की.

Sing.	Dual.	Plur.
3. क्षायति*,	क्षायतः,	क्षान्ति.

दै, *put to rights.* This dhatoo rejects an *unubundhu* इ.

की.

Sing.	Dual.	Plural.
3. दायति,	दायतः,	दायन्ति.

टी.

अदासीत्,	अदासिष्टाम्,	अदासिषुः.

ठी.

3. ददौ,	ददतुः,	ददुः.
2. ददिथ, ददाथ,	ददथुः,	दद.
1. ददौ,	ददिव,	ददिम.

डी.

3. दाता,	दातारौ,	दातारः.

टी.

3. दायात्,	दायास्ताम्,	दायासुः.

INFINITIVE MODE.

दातुम्.

* *Page* 138, *Rule* 9. † *Page* 146, *Rule* 71. ‡ *Page* 136, *Obs.* VI. *and page* 153, *Rule* 126.

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PARTICIPLES.

Adverbial, दात्वा, अवदाय.

Repeated, दात्वादात्वा, दाम्बन्दाम्.

Passive, दात. *Past indefinite,* दातवत्.

Future indefinite, दातव्य, दायनीय, देय, देलिम्.

	Parasmi pada.	Passive voice.
Past,	ददीवस्,	ददान.
Present,	दायत्,	दायमान.
Future,	दास्यत्,	दास्यमान.

धे, *drink.* This dhatoo has an anubandhu ट.

वी.

	Sing.	Dual.	Plural.
3.	धयति,	धयतः,	धयन्ति.

टी.

3.	अधासीत्, अधात्, अधास्यत्, अधातम्, अदधताम्,	अधास्यताम्,	अधासिष्टाम्, अधाताम्, अदधन.
2.	अधासीः, अधाः, अदधः,	अधास्यथम्, अधातम्, अदधतम्,	अधास्यत, अधात, अदधत.
1.	अधासिषम्, अधाम्, अदधम्,	अधास्याव, अधाव, अदधाव,	अधास्याम, अधाम, अदधाम.

डी.

3.	दधौ,	दधतुः,	दधुः.
2.	दधाथ, दधिथ,	दधथुः,	दध.
1.	दधौ,	दधिव,	दधिम.

डी.

3.	धाता,	धातारौ,	धातारः.

† *Page* 149, *Rule* 89. * *Page* 146, *Rule* 72.

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धे.

Sing.	Dual.	Plur.
3. धेयात्,	धेयास्ताम्,	धेयासुः.

INFINITIVE MODE.

धातुम्.

PARTICIPLES.

Adverbial,	धीत्वा, अनुधाय.
Repeated,	धीत्वाधीत्वा, धायन्धायम्.
Passive,	धीत. *Past indefinite,* धीतवत्.
Future indefinite,	धातव्य, धानीय, धेय, धेलिम.

	Parasmi pada.	Passive voice.
Past,	दधिवस्,	दधान.
Present,	धयत्,	धीयमान,
Future,	धास्यत्,	धास्यमान.

धा, *drink.* This dhatoo has no *unubundhu.*

की.

Sing	Dual.	Plur.
3. पिबति*,	पिबतः,	पिबन्ति.

टी.

3. अपात्,	अपाताम्,	अपुः.
2. अपः,	अपातम्,	अपात.
1. अपाम्,	अपाव,	अपाम्.

ठी.

3. पपौ,	पपतुः,	पपुः.
2. पपिथ, पपाथ,	पपथुः,	पप.
1. पपौ,	पपिव,	पपिम.

* *Page* 171, *Rule* 10.

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पी.

	Sing.	Dual.	Plur.
3.	पाता,	पातारौ,	पातारः,

धी.

3.	पेयात्,	पेयास्ताम्,	पेयासुः.

ती.

3.	पास्यति,	पास्यतः,	पास्यन्ति.

धी.

3.	अपास्यत्,	अपास्यताम्,	अपास्यन्.

INFINITIVE MODE.

पातुम्.

PARTICIPLES.

Adverbial,	पीत्वा, सम्पाय.	
Repeated,	पीत्वापीत्वा, पायम्पायम्.	
Passive,	पीत,	*Past indefinite,* पीतवत्.
Future indefinite,	पातव्य, पानीय, पेय, पेलिम.	

	Parushmi pada.	Passive voice.
Past,	पपिवस्,	पपान.
Present,	जिवत्,	पीयमान.
Future,	पास्यत्,	पास्यमान.

घ्रा, *smell.* This dhatoo has no *anubandha.*

घी.

	Sing.	Dual.	Plur.
3.	जिघ्रति*,	जिघ्रतः,	जिघ्रन्ति.

टी.

3.	अघ्रासीत्, अघ्रात्,	अघ्रासिष्टाम्, अघ्रातम्,	अघ्रासिषुः, अघ्रुः.
2.	अघ्रासीः, अघ्राः,	अघ्रासिष्टम्, अघ्रातम्,	अघ्रासिष्ट, अघ्रात.
1.	अघ्रासिषम्, अघ्राम्,	अघ्रासिष्व, अघ्राव,	अघ्रासिष्म, अघ्राम.

* *Page* 171, *Rule* 10. † *Page* 146, *Rule* 72.

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ঘ্রা.

	Sing.	Dual.	Plur.
3.	जघ्रौ,	जघ्रतुः,	जघ्रुः.
2.	जघ्रिथ, जघ्राथ,	जघ्रथुः,	जघ्र.
1.	जघ्रौ,	जघ्रिव,	जघ्रिम.

ঙী.

3.	घ्राता,	घ्रातारौ,	घ्रातारः.

ঞী.

3.	घ्रेयात्, घ्रायात्,	घ्रेयास्ताम्, घ्रायास्ताम्,	घ्रेयासुः, घ्रायासुः.

INFINITIVE MODE.

घ्रातुम्.

PARTICIPLES.

Adverbial,	घ्रात्वा, अभिघ्राय.	
Repeated,	घ्रात्वाघ्रात्वा, अभ्यघ्रायम्.	
Passive,	घ्राण, घ्रात*. *Past indefinite,*	घ्राणवत्, घ्रातवत्.
Future indefinite,	घ्रातव्य, घ्राणीय, घ्रेय, घ्रेलिम.	

	Parushmi pada.	Passive voice.
Past,	जघ्रिवस्,	जघ्राण.
Present,	जिघ्रत्,	घ्रायमाण.
Future,	घ्रास्यत्,	घ्रास्यमान.

ध्मा, *kindle, noise.*

धी.

	Sing.	Dual.	Plural.
3.	धमति†,	धमतः.	धमन्ति,

टी.

3.	अधमासीत्,	अधमासिष्टाम्,	अधमासिषुः.

* *Page* 160, *Rule* 48. † *Page* 172, *Rule* 10.

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INFINITIVE MODE.

ष्ठातुम्.

PARTICIPLES.

Adverbial,	ष्ठात्वा, प्रष्ठाय.	
Repeated,	ष्ठात्वाष्ठाय्य, ष्ठायंष्ठायम्.	
Passive,	ष्ठात.	*Past indefinite,* ष्ठातवत्.
Future indefinite,	ष्ठातव्य, ष्ठानीय, ष्ठेय, ष्ठेलिम.	

	Parushmi pada.	Passive voice.
Past,	दष्ठिवस.	दष्ठान.
Present,	ष्ठमत्.	ष्ठायमान.
Future,	ष्ठास्यत्.	ष्ठास्यमान.

ष्ठा, *standing.*

वी.

3. तिष्ठति*, तिष्ठतः, तिष्ठन्ति.

टी.

3. अस्थात्, अस्थाताम्, अस्थुः.
2. अस्थाः, अस्थातम्, अस्थात.
1. अस्थाम्, अस्थाव, अस्थाम.

टी.

3. तस्थौ, तस्थतुः, तस्थुः.
2. तस्थाथ, तस्थिथ, तस्थथुः, तस्थ.
1. तस्थौ, तस्थिव, तस्थिमः.

छी.

3. स्थेयात्, स्थेयास्ताम्, स्थेयासुः.

* *Page* 172, *Rule* 10.

INFINITIVE MODE.

स्थातुम.

PARTICIPLES.

Adverbial,	स्थित्वा, उपस्थाय.
Repeated,	स्थित्वास्थित्वा, स्थायंस्थायम्.
Passive,	स्थित*, *Past indefinite,* स्थितवत्.
Future indefinite,	स्थातव्य, स्थानीय, स्थेय, स्थेलिम.

	Parasmi pada.	Passive voice.
Past,	तस्थिवस्,	तस्थान.
Present,	तिष्ठत्,	स्थीयमान.
Future,	स्थास्यत्,	स्थास्यमान.

If स्था be preceded by a preposition, as नि, the टी tense will be thus:

टी.

Sing.	Dual.	Plural.
3. न्यष्ठात्†,	न्यष्ठास्ताम्,	न्यषुः.

टी.

2. नितष्ठौ‡,	नितष्ठतुः,	नितष्ठुः.

मन्, *study, learn by heart.* This dhatoo has no *unubundhu.*

वी.

3. मनति†,	मनतः,	मनन्ति.

टी.

2. अमंसीत्,	अमंसिष्टाम्,	अमंसिषुः.

टी.

3. मंमौ,	मंमतुः,	मंमुः.
2. मंमाथ, मंमिथ,	मंमथुः,	मंम.
1. मंमौ,	मंमिव,	मंमिम

* *Page* 157, *Rule* 12. † *Page* 139, *Rule* 17. ‡ *Page* 171, *Rule* 10.

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दी.

Sing.	Dual.	Plur.
3. क्नेयात्, म्नायात्,	क्नेयास्ताम्, म्नायास्ताम्,	क्नेयासुः, म्नायासुः.
2. क्नेयाः, म्नायाः,	क्नेयास्तम्, म्नायास्तम्,	क्नेयास्त, म्नायास्त.
1. क्नेयासम्, म्नायासम्,	क्नेयास्व, म्नायास्व,	क्नेयास्म, म्नायास्म.

INFINITIVE MODE.

म्नातुम्.

PARTICIPLES.

Adverbial,	म्नात्वा, प्रम्नाय.	
Repeated,	म्नात्वाम्नात्वा, म्नायंम्नायम्.	
Passive,	म्नात.	*Past indefinite,* म्नातवत्.
Future indefinite,	म्नातव्य, म्नानीय, म्नाय, क्नेलिम.	
Past,	अम्निवस्,	अम्नान.
Present,	म्नन्त्,	म्नायमान.
Future,	म्नास्यत्,	म्नास्यमान.

दा, *give.* This dhatoo has an *unubundhu* न.

वी.

Sing.	Dual.	Plural.
3. यच्छति*,	यच्छतः,	यच्छन्ति.

टी.

3. अदात्,	अदाताम्,	अदुः.

ठी.

3. ददौ,	ददतुः,	ददुः.

डी.

3. दाता,	दातारौ,	दातारः.

ढी.

3. देयात्,	देयास्ताम्,	देयासुः.

* *Page* 171, *Rule* 10.

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तौ.

Sing.	Dual.	Plural.
3. दास्यति,	दास्यतः,	दास्यन्ति.

धौ.

3. अदास्यत्,	अदास्यताम्,	अदास्यन्.

INFINITIVE MODE.

दातुम्.

PARTICIPLES.

Adverbial,	दत्त्वा,	आदाय.
Repeated,	दत्तादत्त्वा,	दायन्दायम्.
Passive,	दत्त.	*Past indefinite,* दत्तवत्.
Future indefinite,	दातव्य, दान्तीय, देय, देत्तिम.	

	Parashmi pada.	Passive voice.
Past,	ददिवस्,	ददान.
Present,	यच्छत्,	दीयमान.
Future,	दास्यत्,	दास्यमान.

If preceded by a preposition. Thus:

टौ.

Sing.	Dual.	Plur.
अप्यदात्,	अप्यदाताम्,	अप्यदुः.

कृ, *crookedness.*

कौ.

3. करति	करतः,	कर्न्ति.

टौ.

3. अकार्षीत्,	अकार्ष्टाम्,	अकार्षुः.
2. अकार्षीः,	अकार्ष्टम्,	अकार्ष्ट.
1. अकार्षम्,	अकार्ष्व,	अकार्ष्म.

टौ.

3. चकार,	चक्रतुः*,	चक्रुः.
2. चकर्थ,	चक्रथुः,	चक्र.
1. चकार, चकर,	चकृव,	चकृम.

* Page 141, Rule 27. † Page 143, Rule 42.

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उ.

Sing.	Dual.	Plur.
3. कर्त्ता,	कर्त्तारौ,	कर्त्तारः.

ए.

3. कर्त्तात,	कर्त्तास्तात,	कर्त्तासुः.

ए.

3. करिष्यति*,	करिष्यतः,	करिष्यन्ति.

ए.

3. अकरिष्यत,	अकरिष्यताम,	अकरिष्यन.

INFINITIVE MODE.

कर्त्तुम.

PARTICIPLES.

Adverbial,	हत्वा, प्रहृत्य.
Repeated,	हत्वाहत्वा, कारंकारम.
Past,	हृत, *Past indefinite,* हृतवत.
Future indefinite,	कर्त्तव्य, करणीय, कार्य्य, हरितिन.

	Parushmi pada.	Passive voice.
Past,	जह्रर्ज्ज्वस,	जकरास.
Present,	करत,	कर्य्यमाण.
Future,	करिष्यत,	करिष्यमाण.

स्वृ, *make noise.* This dhatoo has an *unubundhu* उ.

वी.

Sing.	Dual.	Plural.
3. स्वरति,	स्वरतः,	स्वरन्ति.

टी.

3. अस्वारीत, अस्वार्षीत†,	अस्वारिष्यत,	अस्वार्ष्टाम,	अस्वारिषुः, अस्वार्षुः.
2. अस्वारीः, अस्वार्षीः,	अस्वारिष्टम,	अस्वार्ष्टम,	अस्वारिष्ट, अस्वार्ष्ट.
1. अस्वारिषं, अस्वार्षम,	अस्वारिष्व,	अस्वार्ष्व,	अस्वारिष्म, अस्वार्ष्म.

* *Page* 144, *Rule* 47. † *Page* 157, *Rule* 22. ‖ *Page* 141, *Rule* 37. ‡ *Page* 142, *Rule* 38.

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ठी.

Sing.	Dual.	Plural.
3. सस्वार,	सस्वरतुः,	सस्वरुः.
2. सस्वरिथ, सस्वर्थ,	सस्वरथुः,	सस्वर.
1. सस्वार, सस्वर,	सस्वरिव, सस्वर्व,	सस्वरिम, सस्वर्म.

टी.

3. सरिता, सर्त्ता,	सरितारौ, सर्त्तारौ,	सरितारः, सर्त्तारः.

डी.

3. सर्य्यात्,	सर्य्यास्ताम्,	सर्य्यासुः.

ली.

3. सरिष्यति,	सरिष्यतः,	सरिष्यन्ति.

INFINITIVE MODE.

सर्त्तुं, सरितुम्.

PARTICIPLES.

Adverbial,	सरित्वा, सृत्वा, सरित्वा.
Repeated,	सरित्वासरित्य, सृत्वासृत्य, सरंसरंह.
Passive,	सृत, *Past indefinite,* सृतवत्.
Future indefinite,	सरितव्य, सर्त्तव्य, सरणीय, सार्य्य, सरितुन्.

	Parashmi pada.	Passive voice.
Past,	सस्वर्त्त,	सस्वराण.
Present,	सरत्,	सर्त्तमाण.
Future,	सरिष्यत्,	सरिष्यमाण.

सृ, *motion.* This dhatoo has no *anubandha.*

डी.

Sing.	Dual.	Plural.
3. सरति,	सरतः,	सरन्ति.

ठी.

3. असरत्, असर्धीत्,	असरताम्, असर्ष्टाम्,	असरन्, असर्ष्टुः.
2. असरः, असर्धीः,	असरतम्, असर्ष्टम्,	असरत, असर्ष्ट.
1. असरम्, असर्षम्,	असराव, असर्ष्व,	असराम, असर्ष्म.

* Page 143, Vol. 87.

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ठी.

Sing.	Dual.	Plural.
3. ससार,	ससतुः,	ससुः.
2. ससर्थ.	ससथुः,	सस.
1. ससार, ससर.	ससव*,	ससम.

टी.

3. सर्त्ता,	सर्त्तारौ,	सर्त्तारः.

ठी.

3. स्रियात्,	स्रियास्ताम,	स्रियासुः.

तो.

3. सरिष्यति,	सरिष्यतः,	सरिष्यन्ति.

धी.

3. असरिष्यत्,	असरिष्यतम,	असरिष्यन्.

INFINITIVE MODE.

सर्त्तुम.

PARTICIPLES.

Adverbial,	सृत्वा, प्रसृत्य.
Repeated,	सृत्वासृत्य, सारंसारम.
Passive,	सृत. *Past indefinite,* सृतवत.
Future indefinite,	सर्त्तव्य, सरणीय, सार्य्य, सेतिम.

	Parasmai pada.	Passive voice.
Past,	ससरवन्,	सस्राण.
Present,	सरत्,	स्रियमाण.
Future,	सरिष्यत्.	सरिष्यमाण.

* *Page* 143, *Rule* 43.

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ऋ, *motion.* This dhatoo has no *unubundhu.*

वी.

Sing.	Dual.	Plur.
3. ऋच्छति*,	ऋच्छतः,	ऋच्छन्ति.

ची.

3. आर्च्छत्,	आर्च्छताम्,	आर्च्छन्.
2. आर्च्छः,	आर्च्छतम्,	आर्च्छत.
1. आर्च्छम्,	आर्च्छाव,	आर्च्छाम.

टी

3. आरत्, आर्धीत्,	आरताम्, आर्ढाम्,	आरन्, आर्धुः.
2. आरः, आर्धीः,	आरतम्, आर्ढम्,	आरत, आर्ढ.
1. आरम, आर्धम,	आराव, आर्द्ध,	आराम, आर्द्ध.

टी.

3. आर,	आरतुः,	आहः.
2. आरिथ,	आरथुः,	आर.
1. आर,	आरिव,	आरिम.

ञी

3. अर्त्ता,	अर्त्तारौ,	अर्त्तारः.
2. अर्त्तासि,	अर्त्तास्थः,	अर्त्तास्थ.
1. अर्त्तास्मि,	अर्त्तास्व,	अर्त्तास्म.

ढी.

3. अर्य्यात्,	अर्य्यास्ताम्,	अर्य्यासुः.
2. अर्य्याः,	अर्य्यास्तम,	अर्य्यास्त.
1. अर्य्यासम्,	अर्य्यास्व,	अर्य्यास्म.

* Page 171, *Rule* 10. † Page 148, *Rule* 87. ‡ Page 141, *Rule* 31. § Page 141, *Rule* 27.

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तौ.

Sing.	Dual.	Plur.
3. अरिष्यति,	अरिष्यतः,	अरिष्यन्ति.
2. अरिष्यसि,	अरिष्यथः.	अरिष्यथ.
1. अरिष्यामि.	अरिष्यावः.	अरिष्यामः.

थौ.

3. अरिष्यत्.	अरिष्यताम्,	अरिष्यन्.
2. अरिष्यः.	अरिष्यतम्,	अरिष्यत.
1. अरिष्यम्,	अरिष्याव.	अरिष्याम.

INFINITIVE MODE.

अर्त्तुम.

PARTICIPLES.

Adverbial,	ऋत्वा, अर्त्य.
Repeated,	ऋत्वाऋत्वा, आरम्भारम.
Passive,	ऋत, ऋण*. *Past indefinite,* ऋतवत्.
Future indefinite,	अर्त्तव्य, अरणीय, आर्य्य, रेलिम्.

	Parushmi pada.	Passive voice.
Past,	आरिवस.	आराण.
Present,	ऋच्छत्,	अर्य्यमाण.
Future,	अरिष्यत्.	अरिष्यमाण.

श्रु, *hear.* This is called a verb of the first conjugation, but manifestly belongs to the ninth, as it follows only that form.

वौ.

Sing.	Dual.	Plur.
3. शृणोति,	शृणुतः,	शृण्वन्ति.
2. शृणोसि,	शृणुथः,	शृणुथ.
1. शृणोमि,	शृणुवः, शृण्वः,	शृणुमः, शृण्मः.

* *Page* 161, *Rule* 51.

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INFINITIVE MODE.

श्रोतुम.

PARTICIPLES.

Adverbial, श्रुत्वा, प्रश्रुत्य.

Repeated, श्रुत्वाश्रुत्वा आवंश्रावं.

Passive, श्रुत. *Past indefinite,* श्रुतवत्.

Future indefinite, श्रोतव्य, श्रवणीय, श्रव्य, श्राव्य*, श्रवेलिम.

	Parushmi padu.	Passive voice.
Past,	शुश्रुवस्,	शुश्रुवाण.
Present,	शृन्वत्,	श्रूयमाण†
Future,	श्रोष्यत्,	श्रोष्यमाण§.

सु, *motion.* This dhatoo has no *unubundhu* letter.

टी.

Sing.	Dual.	Plural.
3. असावीत्‡,	असाविष्टाम्,	असाविषुः.

ठी.

3. सुषव,	सुषुवतुः,	सुषुवु.
2. सुषविथ,	सुषुवथुः,	सुषुव.
1. सुषाव सुषव,	सुषुविव,	सुषुविम.

डी.

3. सेता, सविता,	सेतारौ, सवितारौ,	सेतारः, सवितारः.

सु, *motion.* This dhatoo has no *unubundhu.*

टी.

3. असुसुवत्**,	असुसुवताम्,	असुसुवन्.

ठी.

3. सुस्राव,	सुस्रुवतुः,	सुस्रुवुः.
2. सुस्रोथ,	सुस्रुवथुः,	सुस्रुव.
1. सुस्राव, सुस्रव,	सुस्रुव,	सुस्रुम.

दृ, *motion.* This dhatoo has no *unubundhu.*

डी.

3. दर्दति,	दर्दतः	दर्दति.

* Page 163, Rule 57. † Page 137, Rule 1. § Page 143, Rule 44. ‡ Page 142, Rule 39. ‖ Page 142, Rule 38.
** Page 149, Rule 89; and page 151 Rule 104.

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टी.

	Sing.	Dual.	Plural.
3.	अदावीत्, अदौषीत्*,	अदाविष्टाम्, अदौष्टाम्,	अदाविषुः, अदौषुः.
2.	अदावीः, अदौषीः,	अदाविष्टम्, अदौष्टम्,	अदाविष्ट, अदौष्ट.
1.	अदाविषम्, अदौषम्,	अदाविष्व, अदौष्व,	अदाविष्म, अदौष्म.

टी.

3.	दुदाव,	दुदुवतुः,	दुदुवुः.
2.	दुदविथ,	दुदुवथुः,	दुदुव.
1.	दुदाव, दुदव,	दुदुविव,	दुदुविम.

टी.

3.	दवितृ, दोतृ,	दवितारौ, दोतारौ,	दवितारः, दोतारः.

टी.

3.	दूयात्,	दूयास्ताम्,	दूयासुः.

INFINITIVE MODE.

दवितुम्, दोतुम्.

PARTICIPLES.

Adverbial,	दवित्वा, दत्त्वा, प्रदुत्य.	
Repeated,	दवित्वादवित्वा, दत्त्वादत्त्वा, दाघ्नदावम्.	
Passive,	दूत.	*Past indefinite,* दुतवत्.
Future indefinite,	दवितव्य, दोतव्य, दवनीय, द्य, दाय्य, दुवेलिम.	
	Parushmi pada.	Passive voice.
Past,	दुदुवस्,	दुद्रुवान.
Present,	दवत्,	दूयमान.
Future,	दविष्यत्, दोष्यत्,	दविष्यमाण, दोष्यमाण.

द्रु, *motion.* This dhatoo has no *unubundhu.*

की.

	Sing.	Dual.	Plural.
3.	द्रवति,	द्रवतः,	द्रवन्ति.

* *Page* 142, *Rule* 38. † *Page* 142, *Rule* 38.

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टी.

Sing.	Dual.	Plur.
3. अदुद्रवत्*,	अदुद्रुवताम्,	अदुद्रुवन्.

ठी.

3. दुद्राव,	दुद्रुवतुः,	दुद्रुवुः.
2. दुद्रोथ,	दुद्रुवथुः,	दुद्रुव.
1. दुद्राव, दुद्रव,	दुद्रुव,	दुद्रुम.

डी.

3. द्रोता,	द्रोतारौ,	द्रोतारः.

ढी.

3. द्रूयात्,	द्रूयास्ताम्,	द्रूयासुः.

ती.

3. द्रोष्यति,	द्रोष्यतः,	द्रोष्यन्ति.

थी.

3. अद्रोष्यत,	अद्रोष्यताम्,	अद्रोष्यन्.

INFINITIVE MODE.

द्रोतुम्.

PARTICIPLES.

Adverbial,	द्रुत्वा, प्रद्रुत्य.
Repeated,	द्रुत्वाद्रुत्वा, द्रावंद्रावम्.
Passive,	द्रुत. *Past indefinite,* द्रुतवत्.
Future indefinite,	द्रोतव्य, द्रवणीय, द्रव्य, द्राव्य, द्रुवेलिम्.

	Parashmi pada.	Passive voice.
Past,	दुद्रुवस्,	दुद्रुवाण.
Present,	द्रवत्,	द्रूयमाण.
Future,	द्रोष्यत्,	द्रोष्यमाण.

* *Page* 149, *Rule* 89. † *Page* 143, *Rule* 43.

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गम्, *go.* This dhatoo has an *unubundhu* ल्ट् and ल्ङ्.

	Sing.	Dual.	Plural.
		की.	
3.	गच्छति*,	गच्छतः,	गच्छन्ति.
		टी.	
3.	अगमत्†,	अगमताम्,	अगमन्.
2.	अगमः,	अगमतम्,	अगमत.
1.	अगमम्,	अगमाव,	अगमाम.
		डी.	
3.	जगाम,	जग्मतुः‡,	जग्मुः.
2.	जगमिथ, जगन्थ§,	जग्मथुः,	जग्म.
1.	जगाम, जग्म,	जग्मिव,	जग्मिम.
		णी.	
3.	गन्ता,	गन्तारौ,	गन्तारः.
		णी.	
3.	गन्ष्यत्,	गन्ष्यतः,	गन्ष्यन्तु.
		तृी.	
3.	गमिष्यति**,	गमिष्यतः,	गमिष्यन्ति.
		थी.	
3.	अगमिष्यत्,	अगमिष्यताम्,	अगमिष्यन्.

INFINITIVE MODE.

गन्तुम्.

PARTICIPLES.

Adverbial,	गत्वा††,	आगत्य,	आगम्य‡‡.
Repeated,	गत्वागत्य,	गामङ्गामम्.	
Passive,	गत.	*Past indefinite,*	गतवत्.
Future indefinite,	गन्तव्य, गमनीय, गम्य, गमेसिम.		

* *Page* 171, *Rule* 10. † *Page* 148, *Rule* 86. ‡ *Page* 145, *Rule* 66. § *Page* 143, *Rule* 41.

** *Page* 172, *Rule* 18. †† *Page* 145, *Rule* 62. ‡‡ *Page* 156, *Rule* 10.

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	Parushmi pada.	Passive voice.
Past,	जगन्वम् जग्मिवस्*,	जग्मान.
Present,	गच्छत्,	गम्यमान.
Future,	गमिष्यत्,	गमिष्यमाण.

सर्प्, *go.* This dhatoo has an *unubundhu* ऊँ and ल्ट्.

कौ.

	Sing.	Dual.	Plur.
3.	सर्पति,	सर्पतः,	सर्पन्ति.

टी.

3.	असार्प्सीत्†, असाप्सीत्§, असर्पत्‖,	असार्प्साम्, असाप्साम्, असर्पताम्,	असार्प्सुः. असाप्सुः. असर्पन्.
2.	असार्प्सीः, असाप्सीः, असर्पः,	असार्प्सम्, असाप्सम्, असर्पतम्,	असार्प्स. असाप्स. असर्पत.
1.	असार्प्सम्, असाप्सम्, असर्पम्,	असार्प्स्व, असाप्स्व, असर्पाव,	असार्प्स्म. असाप्स्म. असर्पाम.

ठी.

3.	सस्पर्ज,	सस्पृपतुः,	सस्पृपुः.
2.	सस्पर्पिथ,	सस्पृपथुः,	सस्पृप.
1.	सस्पर्प,	सस्पृपिव,	सस्पृपिम.

डी.

3.	सर्प्ता, सप्ता,	सर्प्तारौ, सप्तारौ,	सर्प्तारः, सप्तारः.

ढी.

3.	सर्प्स्यत्,	सर्प्स्यताम्,	सर्प्स्यन्तु.

* Page 168, Rule 74. † Page 142, rule 34. § Page 152, Rule 109. ‖ Page 148, Rule 86.

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INFINITIVE MODE.

स्कन्तुम्, स्कन्दितुम्.

PARTICIPLES.

Adverbial, स्कन्त्वा, प्रस्कन्द्य.

Repeated, स्कन्त्वास्कन्त्वा, सर्वंसर्वम्.

Passive, स्कन्दी *Past indefinite,* स्कन्दत्.

Future indefinite, स्कन्दम्य, स्कन्द्य सर्दणीय, सर्द्य, स्कन्दिलिन्.

	Parashmi pada.	Passive voice.
Past,	सस्कन्दस्	सस्कन्दान.
Present,	सर्दत्,	स्कन्दमाण.
Future,	सर्स्यत्, स्कन्स्यत्,	सर्स्यमान, स्कन्स्यमान.

स्कन्द, *dry, motion.* This dhatoo has an *unubundhu* इर् and ओ.

वी.

Sing.	Dual.	Plural.
3. स्कान्दति	स्कन्दतः,	स्कान्दन्ति.

When it has a preposition before it:

3.	परिष्कान्दति*,	परिष्कन्दतः,	परिष्कान्दन्ति.
	परिस्कान्दति,	परिस्कन्दतः,	परिस्कान्दन्ति.

टी.

3. अस्कान्दत्, अस्कान्त्सीत्, अस्कन्दताम्, अस्कान्ताम्, अस्कन्दन्, अस्कान्दुः.

ठी.

3. चस्कन्द, चस्कन्दतुः, चस्कदतुः†, चस्कन्दुः, चस्कदुः.

ऊी.

3. स्कान्ता, स्कान्तारौ, स्कान्तारः.

* *Page* 140, *Rule* 19. † *Page* 150, *Rule* 99; *and page* 145, *Rule* 57.

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धी.

Sing.	Dual.	Plural.
3. स्कद्यात्,	स्कद्यास्ताम्,	स्कद्यासुः

ती.

3. स्कन्त्स्यति,	स्कन्त्स्यतः,	स्कन्त्स्यन्ति.

धी.

3. अस्कन्त्स्यत्,	अस्कन्त्स्यतम्,	अस्कन्त्स्यन्.

INFINITIVE MODE.

तुं स्कन्तुम्.

PARTICIPLES.

Adverbial, स्कन्त्वा, आस्कन्य.

Repeated, स्कन्त्वास्कन्त्वा, स्कन्दंस्कन्दम्.

Passive, स्कन्न*, *Past indefinite,* स्कानयत्.

Future indefinite, स्कान्तव्य, स्कन्दनीय, स्कन्त्य, स्कन्तिम.

	Parushmi pada.	Passive voice.
Past,	चस्कन्वस्, चस्कदस्,	चस्कन्दान, चस्कदान.
Present,	स्कन्दत्,	स्कद्यमान.
Future,	स्कन्त्स्यत्,	स्कन्त्स्यमान.

तॄ, *pass over a river, jump.* This dhatoo has no *unubundhu.*

वी.

Sing.	Dual.	Plur.
3. तरति,	तरतः,	तरन्ति.

टी.

3. ततार,	तेरतुः†,	तेरुः,
2. तेरिथ,	तेरथुः,	तेर.
1. ततार, ततर,	तेरिव,	तेरिम.

डी.

3. तरीता‖, तरिता,	तरीतारौ, तरितारौ,	तरीतारः, तरितारः.
2. तरीतासि, तरितासि,	तरीतास्थः, तरितास्थः,	तरीतास्थ, तरितास्थ.
1. तरीतास्मि, तरितास्मि,	तरीतास्वः, तरितास्वः,	तरीतास्मः, तरितास्मः.

* *Page* 160, *Rule* 44. † *Page* 141, *Rule* 28. ‖ *Page* 137, *Rule* 2.

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तॄ.

	Sing.	Dual.	Plur.
3.	तीर्ष्यात्*,	तीर्ष्यास्ताम्,	तीर्ष्युः.

तॄ.

3. तरीष्यति, तरिष्यति, तरीष्यतः, तरिष्यतः, तरीष्यन्ति, तरिष्यन्ति.

INFINITIVE MODE.

तरीतुम्, तरितुम्.

PARTICIPLES.

Adverbial,	तीर्त्वा,	उत्तीर्य.
Repeated,	तीर्त्वातीर्त्वा,	तारन्तारम्.
Passive,	तीर्ण,	*Past indefinite,* तीर्णवत्.
Future indefinite,	तरीतव्य तरितव्य, तरणीय, तार्य, तिरिताम्.	

	Parushmi pada.	Passive voice.
Past,	तरिवस्,	तराण.
Present,	तरत्,	तीर्यमाण.
Future,	तरीष्यत्, तरिष्यत्,	तरीष्यमाण, तरिष्यमाण.

अञ्च, *with.* This dhatoo has an *anubundhu* ओ.

चौ.

	Sing.	Dual.	Plur.
3.	अञ्जति†,	अक्तः,	अञ्जन्ति.

With a preposition prefixed, thus:

3.	निमञ्जति‡,	निमक्तः,	निमञ्जन्ति.

टी.

3.	अमाङ्क्षीत्,	अमाङ्क्षाम्,	अमाङ्क्षुः.
2.	अमाङ्क्षीः,	अमाङ्क्षम्,	अमाङ्क्ष.
1.	अमाङ्क्षम्,	अमाङ्क्ष्व,	अमाङ्क्ष्म.

* *Page* 152, *Rule* 112*s and page* 39, *Rule* 9. † *Page* 17, *Rule* 28. ‡ *Page* 139, *Rule* 17. ‖ *Page* 143, *Rule* 34.

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लृ.

Sing.	Dual.	Plur.
3. समज्ज,	समज्जतुः, समजतुः,	समज्जुः, समजुः.
2. समज्जिथ, समक्ध्व,	समज्जथुः, समजथुः,	समज्ज, समज.
1. समज्ज,	समज्जिव, समजिव,	समज्जिम, समजिम.

लृ.

3. सङ्क्ता,	सङ्क्तारौ,	सङ्क्तारः.

लृ.

3. सज्यात्,	सज्यास्ताम्,	सज्यासुः.

लृ.

3. सङ्क्ष्यति,	सङ्क्ष्यतः,	सङ्क्ष्यन्ति.

INFINITIVE MODE.

सङ्क्तुम.

PARTICIPLES.

Adverbial,	सङ्क्त्वा, सक्त्वा*, निषज्य, नियज्य.	
Repeated,	सङ्क्त्वासङ्क्त्वा, सक्त्वासक्त्वा, सञ्जंसञ्जम.	
Passive,	सक्त.	*Past indefinite,* सक्तवत्.
Future indefinite,	सङ्क्तव्य, सञ्जनीय, सज्य, सञ्जेतिम.	

	Parushmi pudu.	Passive voice.
Past,	समज्जस्, सस्वज्वस्,	समज्ञान, सस्वज्ञान.
Present,	सजत्,	सज्यमान.
Future,	सङ्क्ष्यत्,	सङ्क्ष्यमाण.

दृश्, *see.* This dhatoo has an *unubundhu* इर् and ओ.

वी.

Sing.	Dual.	Plur.
3. पश्यति†,	पश्यतः,	पश्यन्ति.

* *Page* 157, *Rule* 16. † *Page* 171, *Rule* 10.

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टी.

Sing.	Dual.	Plural.
3. अद्राक्षीत्*, अदर्शीत्†,	अद्राष्टाम्, अदर्शिष्टाम्,	अद्राक्षुः, अदर्शिषुः.
2. अद्राक्षीः, अदर्शीः,	अद्राष्टम्, अदर्शिष्टम्,	अद्राष्ट, अदर्शिष्ट.
1. अद्राक्षम्, अदर्शिषम्,	अद्राक्ष्व, अदर्शिष्व,	अद्राक्ष्म, अदर्शिष्म.

ठी.

3. ददर्श,	ददृशतुः,	ददृशुः.
2. ददर्शिथ, ददृक्ष,	ददृशथुः,	ददृश.
1. ददर्श,	ददृशिव,	ददृशिम.

डी.

3. द्रष्टा,	द्रष्टारौ,	द्रष्टारः.

ढी.

3. द्रक्ष्यत्,	द्रक्ष्यतां,	द्रक्ष्यन्तु.

णी.

3. द्रक्ष्यति,	द्रक्ष्यतः,	द्रक्ष्यन्ति.

INFINITIVE MODE.

द्रष्टुम्.

PARTICIPLES.

Adverbial, दृष्ट्वा, अनुदृश्य.

Repeated, दृष्ट्वादृष्ट्वा, दर्शन्दर्शम्.

Passive, दृष्ट. *Past indefinite,* दृष्टवत्.

Future indefinite, द्रष्टव्य, दर्शनीय, दृश्य§, दर्शेलिम.

	Parushmi pada.	Passive voice.
Past,	ददृश्वस्, ददृशिवस्‖,	दृष्टान.
Present,	पश्यत्,	दृश्यमान.
Future,	द्रक्ष्यत्,	द्रक्ष्यमाण.

* *Page* 152, *Rule* 109, *and Page* 149, *Rule* 90, *and Page* 142, *Rule* 34. † *Page* 148, *Rule* 69, *and page* 141, *Rule* 31. ‡ *Page* 143, *Rule* 41. § *Page* 165, *Rule* 65. ‖ *Page* 168, *Rule* 74.

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दन्श्, *bite.* This dhatoo has an *unubundhu* ञ्.

	Sing.	Dual.	Plural.
		वी.	
3.	दशति*,	दशतः,	दशन्ति.
		टी.	
3.	अदाङ्क्षीत,	अदांक्षाम्,	अदाङ्क्षुः.
2.	अदाङ्क्षीः,	अदांक्षम्,	अदांक्ष.
1.	अदाङ्क्षम्,	अदाङ्क्ष्व,	अदाङ्क्ष्म.
		टी.	
3.	ददंश,	ददंशतुः, ददशतुः,	ददंशुः, ददशुः.
2.	ददंशिथ, ददंक्थ,	ददंशथुः, ददशथुः,	ददंश, ददश.
1.	ददंश,	ददंशिव, ददशिव,	ददंशिम, ददशिम.
		ञी.	
3.	दंक्ष्या,	दंक्षारौ,	दंक्षारः.
		ञी:	
3.	दक्ष्यात,	दक्ष्यास्ताम्,	दक्ष्यासुः.
		ती.	
3.	दक्ष्यति,	दक्ष्यतः,	दक्ष्यन्ति.

INFINITIVE MODE.

दंष्टुम्.

PARTICIPLES.

Adverbial, दष्ट्वा, उदश्य.

Repeated, दष्ट्वादष्ट्वा, दंशन्दंशम्.

Passive, दष्ट. *Past indefinite,* दष्टवत्.

Future indefinite, दंष्टव्य, दंशनीय, दंश्य, दंशेलिम्.

* *Page* 173, *Rule* 28.

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	Purushmi pudu.	Passive voice.
Past,	ददंश्वस्, ददश्वस्,	ददंशान, ददशान.
Present,	दशत्,	दश्यमान.
Future,	दंक्ष्यत्,	दंक्ष्यमाण.

कित, *doubt, cure.*

की.

Sing.	Dual.	Plur.
3. चिकित्सति,	चिकित्सतः,	चिकित्सन्ति.

टी.

3. अचिकित्सीत्,	अचिकित्सिष्टाम्,	अचिकित्सिषुः.

ठी.

3. चिकित्सामास,	चिकित्सामासतुः,	चिकित्सामासुः.

N. B. This dhatoo follows the form of the optative when it has these two meanings. The congujating of it therefore is referred to the rules for that mode. If this dhatoo mean *dwell* it is regular, as:

की.

Sing.	Dual.	Plur.
3. केतति,	केततः,	केतन्ति.

OF ATMUNE PUDU DHATOOS.

एध, *increase.* This dhatoo rejects ङ.

की.

Sing.	Dual.	Plural.
3. एधते,	एधेते*,	एधन्ते†.

टी.

3. ऐधिष्ट,	ऐधिषाताम्,	ऐधिषत‡.
2. ऐधिष्ठाः,	ऐधिषाथाम्,	ऐधिढ्वम्‖, ऐधिध्वम्§.
1. ऐधिषि,	ऐधिष्वहि,	ऐधिष्महि.

* *Page* 153, *Rule* 130. † *Page* 144, *Rule* 54. ‡ *Page* 153, *Rule* 131. ‖ *Page* 154, *Rule* 132. §*Page* 30, *Rule* 21.

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ठी.

	Sing.	Dual.	Plural.
3.	एधाम्बभूव*,	एधाम्बभूवतुः,	एधाम्बभूवुः.
	एधामास,	एधामासतुः,	एधामासुः.
	एधाञ्चक्रे,	एधाञ्चक्राते,	एधाञ्चक्रिरे.
2.	एधाम्बभूविथ,	एधाम्बभूवथुः,	एधाम्बभूव.
	एधामासिथ,	एधामासथुः,	एधामास.
	एधाञ्चकृषे,	एधाञ्चक्राथे,	एधाञ्चकृढ्वे.
1.	एधाम्बभूव,	एधाम्बभूविव,	एधाम्बभूविम.
	एधामास,	एधामासिव,	एधामासिम.
	एधाञ्चक्रे,	एधाञ्चकृवहे,	एधाञ्चकृमहे.

ठी.

3.	एधिता,	एधितारौ,	एधितारः.

ढी.

2.	एधिषीष्ठ,	एधिषीयास्ताम्,	एधिषीरन.

ती.

3.	एधिष्यते,	एधिष्येते,	एधिष्यन्ते.

थी.

3.	ऐधिष्यत,	ऐधिष्येताम्,	ऐधिष्यन्त.

INFINITIVE MODE.

एधितुम्.

PARTICIPLES.

Adverbial,	एधित्वा, एध्य.		
Repeated,	एधित्वेधित्वा, एधमेधम्.		
Passive,	एधित.	*Past indefinite,*	एधितवत्.
Future indefinite,	एधितव्य, एधनीय, एध्य, एधेलिम्.		

* N. B. The atmune pudu of भू and अस् is never used when they are conjugated with atmune pudu dhatoos, except in the passive voice.

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	Atmune pudu.	Passive voice.
Past,	एधाम्बभूवस,	एधाम्बभूवान.
	एधामासिवस,	एधामासान.
	एधाञ्चक्राण,	
Present,	एधमान,	एध्यमान*.
Future,	एधिष्यमाण.	

N. B. The past and future participles, passive voice, are always the same as those of the atmune pudu, except when they are conjugated with भू and आस, on which account they are not inserted in the patterns of atmune pudu dhatoos.

दद, *give.* This dhatoo has an *unubundhu* द.

	Sing.	Dual.		Plural.
3.	ददते,	ददेते,	वी.	ददन्ते.
3.	अददिष्ट,	अददियाताम्,	टी.	अददियत.
3.	ददे†,	ददाते,	ठी.	ददिरे.
2.	ददिषे,	ददाथे,		ददिध्वे‡.
1.	ददे,	ददिवहे,		ददिमहे.
3.	दत्ता,	दतारौ,	डी.	दतारः.
3.	दत्सीष्ट,	दत्सीयास्ताम्,	ढी.	दत्सीरन.
3.	दत्स्यते,	दत्स्येते,	तो.	दत्स्यन्ते.
3.	अदत्स्यत,	अदत्स्येताम्,	थी.	अदत्स्यन्त.

* *Page* 169, *Rule* 76. † *Page* 146, *Rule* 74. ‡ *Page* 154, *Rule* 132.

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INFINITIVE MODE.

ददितुम्.

PARTICIPLES.

Adverbial, ददित्वा, आदद्य.

Repeated, ददित्वाददित्वा, ददन्दादम्.

Passive, ददित. *Past indefinite,* ददितवत्.

Future indefinite, ददितव्य, ददनीय, दाद्य, ददेलिम्.

	Atmane pada.	Passive voice.
Past,	ददद्दान,	
Present,	ददमान.	दद्यमान.
Future,	ददिष्यमाण.	

ष्वक्, *motion.* This dhatoo has an *unubundhu* उ.

की.

Sing.	Dual.	Plural.
3. ष्वक्कते*,	ष्वक्केते,	ष्वक्कन्ते.

टी.

3. अष्वक्किष्ट,	अष्वक्किषाताम्,	अष्वक्किषत.

ठी.

3. षष्वक्के.	षष्वक्काते,	षष्वक्किरे.

डी

3. ष्वक्किता,	ष्वक्कितारौ,	ष्वक्कितारः.

ढी.

3. ष्वक्किषीष्ट,	ष्वक्किषीयास्ताम्,	ष्वक्किषीरन.

ती.

3. ष्वक्किष्यते,	ष्वक्किष्येते,	ष्वक्किष्यन्ते.

* *Page* 138, *Rule* 9.

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धी.

Sing.	Dual.	Plur.
3. अघक्ष्यत,	अघक्ष्येताम्,	अघक्ष्यन्त.

INFINITIVE MODE.

घक्षितुम्.

PARTICIPLES.

Adverbial,	घक्षित्वा, प्रघ्य.
Repeated,	घक्षित्वाघक्षित्वा, घकंघकं.
Passive,	घक्षित. *Past indefinite,* घक्षितवत्.
Future indefinite,	घक्षितव्य, घक्षणीय, घक्ष्य, घक्षेलिम्.
	Atmane pada. Passive voice.
Past,	घघक्वाण.
Present,	घक्ष्माण, घघक्ष्माण.
Future,	घक्षिष्यमाण.

ऋज, *motion, steadfast, strong, labour for wealth.* This dhatoo has an *unubundhu* ङ.

वी.

Sing.	Dual.	Plur.
3. अर्जते,	अर्जेते,	अर्जन्ते.

टी.

3. आर्जिष्ठ,	आर्जिषाताम्,	आर्जिषत.

ठी.

3. आनृजे,	आनृजाते,	आनृजिरे.

डी.

3. अर्जिता,	अर्जितारौ,	अर्जितारः

ढी.

3. अर्जिषीष्ठ,	अर्जिषीयास्ताम्,	अर्जिषीरन्.

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INFINITIVE MODE.

अर्जितुम्.

PARTICIPLES.

Adverbial, ऋजित्वा, आर्ज्य.

Repeated, ऋजित्वाऋजित्वा, अर्जमर्जम्.

Passive, ऋजित. *Past indefinite,* ऋजितवत्.

Future indefinite, अर्जितव्य, अर्जनीय, ऋज्य, ऋजेलिम्.

	Purushmi pudu.	Passive voice.
Past,	आनृजान.	
Present,	अर्जमान,	ऋज्यमान.
Future,	अर्जिष्यमाण.	

तिज्, *whet.* This dhatoo has an *anubundhu* ङ.

वी.

Sing.	Dual.	Plur.
3. तेजते,	तेजेते,	तेजन्ते.

टी.

3. अतेजिष्ट,	अतेजिषाताम्,	अतेजिषत.

ठी.

3. तितिजे,	तितिजाते,	तितिजिरे.
2. तितिजिषे,	तितिजाथे,	तितिजिढ्वे.
1. तितिजे,	तितिजिवहे,	तितिजिमहे.

डी.

3. तेजिता,	तेजितारौ,	तेजितारः.

ढी.

3. तेजिषीष्ट,	तेजिषीयास्ताम्,	तेजिषीरन्.

N. B. When this dhatoo means *a forbearing,* it affixes सन्, and is conjugated like an optative verb. *See the rules for the optative verbs.*

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INFINITIVE MODE.

तेजितुम्.

PARTICIPLES.

Adverbial, तेजित्वा, प्रतिज्य.

Repeated, तेजित्वातेजित्वा, तेजन्तेजम्

Passive, तिजित. *Past indefinite,* तिजितवत्.

Future indefinite, तेजितव्य, तेजनीय, तेज्य, तिजेलिम्.

	Atmane pada.	Passive voice.
Past,	तितिजान.	
Present,	तेजमान,	तिज्यमान.
Future,	तेजिष्यमाण.	

स्वञ्ज, *embrace.* This dhatoo has an *anubundha* ञ्जो and ङु.

Sing.	Dual.	Plur.
	की.	
3. निष्वजते,	निष्वजेते,	निष्वजन्ते*.
	टी.	
3, न्यष्वङ्क्त, न्यस्वङ्क्त§,	न्यष्वङ्क्षाताम्, न्यस्वङ्क्षाताम्,	न्यष्वङ्क्षत, न्यस्वङ्क्षत.
	टी.	
3. विषस्वजे, विषस्वञ्जे‖,	विषस्वजाते, विषस्वञ्जाते,	विषस्वजिरे, विषस्वञ्जिरे.
	जी.	
3. स्वङ्क्षा,	स्वङ्क्षारौ,	स्वङ्क्षारः.
	ढी.	
3. स्वङ्क्षीष्ट,	स्वङ्क्षीयास्ताम्,	स्वङ्क्षीरन्.
	ती.	
3. स्वङ्क्ष्यते,	स्वङ्क्ष्येते,	स्वङ्क्ष्यन्ते.
	थी.	
3. अस्वङ्क्ष्यत,	अस्वङ्क्ष्येताम्,	अस्वङ्क्ष्यन्त.

* *Page* 139, *Rule* 17. § *Page* 140, *Rule* 19. † *Page* 140, *Rule* 21. ‖ *Page* 150, *Rule* 99.

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INFINITIVE MODE.

स्वङ्कुम्.

PARTICIPLES.

Adverbial,	स्वङ्क्वा, स्वङ्का*, निष्वङ्ग्य, निष्वङ्ग्य.
Repeated,	स्वङ्क्वास्वङ्क्वा, स्वङ्कास्वङ्का, स्वङ्गंस्वङ्गम्.
Passive,	स्वङ्क्त. *Past indefinite,* स्वङ्क्तवत्.
Future indefinite,	स्वङ्क्तव्य, स्वङ्गनीय, स्वङ्ग्र, स्वङ्क्तिम्.

	Atmane pada.	Passive voice.
Past,	सस्वङ्गान, सस्वजान.	
Present,	स्वजमान,	स्वज्यमान
Future,	स्वङ्क्ष्यमाण.	

ञप्, *shame.* This dhatoo has an *unubundhu* ऊ, ष and ङ्.

की.

	Sing.	Dual.	Plural.
3.	ञपते,	ञपेते,	ञपन्ते.

टी.

3.	{ ञपिष्ट, ञप्त,	ञपिष्वाताम्, ञप्साताम्,	ञपिषत. ञप्सत.
2.	{ ञपिष्ठाः, ञप्ताः.	ञपिषाथाम्, ञप्साथाम्,	ञपिढ्वम्. ञप्ढ्वम्.
1.	{ ञपिषि, ञप्सि,	ञपिष्वहि, ञप्स्वहि,	ञपिष्महि. ञप्स्महि.

ठी.

3.	ञेपे,	ञेपाते,	ञेपिरे.
2.	ञेपिषे, ञेपे,	ञेपाथे,	ञेपिढ्वे.
1.	ञेपे,	ञेपिवहे, ञेप्वहे,	ञेपिमहे, ञेप्महे.

* *Page* 157, *Rule* 16. † *Page* 146, *Rule* 74.

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टी.

	Sing.	Dual.	Plur.
3.	अपिता, अप्ता,	अपितारौ, अप्तारौ,	अपितारः, अप्तारः.

छी.

3.	अपिषीष्ट,	अपिषीयास्ताम्,	अपिषीरन्.
	अप्सीष्ट,	अप्सीयास्ताम्,	अप्सीरन्.

ती.

3.	अपिष्यते,	अपिष्येते,	अपिष्यन्ते.
	अप्स्यते,	अप्स्येते,	अप्स्यन्ते.

थी.

3.	अत्रपिष्यत,	अत्रपिष्येताम्,	अत्रपिष्यन्त.
	अत्रप्स्यत,	अत्रप्स्येताम्,	अत्रप्स्यन्त.

INFINITIVE MODE.

अपितुम्, अप्तुम्.

PARTICIPLES.

Adverbial,	अपित्वा, अप्त्वा, निर्वप्य.
Repeated,	अपित्वापित्वा, अप्त्वाप्त्वा, आपनप्तापम्.
Passive,	अप्त. *Past indefinite*, अप्तवत्.
Future indefinite,	अपितव्य, अप्तव्य, अपनीय, उप्य, उप्येलिम.

	A-mune pada.	Passive voice.
Past,	उप्त, ण.	
Present,	अपमाण,	अप्यमाण.
Future,	अपिष्यमाण, अप्स्यमान.	

जभ, *yawn*. This dhatoo has an *unubundhu* ञ.

की.

	Sing.	Dual.	Plur.
3.	जम्भते*,	जम्भेते,	जम्भन्ते.

* *Page* 173, *Rule* 27.

टी.

	Sing.	Dual.	Plur.
3.	अजम्भिष्ट,	अजम्भिषाताम्,	अजम्भिषत.
2.	अजम्भिष्ठाः,	अजम्भिषाथाम्,	अजम्भिढ्वम्, अजम्भिध्वम्.
1.	अजम्भिषि,	अजम्भिष्वहि,	अजम्भिष्महि.

टी.

3.	जजम्भे,	जजम्भाते,	जजम्भिरे.

डी.

3.	जम्भिता,	जम्भितारौ,	जम्भितारः.

ढी.

3.	जम्भिषीष्ट,	जम्भिषीयास्ताम्,	जम्भिषीरन्.

णी.

3.	जम्भिष्यते,	जम्भिष्येते,	जम्भिष्यन्ते.

दी.

3.	अजम्भिष्यत,	अजम्भिष्येताम्,	अजम्भिष्यन्त.

INFINITIVE MODE.

जम्भितुम्.

PARTICIPLES.

Adverbial,	जम्भित्वा, प्रजभ्य.	
Repeated,	जम्भित्वाजम्भित्वा, जाम्भजाम्भम्.	
Passive,	जम्भित.	*Past indefinite,* जम्भितवत्.
Future indefinite,	जम्भितव्य, जम्भनीय, जभ्य, जम्भेलिम्.	
	Atmane pad.	Passive voice.
Past,	जजम्भान.	
Present,	जम्भमान,	जभ्यमान.
Future,	जम्भिष्यमाण.	

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ष्टुभ, *stand like a pillar.* This dhatoo has an *unubundhu* ङ.

कौ.

Sing.	Dual.	Plural.
3. विष्टोभते*,	विष्टोभेते,	विष्टोभन्ते.
	टौ.	
3. अष्टोभिष्ट,	अष्टोभिषाताम्,	अष्टोभिषत.
	ठौ.	
3. तुष्टुभे.	तुष्टुभाते,	तुष्टुभिरे.
	डौ.	
3. स्तोभिता.	स्तोभितारौ.	स्तोभितारः.
	ढौ.	
3. स्तोभिषीष्ट.	स्तोभिषीयास्ताम,	स्तोभिषीरन्.
	तौ.	
3. स्तोभिष्यते.	स्तोभिष्येते,	स्तोभिष्यन्ते.
	थौ.	
3. अस्तोभिष्यत.	अस्तोभिष्येताम,	अस्तोभिष्यन्त.

INFINITIVE MODE.

स्तोभितुम.

PARTICIPLES.

Adverbial, स्तुभित्वा, निष्टुभ्य.

Repeated, स्तुभित्वास्तुभित्वा, स्तोभंस्तोभम.

Passive, स्तुभित, स्तोभित. *Past indefinite*, स्तुभितवत.

Future indefinite, स्तोभितव्य, स्तोभनीय, स्तोभ्य, स्तुभेलिम.

	Atmane pudu.	Passive voice.
Past,	तुष्टुभान.	
Present,	स्तोभमान,	स्तुभ्यमान.
Future,	स्तोभिष्यमाण.	

* *Page* 139, *Rule* 17.

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पण, *commonly practise, praise.* This dhatoo has an *unubandhu* **ङ**. When **आय्** is inserted it is conjugated in both *pudus*.

	Sing.	Dual.	Plural.
		की.	
3.	पणायते*, पणते,	पणायेते, पणेते,	पणायन्ते, पणन्ते.
		टी.	
2.	अपणायिष्ठ,	अपणायियाताम,	अपणायिध्वत,
	अपणिष्ठ,	अपणिषाताम्,	अपणिध्वत.
		ठी.	
3.	पणायाञ्चक्रे,	पणायाञ्चक्राते,	पणायाञ्चक्रिरे**,
	पेणे,	पेणाते,	पेणिरे.
		डी.	
3.	पणायिता,	पणायितारौ,	पणायितारः,
	पणिता,	पणितारौ,	पणितारः.
		ढी.	
3.	पणायिषीष्ट,	पणायिषीयास्ताम्,	पणायिषीरन्,
	पणिषीष्ट,	पणिषीयास्ताम्,	पणिषीरन्.
		ती.	
3.	पणायिष्यते,	पणायिष्येते,	पणायिष्यन्ते,
	पणिष्यते,	पणिष्येते,	पणिष्यन्ते.

N. B. This dhatoo is conjugated in the *parus*hmi *pudu* like **गुप्**: thus **पणायति**, &c.

INFINITIVE MODE.

पणायितुम्, पणितुम्.

PARTICIPLES.

Adverbial, **पणायित्वा, पणित्वा, विपणाय, विपण्य.**

Repeated, **पणायित्वापणायित्वा, पणित्वापणित्वा, पणायम्पणायम्, पणम्पणम्.**

* *Page 170, Rule 4.*

** It is also conjugated with **भू** and **अस** is this tense.

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Passive, णयित, णयित. *Past indefinite,* णयितवत्, णयितवत्.

Future indefinite, णयितव्य, णयितव्य, णयनीय, णयनीय,
णय्य, णय्य, णय्य*, णयेलिम्, णयेलिम.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	णयाम्बभूविवस्,	णयाम्बभूवान,	
	णयामासिवस्,	णयाम्बभूविवस्,	णयामासान,
	णयाञ्चक्रुवस्,	णयामासिवस्,	णयाञ्चक्राण,
	येणिवम्,	येणान.	
Present,	णयत्, णयत्,	णयमान, णयमान,	णय्यमान, णय्यमान.
Future,	णयिष्यत्,	णयिष्यमाण.	
	णेष्यत्,	णेष्यमाण.	

कम्, *beautify.* This dhatoo has an *unubundhu* ञ and ङ. It is conjugated like causals, and is therefore referred to them though it has not a causal meaning.

दी.

Sing.	Dual.	Plur.
3. कामयते†,	कामयेते,	कामयन्ते.

टी.

3. अचीकमत, अचकमत†, अचीकमेताम्, अचकमेताम, अचीकमत, अचकमत.

ठी.

3.	कामयाञ्चक्रे,	कामयाञ्चक्रेते,	कामयाञ्चक्रिरे**,
	चकमे,	चकमाते,	चकमिरे.

INFINITIVE MODE.

कामयितुम्, कमितुम्.

PARTICIPLES.

Adverbial, कामयित्वा, कमित्वा, कान्त्वा‖, प्रकाम्य.

Repeated, कामयित्वाकामयित्वा, कमित्वाकमित्वा, कान्त्वाकान्त्वा, कामाकामम्.

* *Page* 165, *Rule* 64. † *Page* 170, *Rule* 4; *and Page* 142, *Rule* 35. ‡ *Page* 149, *Rule* 89. ** Conjugated also with भू and अस्. ‖ *Page* 155, *Rule* 2.

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Passive, कामित, कान्त. *Past indefinite*, कामितवत्, कान्तवत्.

Future indefinite, { कामयितव्य, कमितव्य, कामनीय, कमनीय, काम्य, कम्य, कामेलिम, कमेलिम.

	Atmane pada.	Passive voice.
Past,	कामयाम्बभूवस्,	कामयाम्बभूवान,
	कामयामासिवस,	कामयामासान,
	कामयाञ्चक्राण,	
	चक्रमान.	
Present,	कामयमान,	काम्यमान.
Future,	कामिष्यमान,	कामयिष्यमान.

अय्, *motion.* This dhatoo has an *unubandhu* उ.

की.

	Sing.	Dual.	Plural.
3.	अयते,	अयेते,	अयन्ते.

टी.

3.	आयिष्ट,	आयिषाताम्,	आयिषत.
2.	आयिष्ठाः,	आयिषाथाम,	आयिढ्वम्, आयिध्वम्, आयिढ्वम्.
1	आयिषि.	आयिष्वहि,	आयिष्महि.

टी.

3.	अयाञ्चक्रे*,	अयाञ्चक्राते,	अयाञ्चक्रिरे,
	अयामास,	अयामासतुः,	आयामासुः,
	अयाम्बभूव,	अयम्बभूवतुः,	अयाम्बभूवुः

टी.

3.	अयिता.	अयितारौ,	अयितारः.

डी.

3.	अयिषीष्ट,	अयिषीयास्ताम,	अयिषीरन.

* *Page* 150, *Rule* 16.

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तौ.

	Sing.	Dual.	Plur.
3.	अयिष्यते,	अयिष्येते,	अयिष्यन्ते.

INFINITIVE MODE.

अयितुम.

PARTICIPLES.

Adverbial, अयित्वा, प्राय.

Repeated, अयित्वायित्वा, आयमायम.

Passive, अयित. *Past indefinite,* अयितवत.

Fu. indef. अयितव्य, अयनीय, ढाय, अयेलिम.

	Atmane pada.	Passive voice.
Past,	अयाञ्चक्राण,	अयामासान.
	अयामासिवस,	अयाम्बभूवान.
	अयाम्बभूविवस,	अयमान.
Present,	अयमान.	
Future,	अयिष्यमाण.	

स्फाय, *swell.* This dhatoo has an *unubundhu* इ and ङ.

दौ.

	Sing.	Dual.	Plur.
3.	स्फायते,	स्फायेते,	स्फायन्ते.

टौ.

3.	अस्फायिष्ट*,	आस्फायियाताम,	अस्फायियत,
	अस्फास्त‖,	आस्फासाताम,	आस्फासत.
2.	अस्फायिष्ठाः,	अस्फायियाथाम,	आस्फायिध्वम, स्फायिध्वम,
	अस्फास्थाः,		अस्फायिढ्वम,
		अस्फासाथाम,	अस्फाध्वम, अस्फाढ्वम.
1.	अस्फायिषि,	अस्फायिष्वहि,	अस्फायिष्महि,
	अस्फासि,	अस्फास्वहि,	अस्फास्महि.

* *Page* 142, *Rule* 38. ‖ *Page* 145, *Rule* 64.

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ठी.

	Sing.	Dual.	Plur.
3.	पस्काये,	पस्कायाते,	पस्कायिरे.
2.	पस्कायिषे, पस्कासे,	पस्कायाथे,	पस्कायिढ्वे, पस्कायिध्वे, पस्काध्वे.
1.	पस्काये,	पस्कायिवहे, पस्कावहे,	पस्कायिमहे, पस्कामहे.

ङी.

3.	स्कायिता, स्काता,	स्कायितारौ, स्कातारौ,	स्कायितारः, स्कातारः.

ढी.

3.	स्कायिषीष्ट,	स्कायिषीयास्ताम्,	स्कायिषीरन्,
	स्कासीष्ट,	स्कासीयास्ताम्,	स्कासीरन्.

तो.

3.	स्कायिष्यते,	स्कायिष्येते,	स्कायिष्यन्ते,
	स्कास्यते,	स्कास्येते,	स्कास्यन्ते.

थो.

3.	अस्कायिष्यत,	अस्कायिष्येताम्,	अस्कायिष्यन्त.
	अस्कास्यत,	अस्कास्येताम्,	अस्कास्यन्त.

INFINITIVE MODE.

स्कायितुम्, स्कातुम्.

PARTICIPLES.

Adverbial,	स्कायित्वा, स्कात्वा, निस्काय्य.	
Repeated,	स्कायित्वास्कायित्वा, स्कातास्काता, स्कायंस्कायम.	
Passive,	स्कीत*, स्काता.	*Past indefinite,* स्कीतवत्, स्कातवत्.
Future indefinite,	स्कायितव्य, स्कातव्य, स्कायनीय, स्काय्य, स्कायेलिम्.	

	Atmane padas	Passive voice.
Past,	पस्कायान.	
Present,	स्कायमान,	स्काय्यमान.
Future,	स्कायिष्यमाण, स्कास्यमान.	

* *Page* 162, *Rule* 52.

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ष्याय, *increase.* This dhatoo has an *unubundhu* ओ, ई and उ.

	Sing.	Dual.	Plur.
		वी.	
2.	ष्यायते,	ष्यायेते,	ष्यायन्ते.
		टी.	
3.	अष्यायि*, अष्यायिष्ट,	अष्यायिषाताम्,	अष्यायिषत.
	अष्यास्त,	अष्यास्ताम्,	अष्यासत.
2.	अष्यायिष्ठाः,	अष्यायिषाथाम्,	अष्यायिढ्वम्, अष्यायिध्वम्, अष्यायिड्ढ्वम्,
	अष्यास्थाः,	अष्यासाथाम्,	अष्याध्वम्, अष्याढ्वम्.
1.	अष्यायिषि,	अष्यायिष्वहि,	अष्यायिष्महि,
	अष्यासि,	अष्यास्वहि,	अष्यास्महि.
		टी.	
3.	षिष्ये,	षिष्याते,	षिष्यिरे.
2.	षिष्यिषे,	षिष्याथे,	षिष्यिढ्वे, षिष्यिध्वे.
1.	षिष्ये,	षिष्यिवहे,	षिष्यिमहे.
		डी.	
3.	ष्यायिता, ष्याता,	ष्यायितारौ, ष्यातारौ,	ष्यायितारः, ष्यातारः.
		ढी.	
3.	ष्यायिषीष्ट,	ष्यायिषीयास्ताम्,	ष्यायिषीरन्,
	ष्यासीष्ट,	ष्यासीयास्ताम्,	ष्यासीरन्.
		ती.	
3.	ष्यायिष्यते,	ष्यायिष्येते,	ष्यायिष्यन्ते,
	ष्यास्यते,	ष्यास्येते,	ष्यास्यन्ते.
		टी.	
3.	अष्यायिष्यत,	अष्यायिस्येताम्,	अष्यायिष्यन्त,
	अष्यास्यत,	अष्यास्येताम्,	अष्यास्यन्त.

* *Page* 149, *Rule* 93. ‖ *Page* 173, *Rule* 30.

INFINITIVE MODE.

प्यायितुम्, प्यातुम्.

PARTICIPLES.

Adverbial,	प्यायित्वा, प्यात्वा, आप्याय्य.
Repeated,	प्यायित्वाप्यायित्वा, प्यात्वाप्यात्वा, प्याय्याय्य.
Passive,	प्यान*, पीन†. *Past indefinite,* प्यानवत्, पीनवत्.
Future indefinite,	प्यायितव्य, प्यातव्य, प्याय्य, प्याय, प्यायेलिम्.

	Atmane pada.	Passive voice.
Past,	अप्यान.	
Present,	प्यायमान,	प्याय्यमान.
Future,	प्यायिष्यमाण, प्यास्यमान.	

तायृ, *nourish.* This dhatoo has an *unubundhu* ऋ and उ.

वी.

Sing.	Dual.	Plur.
3. तायते,	तायेते,	तायन्ते.

टी.

3. अतायि, अतायिष्ट,	अतायिषाताम्,	अतायिषत.

ठी.

3. तताये,	तताथाते,	तताथिरे.
2. तताथिषे,	तताथाथे,	तताथिढ्वे, तताथिध्वे.
1. तताये,	तताथिवहे,	तताथिमहे.

डी.

3. तायिता,	तायितारौ,	तायितारः.

ढी.

3. तायिषीष्ट,	तायिषीयास्ताम्,	तायिषीरन्.

णी.

3. तायिष्यते,	तायिष्येते,	तायिष्यन्ते.

* *Page* 160, *Rule* 44. † *Page* 162, *Rule* 52.

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INFINITIVE MODE.

तायितुम.

PARTICIPLES.

Adverbial, तायित्वा, प्रताय्य.

Repeated, तायित्वातायित्वा, तायन्तायम्.

Passive, तायित. *Past indefinite,* तायितवत्.

Future indefinite, तायितव्य, तायनीय, ताय्य, तायेलिम.

	Parashmi pada.	Passive voice.
Past,	तताय्मान.	
Present,	तायमान,	ताय्यमान्.
Future,	तायिष्यमाण.	

प्लल, *motion.* This dhatoo has an *unubundhu* ङ.

क्रीं.

Sing.	Dual.	Plural.
3. प्ललते,	प्ललेते,	प्ललन्ते.

टी.

3. अप्लालिष्ट,	अप्लालिषाताम्,	अप्लालिषत.
2. अप्लालिष्ठाः,	अप्लालिषाथाम्,	अप्लालिढ्वम, अप्लालिध्वम, अप्लालिड्वम.
1. अप्लालिषि,	अप्लालिष्वहि,	अप्लालिष्महि.

ठी.

3. प्लेले,	प्लेलाते,	प्लेलिरे.
2. प्लेलिषे,	प्लेलाथे,	प्लेलिढ्वे, प्लेलिध्वे.
1. प्लेले,	प्लेलिवहे,	प्लेलिमहे.

डी.

3. प्लालिता,	प्लालितारौ,	प्लालितारः.

ढी.

3. प्लालिषीष्ट,	प्लालिषीयास्ताम्,	प्लालिषीरन्.

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तौ.

Sing.	Dual.	Plural.
3. घलिष्यते,	घलिष्येते,	घलिष्यन्ते.

थौ.

3. अघलिष्यत,	अघलिष्येताम्,	अघलिष्यन्त.

INFINITIVE MODE.

घलितुम्.

PARTICIPLES.

Adverbial,	घलित्वा, अभिघल्य.
Repeated,	घलित्वा-घलित्वा, घालंघालम्.
Passive,	घलित. *Past indefinite,* घलितवत्.
Future indefinite,	घलितव्य, घलनीय, घाल्य, घल्य*, घलेलिम.

	Atmane pada.	Passive voice.
Past,	घेलान.	
Present,	घलमान,	घाल्यमान.
Future,	घलिष्यमान्.	

सेट्, *minister.* This dhatoo has an *unubundhu* ञ and ङ.

कौ.

Sing.	Dual.	Plural.
3. { परिषेवते‖, प्रतिसेवते,	परिषेवेते, प्रतिसेवेते,	परिषेवन्ते, प्रतिसेवन्ते.

टौ.

3. न्यषेविष्ट‖,	न्यषेविषाताम्,	न्यषेविषत.

ठौ.

3. विषिषेवे‖,	विषिषेवाते,	विषिषेविरे, &c.

* According to Krumudeshwuru. ‖ *Page* 139, *Rule* 17.

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कास्, *disagreeable noise.* This dhatoo has an *unubandha* ञ्.

कौ.

Sing.	Dual.	Plural.
3. कासते,	कासेते,	कासन्ते.

टी.

3. अकासिष्ट,	अकासिषाताम्,	अकासिषत.

टी.

3. चकासे*,	चकासाते,	चकासिरे,
3. कासामास,	कासामासतुः,	कासामासुः,
3. कासाम्बभूव,	कासाम्बभूवतुः,	कासाम्बभूवुः,
3. कासाञ्चक्रे,	कासाञ्चक्राते,	कासाञ्चक्रिरे.

ऊी.

3. कासिता,	कासितारौ,	कासितारः.

ही.

3. कासिषीष्ट,	कासिषीयास्ताम्,	कासिषीरन्.

ती.

3. कासिष्यते,	कासिष्येते,	कासिष्यन्ते.

थी.

3. अकासिष्यत,	अकासिष्येताम्,	अकासिष्यन्त.

INFINITIVE MODE.

कासितुम्.

PARTICIPLES.

Adverbial,	कासित्वा, प्रकास्य.
Repeated,	कासित्वाकासित्वा, कासक्कासम्.
Passive,	कासित. *Past indefinite,* कासितवत्.
Future indefinite,	कासितव्य, कासनीय, कास्य, कासेलिम.

* *Page* 150, *Rule* 97.

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	Atmane pada.	Passive voice.
Past,	कासाम्बभूवस,	कासाम्बभूवान,
	कासासिवस,	कासासासान,
	कासाञ्चक्राण,	
	चकासान.	
Present,	कासमान,	कास्यमान.
Future,	कासिष्यमाण.	

कास, *enlighten,* is conjugated as दास.

ईह, *seek.* This dhatoo has an *unubundhu* ङ.

	Sing.	Dua'.	Plural.
		ए.	
3.	ईहते,	ईहेते,	ईहिरे.
		ओ.	
3.	ईहेत,	ईहेयाताम,	ईहेरन.
		औ.	
3.	ईहताम,	ईहेताम,	ईहन्ताम.
		क्रौ.	
3.	ऐहत,	ऐहेताम,	ऐहन्त.
		टी.	
3.	ऐहिष्ट,	ऐहियाताम,	ऐहिषत.
2.	ऐहिष्ठाः,	ऐहियाथाम,	ऐहिढ्वम, ऐहिध्वम, ऐहिड्वम.
1.	ऐहिषि,	ऐहिष्वहि,	ऐहिष्महि.
		ठी.	
3.	ईहामास,	ईहामासतुः,	ईहमासुः.
	ईहाञ्चक्रे,	ईहाञ्चक्राते,	ईहाञ्चक्रिरे.
	ईहाम्बभूव,	ईहाम्बभूवतुः,	ईहाम्बभूवुः.

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	Sing.	Dual.	Plural.
		ঈ.	
3.	ঈহিতা,	ঈহিতারৌ,	ঈহিতারঃ.
		ছী.	
3.	ঈহিষীষ্ট,	ঈহিষীয়াস্তাম,	ঈহিষীরন্.
		তী.	
3.	ঈহিষ্যতে,	ঈহিষ্যেতে,	ঈহিষ্যন্তে.
		ধী.	
3.	ঈহিষ্যত,	ঈহিষ্যেতাম,	ঈহিষ্যন্ত.

INFINITIVE MODE.

ঈহিতুম্.

PARTICIPLES.

Adverbial, ঈহিত্বা, প্রেপ্স্য.

Repeated, ঈহিত্বেহিত্বা, ঈহমীহম্.

Passive, ঈহিত. *Past indefinite,* ঈহিতবত্.

Future indefinite, ঈহিতব্য, ঈহনীয, ঈহ্য, ঈহেলিম.

	Atmane padu.	Passive voice.
Past,	ঈহামাসিবস্, ঈহাম্বভূবস্, ঈহাঞ্চক্রাণ.	ঈহামাস্যান্, ঈহাম্বভুবান
Present,	ঈহমান,	ঈহ্যমান.
Future,	ঈহিষ্যমাণ.	

হৃ, *kill, motion.* This dhatoo has an *unubundhu* ঙু.

	Sing.	Dual.	Plur.
		কী.	
3.	হ্বতে,	হ্বেতে,	হ্বন্তে.
		টী.	
3.	অহ্বিষ্ট, অহোষ্ট*,	অহ্বিষাতাম, অহোষাতাম,	অহ্বিষত, অহোষত.

* *Page* 142, *Rule* 38.

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ठी.

Sing.	Dual.	Plur.
3 रुरुळे,	रुरुवाते,	रुरुविरे.
2. रुरुविषे*,	रुरुवाथे,	रुरुविढ्वे, रुरुविध्वे
1. रुरुवे,	रुरुविवहे,	रुरुविमहे.

ठी.

3. रविता, रोता, रवितारौ, रोतारौ, रवितारः, रोतारः.

ढी.

3. रविषीष्ट, रोषीष्ट, रविषीयास्ताम्, रोषीयास्ताम्, रविषीरन्, रोषीरन्.

तो.

3. रविष्यते, रोष्यते, रविष्येते, रोष्येते, रविष्यन्ते, रोष्यन्ते.

INFINITIVE MODE.

रवितुम्, रोतुम्.

PARTICIPLES.

Adverbial, रवित्वा, रुत्वा, रुरुत्य‖.

Repeated, रवित्वारवित्वा, रुत्वारुत्वा, रावंरावम.

Passive, रुत. *Past indefinite,* रुतवत.

Future indefinite, रवितव्य, रोतव्य, रवणीय, राव्य, रव्य, रुर्वलिम.

	Parushmi pudu.	Passive voice.
Past,	रुरुवाण,	
Present,	रवमाण,	रूयमाण‖.
Future,	रविष्यमाण, रोष्यमाण,	रविष्यमाण, रोष्यमाण, रविष्यमाण, रोष्यमाण.

दे, *nourish.* This dhatoo has an *unubundhu* ङ.

की.

Sing.	Dual.	Plur.
3. दयते,	दयेते,	दयन्ते.

टी.

3. अदात, *अदातम, अदानत.

* *Page* 142, *Rule* 38. † *Page* 157, *Rule* 22. ‡ *Page* 163, *Rule* 57. ‖ *Page* 137, *Rule* 8; § *Page* 143, *Rule* 134; *and page* 142, *Rule* 35.

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दी.

Sing.	Dual.	Plur.
3. दिग्धे*,	दिग्धाते,	दिग्धिरे.
2. दिग्धिषे,	दिग्धाथे,	दिग्धिढ्वे, दिग्धिध्वे.
1. दिग्धे,	दिग्धिवहे,	दिग्धिमहे.

दो.

3. दाता,	दातारौ,	दातारः.

INFINITIVE MODE.

दातुम्.

PARTICIPLES.

Adverbial,	दत्त्वा†, प्रदाय.	
Repeated,	दत्त्वादत्त्वा, दायन्दायम्‡.	
Passive,	दत्त.	*Past indefinite,* दत्तवत्.
Future indefinite,	दातव्य, दानीय, देय, देलिम्.	
	Atmane pada.	Passive voice.
Past,	दिग्धान.	
Present,	दद्यमान,	दीयमान.
Future,	दास्यमान,	दाधिष्यमाण, दास्यमान्.

डी, *fly, motion.* This dhatoo has an *anubandhu* ङ्.

डी.

Sing.	Dual.	Plur.
3. उयते,	उयेते,	उयन्ते.

टी.

3. अउयिष्ट॥,	अउयिषाताम्,	अउयिषत.

ठी.

3. ड्ढ्ये,	ड्ढ्याते,	ड्ढ्यिरे.

डी.

3. उयिता,	उयितारौ,	उयितारः.

* *Page* 173, *Rule* 31. † *Page* 157, *Rule* 20. ‡ *Page* 154, *Rule* 137. ॥ *Page* 143, *Rule* 44.

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षी.

Sing.	Dual.	Plur.
3. उषिषीष्ट,	उषिषीयास्ताम्,	उषिषीरन्.

ती.

3. उषिष्यते,	उषिष्येते,	उषिष्यन्ते.

थी.

3. अउषिष्यत,	अउषिष्येताम्,	अउषिष्यन्त.

INFINITIVE MODE.

उषितुम्.

PARTICIPLES.

Adverbial,	उषित्वा, प्रउष्य.
Repeated,	उषित्वाउषित्वा, उषणउषम्.
Passive,	ऊषन. *Past indefinite,* ऊषनवत्.
Future indefinite,	उषितव्य, उषनीय, ओष्य, ओषेलिम.

	Atmune padu.	Passive voice.
Past,	ओषान.	
Present,	उषमान्,	ऊषमान.
Future,	उषिष्यमाण,	उषिष्यमाण, उषिष्यमाण.

गुप, *hide.* This dhatoo has an *unubundhu* उ. When it means *despise,* it affixes सन्, and follows the form of the optative.

की.

	Sing.	Dual.	Plural.
3.	गोपायते,	गोपायेते,	गोपायन्ते,
	जुगुप्सते*,	जुगुप्सेते,	जुगुप्सन्ते.

टी.

3.	अगोपायिष्ट‖,	अगोपायिषाताम्,	अगोपायिषत,
	अगोषिष्ट,	अगोषिषाताम्,	अगोषिषत,
	अजुगुप्सिष्ट,	अजुगुप्सिषाताम	अजुगुप्सिषत.

* *Page* 170, *Rule* 5. ‖ *Page* 170, *Rule* 4.

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टी.

	Sing.	Dual.	Plur.
2.	अगोपयिष्ठाः,	अगोपयिषाथाम्,	अगोपयिढ्वम्, अगोपयिध्वम्, अगोपयिद्ध्वम्,
	अगोपयिष्ठाः,	अगोपयिषाथाम्,	अगोपयिध्वम्, अगोपयिद्ध्वम्,
	अजुगुप्सिष्ठाः,	अजुगुप्सिषाताम्,	अजुगुप्सिढ्वम्, अजुगुप्सिद्ध्वम्.
1.	अगोपयिषि,	अगोपयिष्वहि,	अगोपयिष्महि,
	अगोपयिषि,	अगोपयिष्वहि,	अगोपयिष्महि,
	अजुगुप्सिषि,	अजुगुप्सिष्वहि,	अजुगुप्सिष्महि.

ठी.

3.	गोपायाञ्चक्रे, जगुपे,	गोपयाञ्चक्राते, जुगुपाते,	गोपयाञ्चक्रिरे, जुगुपिरे,
	जुगुप्साञ्चक्रे,	जुगुप्साञ्चक्राते,	जुगुप्साञ्चक्रिरे.

टी.

3.	गोपयिता,	गोपयितारौ,	गोपयितारः,
	गोपिता,	गोपितारौ,	गोपितारः,
	जुगुप्सिता,	जुगुप्सितारौ,	जुगुप्सितारः.

डी.

3.	गोपयिषीय,	गोपयिषीयास्ताम्,	गोपयिषीरन्,
	गोषिषीय,	गोषिषीयास्ताम्,	गोषिषीरन्,
	जुगुप्सिषीय,	जुगुप्सिषीयास्ताम्,	जुगुप्सिषीरन्.

तो.

3.	गोपयिष्यते,	गोपयिष्येते,	गोपयिष्यन्ते,
	गोषिष्यते,	गोषिष्येते,	गोषिष्यन्ते,
	जुगुप्सिष्यते,	जुगुप्सिष्येते,	जुगुप्सिष्यन्ते.

* Conjugated also with अस् and भू.

INFINITIVE MODE.

गोपायितुम्, गोपितुम्, जुगुप्सितुम्.

PARTICIPLES.

Adverbial, गोपायित्वा, गोपित्वा, जुगुप्सित्वा, सङ्गोपाय्य, सङ्गुप्य, सङ्गुप्य.

Repeated, गोपायित्वागोपायित्वा, गोपित्वागोपित्वा, जुगुप्सित्वा, जुगुप्सित्वा, गोपायङ्गोपायम्, गोपङ्गोपम्, जुगुप्सङ्जुगुप्सम्.

Passive, गोपायित, गोपित, जुगुप्सित.

Past indef. गोपायितवत्, गुपितवत्, जुगुप्सितवत्.

Fu. indef. गोपायितव्य, गोपितव्य, जुगुप्सितव्य, गोपायनीय, गोपनीय, जुगुप्सनीय, गोपाय्य, गोप्य, जुगुप्स्य, गोपायेलिम्, गुपेलिम्, जुगुप्सेलिम.

	Atmane pada.	Passive voice.
Past,	गोपायाम्बभूवस्,	गोपायाम्बभूवान,
	गोपायामासिवस्,	गोपायामासान,
	गोपायाञ्चक्राण, गोपायाञ्चक्रवस्,	
	जुगुप्सान,	
	जुगुप्साम्बभूवस्,	जुगुप्साम्बभूवान,
	जुगुप्सामासिवस्,	जुगुप्सामासान,
	जुगुप्साञ्चक्राण,	गोपायमान, गुप्यमान.
Present,	गोपायमान्.	
Future,	गोपायिष्यमाण,	
	गोपिष्यमाण.	

मान्, *judge, controvert.* This dhatoo has an *unubundhu* उ. It is also conjugated as an optative by affixing सन्.

वी.

	Sing.	Dual.	Plur.
3.	मीमांसते,	मीमांसेते,	मीमांसन्ते.

N. B. When this dhatoo has any other meaning it is regular.

* *Page* 158, *Rule* 33. || Parushmi pada, *see page* 170, *Rule* 4.

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INFINITIVE MODE.

मीमांसितुम्.

PARTICIPLES.

Adverbial, मीमांसित्वा, प्रमीमांस्य.

Repeated, मीमांसित्वामीमांसित्वा, मीमांसंमीमांसम्.

Passive, मीमांसित. *Past indefinite,* मीमांसितवत्.

Fu. indef. मीमांसितव्य, मीमांसनीय, मीमांस्य, मीमांसेलिम्.

	Atmane pada.	Passive voice.
Past,	मीमांसाम्बभूवस्,	मीमांसाम्बभूवान्,
	मीमांसामासिवस्,	मीमांसामासान्,
	मीमांसाञ्चक्राण.	
Present,	मीमांसमान,	मीमांस्यमान.
Future,	मीमांसिष्यमाण.	

बध्, *kill, injure.* This dhatoo is conjugated as an optative. It forms the first tense thus:

बी.

Sing.	Dual	Plural.
3. बीभत्सेत	बीभत्सेते,	बीभत्सेरे.

INFINITIVE MODE.

बीभत्सितुम्.

PARTICIPLES.

Adverbial, बीभत्सित्वा, प्रबीभत्स्य.

Repeated, बीभत्सित्वाबीभत्सित्वा, बीभत्संबीभत्सम्.

Passive, बीभत्सित. *Past indefinite,* बीभत्सितवत्.

Fu. indef. बीभत्सितव्य, बीभत्सनीय, बीभत्स्य, बीभत्सेलिम.

	Atmane pada.	Passive voice.
Past,	बीभत्साम्बभूवस्,	बीभत्साम्बभूवान्,
	बीभत्सामासिवस्,	बीभत्सामासान्,
	बीभत्साञ्चक्राण.	
Present,	बीभत्समान,	बीभत्स्यमान.
Future,	बीभत्सिष्यमाण.	

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द्युत, *splendor*. This dhatoo has an *unubundhu* उ. It is also conjugated in *purushmi pudu* in the fifth tense.

Sing.	Dual.	Plur.
	वी.	
3. द्योतते,	द्योतेते,	द्योतन्ते.
	टी.	
3. अद्योतिष्ट,	अद्योतिषाताम्,	अद्योतिषत.
2 अद्योतिष्ठाः	अद्योतिषाथाम्,	अद्योतिढ्वम्, अद्योतिध्वम्.
1. अद्योतिषि,	अद्योतिष्वहि,	अद्योतिष्महि.
	टी.	
3. दिद्युते,	दिद्युताते,	दिद्युतिरे.
2. दिद्युतिषे,	दिद्युताथे,	दिद्युतिढ्वे.
1. दिद्युते,	दिद्युतिवहे,	दिद्युतिमहे.
	ती.	
3. द्योतिता,	द्योतितारौ,	द्योतितारः.
	डी.	
3. द्योतिषीष्ट,	द्योतिषीयास्ताम्,	द्योतिषीरन्.
	ती.	
3. द्योतिष्यते,	द्योतिष्येते,	द्योतिष्यन्ते.
	थी.	
3. अद्योतिष्यत,	अद्योतिष्येताम्,	अद्योतिष्यन्त.

Purushmi pudu.

	टी.	
3. अद्युतत्,	अद्युतताम्,	अद्युतन्.

INFINITIVE MODE.

द्योतितुम्.

PARTICIPLES.

Adverbial, द्युतित्वा, द्योतित्वा, प्रद्युत्य.

Repeated, द्युतित्वाद्युतित्वा, द्योतित्वाद्योतित्वा, द्योतद्योतत्.

* *Page* 172, *Rule* 22. † *Page* 148, *Rule* 86. ‡ *Page* 157, *Rule* 14, *and page* 141, *Rule* 29.

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Passive, द्युतित, द्योतित. *Past indefinite,* द्युतितवत्, द्योतितवत्.
Future indefinite, द्योतितव्य, द्योतनीय, द्योत्य, द्युतलिम्.

	Atmane pada.	Passive voice.
Past,	दिद्युतान.	
Present,	द्योतमान,	द्युत्यमान.
Future,	द्योतिष्यमाण.	

वृत्, *be.* This dhatoo has an *unubundhu* ङ, ल्ट and उ. It is also conjugated in the *purushmi pudu* in the टी, तो and षी tenses, and in the optative.

षी.

Sing.	Dual.	Plural.
3. वर्त्तते.	वर्त्तेते,	वर्त्तन्ते.

टी.

3. अवर्त्तिष्ट*,	अवर्त्तिषाताम्,	अवर्त्तिषत.
2. अवर्त्तिष्ठाः,	अवर्त्तिषाथाम्,	अवर्त्तिढ्वम्, अवर्त्तिढ्वर्.
1. अवर्त्तिषि.	अवर्त्तिष्वहि.	अवर्त्तिष्महि.

ठी.

3. वर्त्तते,	वर्त्तेते,	वर्त्तिरे.
2. वर्त्तिषे,	वर्त्तेथे,	वर्त्तिढ्वे.
1. वर्त्ते,	वर्त्तिवहे,	वर्त्तिमहे.

डी.

3. वर्त्तिता,	वर्त्तितारौ,	वर्त्तितारः.

ढी.

3. वर्त्तिषीष्ट,	वर्त्तिषीयास्ताम्,	वर्त्तिषीरन्.

तो.

3. वर्त्तिष्यते†,	वर्त्तिष्येते,	वर्त्तिष्यन्ते.

* *Page* 142, *Rule* 37. † *Page* 172, *Rule* 20.

	Sing.	Dual.	Plur.
		धी.	
3.	अवर्त्तिष्यत,	अवर्त्तिषेताम्,	अवर्त्तिष्यन्त.

Parushmi pada.

		टी.	
3.	अवृतत्*,	अवृततताम्,	अवृतन्.
		ती.	
3.	वर्त्स्यति†,	वर्त्स्यतः,	वर्त्स्यन्ति.
		धी.	
3.	अवर्त्स्यत्,	अवर्त्स्यतान्,	अवर्त्स्यन्.

INFINITIVE MODE.

वर्त्तितुम्.

PARTICIPLES.

Adverbial, वर्त्तित्वा, वृत्त्वा, अनुवृत्य.

Repeated, वर्त्तित्वावर्त्तित्वा, वृत्त्वावृत्त्वा, वर्त्तम्वर्त्तम्.

Passive, वृत्त. *Past indefinite,* वृत्तवत्.

Future indefinite, वर्त्तितव्य, वर्त्तनीय, वृत्य‡, वृतेत्तिम्.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,		वबृतान.	
Present,		वर्त्तमान,	वृत्यमान.
Future,	वर्त्स्यत्,	वर्त्तिष्यमाण.	

स्यन्द, *ooze.* This dhatoo has an *unubundhu* ङ, ऊ, र and ल्ट.

If the agent of this dhatoo be animate the स never becomes ष.

	Sing.	Dual.	Plural.
		दी.	
	निष्यन्दते§, निस्यन्दते,	निष्यन्देते, निस्यन्देते,	निष्यन्दन्ते, निस्यन्दन्ते.

* Page 148, Rule 86. † Page 172, Rule 2. ‡ Page 165, Rule 65. § Page 140, Rule 19.

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कृप्, *explain, describe.* This dhatoo has an *unubundhu* उ, ऊ, र and ल्रृ. It is also conjugated in the *parushmi pudu* of the ओ, तो and थो tenses.

ओ.

Sing.	Dual.	Plural.
3. कल्पते*,	कल्पेते,	कल्पन्ते.

टी.

3. अकल्पिष्ट, अकल्प्त,	अकल्पिषाताम्, अकल्प्साताम्,	अकल्पिषत, अकल्प्सत.
2. अकल्पिष्ठाः, अकल्प्थाः,	अकल्पिषाथाम्, अकल्प्साथाम्,	अकल्पिढ्वम्, अकल्पिध्वम्, अकल्ढ्वम्.
1. अकल्पिषि, अकल्प्सि,	अकल्पिष्वहि, अकल्प्स्वहि,	अकल्पिष्महि, अकल्प्स्महि.

ठी.

3. चक्लृपे,	चक्लृपाते,	चक्लृपिरे.

डी.

3. कल्पिता, कल्प्ता,	कल्पितारौ, कल्प्तारौ,	कल्पितारः, कल्प्तारः.

ढी.

3. कल्पिषीष्ट, कल्प्सीष्ट,	कल्पिषीयास्ताम्, कल्प्सीयास्ताम्,	कल्पिषीरन्, कल्प्सीरन्.

तो.

3. कल्पिष्यते, कल्प्स्यते,	कल्पिष्येते,	कल्प्स्येते,	कल्पिष्यन्ते, कल्प्स्यन्ते.

थो.

3. अकल्पिष्यत, अकल्प्स्यत,	अकल्पिष्येताम्,	अकल्प्स्येताम्,	अकल्पिष्यन्त, अकल्प्स्यन्त.

Parushmi pudu.

टी.

3. अक्लृपत†,	अक्लृपताम्,	अक्लृपन्.

ओ.

3. कल्प्ता‡,	कल्प्तारौ,	कल्प्तारः.

तो.

3. कल्प्स्यति‖,	कल्प्स्यतः,	कल्प्स्यन्ति.

* *Page* 171, *Rule* 8; *and Page* 141, *Rule* 26. † *Page* 148, *Rule* 86. ‡ *Page* 172, *Rule* 20. ‖ *Page* 172, *Rule* 22.

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धी.

Sing.	Dual.	Plur.
3. अकल्पत,	अकल्पेताम्,	अकल्पन्त.

INFINITIVE MODE.

कल्पितुम्, कल्प्तुम्.

PARTICIPLES.

Adverbial,	कल्पित्वा, क्लृप्त्वा, आक्लृप्य.
Repeated,	कल्पित्वाकल्पित्वा, क्लृप्त्वाक्लृप्त्वा, कल्पकल्पम्.
Passive,	क्लृप्त. *Past indefinite,* क्लृप्तवत्.
Future indefinite,	कल्पितव्य, कल्प्य, कल्पनीय, कल्प्य, क्लृपेलिम.

	Purushmi pudu.	Atmune pudu.	Passive voice.
Past,		चक्लृपान.	
Present,		कल्पमान,	क्लृप्यमान.
Future,	कल्पत,	कल्पिष्यमाण,	कल्प्यमान.

व्यध्, *pain.* This dhatoo has an *unubundhu* ध, म and ङ.

की.

Sing.	Dual.	Plural.
3. व्यधते,	व्यधेते,	व्यधन्ते.

टी.

3. अव्यधिष्ट,	अव्यधिषाताम्,	अव्यधिषत.

ठी.

3. विव्यधे*,	विव्यधाते,	विव्यधिरे.

त्वर्, *haste.* This dhatoo has an *unubundhu* ञि, ध, म and ङ.

की.

3. त्वरते,	त्वरेते,	त्वरन्ते.

* *Page* 144, *Rule* 51.

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टी.

Sing.	Dual.	Plur.
3. अत्वरिष्य,	अत्वरिषाताम्,	अत्वरिषत.
2. अत्वरिष्ठाः,	अत्वरिषाथाम्,	अत्वरिढ्वम्, अत्वरिध्वम्, अत्वरिड्ढ्वम्.
1. अत्वरिषि,	अत्वरिष्वहि,	अत्वरिष्महि.

ठी.

3. तत्वरे,	तत्वराते,	तत्वरिरे.

INFINITIVE MODE.

त्वरितुम्.

PARTICIPLES.

Adverbial, त्वरित्वा, त्वर्य.

Repeated, त्वरित्वात्वरित्वा, त्वारन्त्वारम्.

Passive, त्वरित, तूर्ण*. *Past indefinite,* त्वरितवत्, तूर्णवत्.

The other participles are regular.

OF MIXED DHATOOS.

पत्, *motion.* This dhatoo has an *unubunbhu* छ and ज.

की.

Sing.	Dual.	Plural.
3. पतति,	पततः,	पतन्ति.

टी.

3. अपप्तत्,	अपप्तताम्,	अपप्तन्.

ठी.

3. पपात,	पेततुः,	पेतुः.

* *Page* 152, *Rule* 115. † *Page* 148, *Rules* 86 *and* 88, *and page* 138, *Rule* 12.

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INFINITIVE MODE.

पतितुम्.

PARTICIPLES.

Adverbial,	पतित्वा, निपत्य.
Repeated,	पतित्वापतित्वा, पातम्पातम्.
Passive,	पतित. *Past indefinite,* पतितवत्.
Future indefinite,	पतितव्य, पतनीय, पात्य, पतेलिम.

	Parushmi pada.	Passive voice. †
Past,	पेतिवह्,	पेतान.
Present,	पतत्,	पत्यमान.
Future,	पतिष्यत्,	पतिष्यमाण.

वम्, *vomit.* This dhatoo has an *unubundhu* ट्, ञ and उ.

वी.

Sing.	Dual.	Plur.
3. वमति	वमतः,	वमन्ति.

टी.

3. अवमीत्,	अवमिष्टाम्,	अवमिषुः

ठी.

3. ववाम,	वेमतुः, ववमतुः*,	वेमुः, ववमुः.
2. वेमिथ, ववमिथ,	वेमथुः, ववमथुः,	वेम, ववम.
1. ववाम, ववम,	वेमिव, ववमिव,	वमिम्, ववमिम.

INFINITIVE MODE.

वमितुम्.

PARTICIPLES.

Adverbial,	वमित्वा, निवम्य.
Repeated,	वमित्वावमित्वा, वामम्वामम्.
Passive,	वमित, वान्त, *Past indefinite,* वमितवत्, वान्तवत्.
Future indefinite,	वमितव्य, वमनीय, वम्य, वेलिम्.

* *Page* 146, *Rule* 74. † *Page* 159, *Rule* 35.

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	Parsmi pudu.	Passive voice.
Past,	चेमिवस्, बभ्रिवस्,	चेमाण, बभ्रमाण.
Present,	भ्रमत्,	भ्रम्यमाण.
Future,	भ्रमिष्यत्,	भ्रमिष्यमाण.

भ्रम्, *motion.* This dhatoo has an *unubundhu* उ.

वी.

	Sing.	Dual.	Plur.
3.	भ्रम्यति, भ्रमति*,	भ्रम्यतः, भ्रमतः,	भ्रम्यन्ति, भ्रमन्ति.

ठी.

3.	बभ्राम,	भ्रेमतुः, बभ्रमतुः,	भ्रेमुः, बभ्रमुः.
2.	भ्रेमिथ, बभ्रमिथ.	भ्रेमथुः, बभ्रमथुः,	भ्रेम, बभ्रम.
1.	बभ्रम, बभ्राम,	भ्रेमिव, बभ्रमिव,	भ्रेमिम, बभ्रमिम.

INFINITIVE MODE.

भ्रमितुम्.

PARTICIPLES.

Adverbial,	भ्रमित्वा, भ्रान्त्वा, प्रभ्रम्य.
Repeated,	भ्रमित्वाभ्रमित्वा, भ्रान्त्वाभ्रमम्, भ्रामम्भ्रामम्.
Passive,	भ्रान्त. *Past indefinite,* भ्रान्तवत्.
Future indefinite,	भ्रमितव्य, भ्रमणीय, भ्रम्य, भ्रमेलिम.

	Atmune pudu.	Passive voice.
Past,	भ्रेमिवस्, बभ्रणवस्,	भ्रेमाण, बभ्रमाण‖.
Present,	भ्रम्यत्, भ्रमत्,	भ्रम्यमाण,
Future,	भ्रमिष्यत्,	भ्रमिष्यमाण.

वह्, *bear.* This dhatoo has an *unubundhu* ञ and उ.

वी.

	Sing.	Dual.	Plur.
3.	विवहते,	विवहेते,	विवहन्ते.

ठी.

3. वविवहत, वविवहत, वविवहेताम्, वविवहेताम्, वविवहन्त, वविवहन्त.

* *Page* 170, *Rule* 3. † *Page* 139, *Rule* 17. ‖ *Page* 152, *Rule* 118.

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टी.

Sing.	Dual.	Plural.
3. असहिष्ट,	असहिषाताम्,	असहिषत.

ठी.

3. सेहे,	सेहाते,	सेहिरे.

डी.

3. सोढा*, सहिता†,	सोढारौ, सहितारौ,	सोढारः, सहितारः.

ढी.

3. सहिषीष्ट,	सहिषीयास्ताम्,	सहिषीरन्.

ती.

3. सहिष्यते,	सहिष्येते,	सहिष्यन्ते.

INFINITIVE MODE.

सोढुम्, सहितुम्.

PARTICIPLES.

Adverbial, सोढ्वा, सहित्वा, ऽसह्य.

Repeated, सोढ्वासोढ्वा, सहित्वासहित्वा, साहंसाहम्.

Passive, सोढ. *Past indefinite,* सोढवत्.

Future indefinite, सोढव्य, सहितव्य, सहनीय, सह्य‡, सहेलिम.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	साम्वस‖.	सेहान,	
Present,		सहमान.	सह्यमान.
Future,		सहिष्यमाण.	

सद्, *sad, motion.* This dhatoo has an *unubundhu* ज, ल्ट, ओ and घ.

की.

Sing.	Dual.	Plur.
3. निषीदति§,	निषीदतः,	निषीदन्ति.

* *Page* 171, *Rule* 9. † *Page* 143, *Rule* 45. ‡ *Page* 164, *Rule* 61. ‖ *Page* 169, *Rule* 75. § *Page* 171, *Rule* 10 *and Page* 139, *Rule* 17.

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टी.

	Sing.	Dual.	Plur.
3.	न्यषदत्*,	न्यषदताम्,	न्यषदन्.

ठी.

3.	निषषाद,	निषेदतुः,	निषेदुः.

If this dhatoo be preceded by प्रति the स does not become ष.

प्रथ्, *faint.* This dhatoo has an *unubundhu* ओ, ल्ट् and ज.

This dhatoo is conjugated in the atmune pudu in the four first tenses, and the purushmi pudu in the others.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	प्रीयते†,	प्रीयेते,	प्रीयन्ते.

Purushmi pudu.

टी.

	Sing.	Dual.	Plur.
3.	अप्रथत्†,	अप्रथताम्,	अप्रथन्.

The rest regular, as सद्.

फण्, *motion.* This dhatoo has an *unubundhu* मि and ण.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	फणति,	फणतः,	फणन्ति.

टी.

3. अफाणीत्§, अफणीत्, अफाणिष्टाम्, अफाणिष्टाम्, अफाणिषुः, अफाणिषुः.

ठी.

3.	पफाण,	फेणतुः, पफणतुः‖,	फेणुः, पफणुः.
3.	फेणिथ, पफणिथ,	फेणथुः, पफणथुः,	फेण, पफण.
1.	पफाण, पफण,	फेणिव, पफणिव,	फेणिम, पफणिम.

The other tenses are regular.

* *Page* 148, *Rule* 86. † *Page* 171, *Rule* 10. ‡ *Page* 148, *Rule* 86. § *Page* 141, *Rule* 33. ‖ *Page* 146, *Rule* 74.

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INFINITIVE MODE.

क्षणितुम्.

PARTICIPLES.

Adverbial, क्षणित्वा, प्रक्षण्य.

Repeated, क्षणित्वाक्षणित्वा, क्षणम्यक्षणम्.

Passive, क्षणित. *Past indefinite,* क्षणितवत्.

Future indefinite, क्षणितव्य, क्षणनीय, क्षण्य, क्षणेलिम.

	Parashmi pada.	Passive voice.
Past,	क्षेणिवस्, प्रक्षस्वम्,	क्षेणान, प्रक्षणान.
Present,	क्षणत्,	क्षण्यमान.
Future,	क्षणिष्यत्,	क्षणिष्यमाण.

राज्, *enlighten, shine.* This dhatoo has an *anubundhu* ञ्र, ण and ज्ञ.

Parashmi pada.

	वी.	
Sing.	Dual.	Plural.
3. राजति,	राजतः,	राजन्ति.
	टी.	
3. अराजीत्,	अराजिष्य,	अराजिषुः.
	ठी.	
3. रराज,	रेजतुः, रराजतुः,	रेजुः, रराजुः.

Atmane pada.

	वी.	
3. राजते,	राजेते,	राजन्ते.
	टी.	
3. अराजिष्य,	अराजिषाताम्,	अराजिषत.
	ठी.	
3. रेजे, रराजे*,	रेजाते, रराजाते,	रेजिरे, रराजिरे.

The rest regular. Thus also भ्राज.

* *Page* 146, *Rule* 74.

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INFINITIVE MODE.

राजितुम्.

PARTICIPLES.

Adverbial,	राजित्वा, प्रराज्य.	
Repeated,	राजित्वाराजित्वा, राजम्राजम.	
Passive,	राजित.	*Past indefinite,* राजितवत्.
Future indefinite,	राजितव्य, राजनीय, राज्य, राजेलिम.	

	Parashmi padu.	Atmane padu.	Passive voice.
Past,	रेजिवम्, रराज्वस्.	रेजान, रराजान.	
Present,	राजत्.	राजमान.	राज्यमान.
Future,	राजिष्यत.	राजिष्यमाण.	

भ्राश्, *shine.* This dhatoo has an *unubundhu* ट्, ऋ, ण and ङ.

Atmane padu.

की.

Sing.	Dual.	Plur.
3. भ्राश्यते*, भ्राशते.	भ्राश्यते, भ्राशेते.	भ्राश्यन्ते, भ्राशन्ते.

टी.

3. अभ्राशिष्ट.	अभ्राशिषाताम्.	अभ्राशिषत.

ठी.

3. भ्रेशे, वभ्राशे.	भ्रेशाते, वभ्राशाते.	भ्रेशिरे, वभ्राशिर.

INFINITIVE MODE.

भ्राशितुम्.

PARTICIPLES.

Adverbial,	भ्राशित्वा, प्रभ्राश्य.
Repeated,	भ्राशित्वाभ्राशित्वा, भ्राशम्भ्राशम्.
Passive,	भ्राशित. *Past indefinite,* भ्राशितवत्.
Future indefinite,	भ्राशितव्य, भ्राशनीय, भ्राश्य, भ्राशेलिम्.

* *Page* 170, *Rule* 3.

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	Atmune pudu.	Passive voice.
Past,	म्रेषान, वभ्राषान.	
Present,	भ्राष्यमान, भ्राषमान.	भ्राष्यामान.
Future,	भ्राषिष्यमाण.	

N. B. The र of this dhatoo is sometimes changed to न, and its ष to स, forming the dhatoos भ्रास्, भ्राष and भ्रास्, which are conjugated in the same manner.

स्वन्, *noise.* This dhatoo has an *unubundhu* ण, when preceded by वि or अव. If it mean *eating*, the स becomes ष.

की.

Sing.	Dual.	Plural.
3. विस्वणति, अवस्वणति*,	विस्वणतः, अवस्वणतः,	विस्वणन्ति, अवस्वणन्ति.

घी.

3. व्यस्वणत्,	व्यस्वणताम्,	व्यस्वणन्.

ठी.

3. विषस्वाण,	विषस्वणतुः, विस्वेणतुः†,	विषस्वणुः, विस्वेणुः.

INFINITIVE MODE.

स्वनितुम्,

PARTICIPLES.

Adverbial,	स्वनित्वा, विस्वण्य.
Repeated,	स्वनित्वास्वनित्वा, स्वानंस्वानम्.
Passive,	स्वनित. *Past indefinite,* स्वनितवत्.
Future indefinite,	स्वनितव्य, स्वननीय, स्वान्य, स्वनेलिम्.

	Parushmi pudu.	Passive voice.
Past,	स्वनिवस्, सस्वन्वस्,	स्वेनान, सस्वनान.
Present,	स्वनत्,	स्वन्यमान.
Future,	स्वनिष्यत्,	स्वनिष्यमाण.

* *Page* 139, *Rule* 17. † *Page* 146, *Rule* 74.

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खन्, *dig.* This dhatoo has an *unubundhu* उ and ञ.

वी.

Sing:	Dual.	Plural.
3. खनति,	खनतः,	खनन्ति.

टी.

3. अखानीत्, अखनीत्, अखानिष्टाम्, अखनिष्टाम्, अखानिषुः, अखनिषुः.

ठी.

3. चखान,	चखनतुः*,	चखनुः.
2. चखनिथ,	चखनथुः,	चखन.
1. चखन, चखान,	चखनिव,	चखनिम.

डी.

3. खनिता,	खनितारौ,	खनितारः.

ढी.

3. खायात्, खन्यात्,	खायास्ताम्, खन्यास्ताम्,	खायासुः, खन्यासुः.

ती.

3. खनिष्यति,	खनिष्यतः,	खनिष्यन्ति.

INFINITIVE MODE.

खनितुम्.

PARTICIPLES.

Adverbial, खनित्वा, खात्वा, प्रखन्य, प्रखाय.

Repeated, खनित्वाखनित्वा, खात्वाखात्वा, खानखानम्.

Passive, खात. *Past indefinite,* खातवत्.

Future indefinite, खनितव्य, खननीय, खेय, खनेलिम्.

	Parushmi pudu.	Atmune pudu.	Pssive voice.
Past,	चखन्दस्, चखान.	खनमान.	
Present;	खनत्,	खन्यमान,	खायमान.
Future,	खनिष्यत्,	खनिष्यमाण.	

* *Page* 145, *Rule* 66. † *Page* 173, *Rule* 33. ‡ *Page* 62, *Rule* 56.

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चाय्, *hear, worship.* This dhatoo has an *unubundhu* ऋ and ञ.

की.

	Sing.	Dual.	Plur.
3.	चायति	चायतः,	चायन्ति.

टी.

3. अचायीत्*, अचास्तीत्†, अचायिष्टाम्, अचाष्टाम्, अचायिषुः, अचाषुः.

INFINITIVE MODE.

चायितुम्, चातुम्.

PARTICIPLES.

Adverbial,	चायित्वा, चात्वा, प्रचाय्य.		
Repeated,	चायित्वाचायित्वा, चात्वाचात्वा, चाय्यञ्चायम्.		
Passive,	चात.	*Past indefinite,* चातवत्.	
Future indefinite,	चायितव्य, चातव्य, चायनीय, चाय्य, चायेलिम्.		
	Purushmi pudu.	Atmune pudu.	Passive voice.
Past,	चचायवस्,	चचायान.	
Present,	चायत्,	चायमान्,	चाय्यमान.
Future,	चायिष्यत्,	चायिष्यमाण.	
	चास्यत्,	चास्यमान§.	

लघ, *desire.* This dhatoo has an *unubundhu* ञ.

की.

	Sing.	Dual.	Plur.
3.	लघ्यति, लघति,	लघ्यतः, लघतः,	लघ्यन्ति, लघन्ति.

टी.

3. अलाघीत्, अलघीत्, अलाघिष्टाम्, अलघिष्टाम्, अलाघिषुः, अलघिषुः.

* *Page* 142, *Rule* 38. † *Page* 145, *Rule* 64. § *Page*, 170, *Rule* 3.

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INFINITIVE MODE.

लब्धुम्.

PARTICIPLES.

Adverbial, लब्धवा, प्रलभ्य.

Repeated, लब्धालब्धवा, लाभंलाभम्.

Passive, लब्ध. *Past indefinite,* लब्धवत्.

Future indefinite, लब्धव्य, लभनीय, लाभ्य, लेभलिम.

	Parashmi pada.	Atmane pada.	Passive voice.
Past,	लेभिवस्,	लेभाण.	
Present,	लभ्यत्, लभत्,	लभ्यमाण, लभमाण,	लभ्यमाण.
Future,	लब्धिष्यत्,	लब्धिष्यमाण.	

गुह्, *skreen, interpose.* This dhatoo has an *unubundhu* ऊ, and ञ.

Atmane pada.

वी.

	Sing.	Dual.	Plur.
3.	गूहति*,	गूहतः,	गूहन्ति.

टी.

3.	अगूहीत्, अघुक्षत्†,	अगूहिषाम्, अघुक्षताम्,	अगूहिषुः, अघुक्षन्.
2.	अगूहीः, अघुक्षः,	अगूहिषम्, अघुक्षतम्,	अगूहिष्ट, अघुक्षत.
1.	अगूहिषम्, अघुक्षम्,	अगूहिष्व, अघुक्षाव,	अगूहिष्म, अघुक्षाम.

* *Page* 171, *Rule* 11. † *Page* 149, *Rule* 91, *and page* 153, *Rule* 120.

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ठी.

Sing.	Dual.	Plur.
3. जुगूह,	जुगुहतुः,	जुगुहुः.
2. जुगूहिथ, जुगोढ*,	जुगुहथुः,	जुगुह.
1. जुगूह,	जुगुहिव,	जुगुहिम.

Atmane pada.

की.

Sing.	Dual.	Plur.
3. गूहते.	गूहेते,	गूहन्ते.

टी.

3. अगूढ, अघुक्षत†, अगूहिषाताम्, अघुक्षाताम्‡, अगूहिषत, अघुक्षन्त‖.

2.	अगूढाः,	अगूहिषाथाम्,	अगूढ्वम्,
	अघुक्षाः,	अघुक्षाथाम्,	अघुक्षध्वम्.
1.	अगूहिषि,	अगूहिष्वहि,	अगूहिष्महि,
	अघुक्षि,	अघुक्षावहि,	अघुक्षामहि.

थी.

3. गोढा, गूहितारौ, गूहितारौ, गोढारः, गूहितारः.

ती.

3. गूहिष्यते, घोक्ष्यते, गूहिष्येते, घोक्ष्येते, गूहिष्यन्ते, घोक्ष्यन्ते.

थी.

3.	अगूहिष्यत,	अगूहिष्येताम्,	अगूहिष्यन्त,
	अघोक्ष्यत.	अघोक्ष्येताम.	अघोक्ष्यन्त.

INFINITIVE MODE.

गूहितुम्, गोढुम्.

PARTICIPLES.

Adverbial, गूहित्वा, गूढ्वा, घुक्त्वा.

Repeated, गूहित्वागूहित्वा, गूढ्वागूढ्वा, गूढ्वागूढम्.

* N. B. Doorga dasa has ascertained that, *Rule* 11 *of page* 171 does not take effect except it be followed by a vowel.

† *Page* 146, *Rule* 73. ‡ *Page* 141, *Rule* 91. ‖ *Page* 144, *Rule* 91. § *Page* 142, *Rule* 38.

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Passive, गुह. *Past indefinite,* गूढवत्.

Future indefinite, गूहितव्य, गोढ्य, गूहनीय, गुह्य*, गोह्य, गुहेलिम्.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	जुगुक्ष्स्,	जुगुहान.	
Present,	गूहत्,	गूहमान,	गुह्यमान.
Future,	गूहिष्यत्,	गूहिष्यमाण,	
	धोक्ष्यत्,	धोक्ष्यमाण.	

हृ, *take by force or art, steal.* This dhatoo has an *anubandhu* ञ.

Atmane pada.

Sing.	Dual.	Plur.
	द्वी.	
3. हरत,	हरेते,	हरन्ते.
	टी.	
3. अहृत†,	अहृषाताम्,	अहृषत.
	ठी.	
3. जह्रे†,	जह्राते,	जह्रिरे.
2. जह्रिषे,	जह्राथे,	जह्रिढ्वे, जह्रिध्वे.
1. जह्रे,	जह्रिवहे,	जह्रिमहे.
	डी.	
3. हर्त्ता,	हर्त्तारौ,	हर्त्तारः.
	ढी.	
3. हृषीष्ट,	हृषीयास्ताम्,	हृषीरन्.
	तो.	
3. हरिष्यते‖,	हरिष्येते,	हरिष्यन्ते.
	थी.	
3. अहरिष्यत,	अहरिष्येताम्,	अहरिष्यन्त.

* Page 166, Rule 66. † Page 153, Rule 128; and Page 146, Rule 70. ‡ Page 20, Rule 19. ‖ Page 144, Rule 47.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. हरति,	हरतः,	हरन्ति.

टी.

3. अहार्षीत्,	अहार्ष्टाम्,	अहार्षुः.

ठी.

3. जहार,	जह्रतुः,	जह्रुः.
2. जहर्थ, जहरिथ,	जह्रथुः,	जह्र.
1. जहार, जह्र,	जह्रिव,	जह्रिम.

ढी.

3. ह्रियात्,	ह्रियास्ताम्,	ह्रियासुः.

INFINITIVE MODE.

हर्त्तुम्.

PARTICIPLES.

Adverbial, कृत्वा, प्रकृत्य.

Repeated, कृत्वाकृत्वा, हारंहारम्.

Passive, कृत. *Past indefinite,* कृतवत्.

Future indefinite, हर्त्तव्य, हरणीय, हार्य्य, ह्रेलिम्.

	Purushmi pudu.	Atmune pudu.	Passive voice.
Past,	जह्रुवस,	जह्राण.	
Present,	हरत्,	हरमाण,	ह्रियमाण.
Future,	हरिष्यत्,	हरिष्यमाण.	

भृ, *fill, mantain.* This dhatoo has an *unubundhu.* टु, उ and ञः.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. भरति,	भरतः,	भरन्ति.

टी.

3. अभार्षीत्,	अभार्ष्टाम्,	अभार्षुः.

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ठी.

Sing.	Dual.	Plur.
3. बभार,	बभ्रतुः,	बभ्रुः.

INFINITIVE MODE.

भर्त्तुम्.

PARTICIPLES.

Adverbial, भृत्वा, प्रभृत्य.

Repeated, भृत्वाभृत्य, भारम्भारम्.

Passive, भृत. *Past indefinite,* भृतवत्.

Future indefinite, भर्त्तव्य, भरणीय, भार्य्य*, भृत्य, भेलिम्.

	Parashmi pada.	Atmane pada.	Passive voice.
Past,	बभ्रुवस्,	बभ्राण.	
Present,	भरत्,	भरमाण,	भ्रियमाण.
Future,	भरिष्यत्,	भरिष्यमाण.	

दान्, *straight.* This dhatoo rejects ज्ञ. This is one of those dhatoos which takes the form of the optative, except when it means *kill.*

Parashmi pada.

दी.

Sing.	Dual.	Plural.
3. दीदांसति,	दीदांसतः,	दीदांसन्ति.

Thus also शान, *sharpen.*

भज्, *worship, share out.* This dhatoo has an *anubandhu* ञ् and ज्ञ.

Atmane pada.

दी.

Sing.	Dual.	Plural.
3. भजते,	भजेते,	भजन्ते.

टी.

3. अभक्त,	अभक्षाताम,	अभक्षत.
2. अभक्थाः,	अभक्षाथाम,	अभग्ध्वम्, अभाढ्वम्.
1. अभक्षि,	अभक्ष्वहि,	अभक्ष्महि.

* *Page* 166, *Rule* 68. † *Page* 165, *Rule* 65.

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ठी.

Sing.	Dual.	Plur.
3. भेजे,	भेजाते,	भेजिरे.
2. भेजिषे,	भेजाथे,	भेजिढ्वे.
1. भेजे,	भेजिवहे,	भेजिमहे.

Purushmi pudu.

ठी.

3. बभाज,	भेजतुः*,	भेजुः.
2. भेजिथ, बभक्थ,	भेजथुः,	भेज.
1. बभज, बभाज,	भेजिव,	भेजिम.

INFINITIVE MODE.

भक्तुम्.

PARTICIPLES.

Adverbial,	भक्त्वा, विभज्य.		
Repeated,	भक्त्वाभक्त्वा, भाजम्भाजम.		
Passive,	भक्त.	*Past indefinite,*	भक्तवत्.
Future indefinite,	भक्तव्य, भजनीय, भाग्य, भज्य†, भजेलिम.		

	Purushmi pudu.	Atmane pudu.	Passive voice.
Past,	भेजिवस्,	भेजान.	
Present,	भजत्,	भजमान,	भज्यमान.
Future,	भक्ष्यत्,	भक्ष्यमाण.	

भ्रि, *serve.* This dhatoo has an *unubundhu* ज.

Purushmi pudu.

दी.

Sing.	Dual.	Plur.
3. अयति,	अयतः,	अयन्ति.

टी.

3. अभिश्रियत्‡,	अभिश्रियताम्,	अभिश्रियन्.

* *Page* 146, *Rule* 74. † *Page* 164, *Rule* 61. ‡ *Page* 149, *Rule* 89; *and Page* 151, *Rule* 104.

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जी.

Sing.	Dual.	Plural.
3. अयिता*,	अयितारौ,	अयितारः.

ढी.

3. अयीयात्,	अयीयास्ताम्,	अयीयासुः.

तीं.

3. अयिष्यति,	अयिष्यतः,	अयिष्यन्ति.

रञ्ज, *colour, dye.* This dhatoo rejects आ, म and ञ.

Atmane padu.

3. रजते,	रजेते,	रजन्ते.

Parushmi padu.

की.

Sing.	Dual.	Plural.
3. रजति†,	रजतः,	रजन्ति.

टी.

3. अराङ्क्षीत्‡,	अराङ्क्षाम्,	अराङ्क्षुः.
2. अराङ्क्षीः,	अराङ्क्षम्,	अराङ्क्ष.
1. अराङ्क्षम्,	अराङ्क्ष्व,	अराङ्क्ष्म.

ठी.

3. ररञ्ज,	ररञ्जतुः, ररञ्जतुः§,	ररञ्जुः, ररञ्जुः.
2. ररञ्जिथ, ररङ्क्थ,	ररञ्जथुः, ररञ्जथुः,	ररञ्ज, ररञ्ज.
1. ररञ्ज,	ररञ्जिव, ररञ्जिव,	ररञ्जिम, ररञ्जिम.

डी.

3. रङ्क्ता,	रङ्क्तारौ,	रङ्क्तारः.

ती.

3. रङ्क्ष्यति,	रङ्क्ष्यतः,	रङ्क्ष्यन्ति.

INFINITIVE MODE.

रङ्क्तुम्.

* Page 143, Rule 44. † Page 173, Rule 28. ‡ Page 142, Rule 34. § Page 150, Rule 99; and Page 145, Rule 57.

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PARTICIPLES.

Adverbial, रक्त्वारङ्क्त्वा*, अनुरज्य.

Repeated, रक्त्वारक्त्वा, रङ्क्त्वारङ्क्त्वा, रञ्जम्रञ्जम्.

Passive, रक्त. *Past indefinite,* रक्तवत्.

Future indefinite, रङ्क्तव्य, रञ्जनीय, रङ्क्ष्य, रजेलिम्.

	Parushmí padu.	Atmane padu.	Passive voice.
Past,	ररज्वस्, ररङ्क्वस्,	ररजान, ररञ्जान.	
Present,	रजत्,	रजमान,	रज्यमान.
Future,	रङ्क्ष्यत्,	रङ्क्ष्यमाण.	

त्विष्, *splendor.* This dhatoo has an *unubundhu* ओ and ञ.

Parushmi padu.

को.

Sing.	Dual.	Plural.
3. त्वेषति,	त्वेषतः,	त्वेषन्ति.

टी.

3. अत्विक्षत्,	अत्विक्षताम्,	अत्विक्षन.
2. अत्विक्षः,	अत्विक्षतम्,	अत्विक्षत.
1. अत्विक्षम्,	अत्विक्षाव,	अत्विक्षाम.

टी.

3. तित्वेष,	तित्विषतुः,	तित्विषुः.
2. तित्वेषिथ,	तित्विषथुः,	तित्विष.
1. तित्वेष,	तित्विषिव,	तित्विषिम.

INFINITIVE MODE.

त्वेष्टुम्.

PARTICIPLES.

Adverbial, त्विष्ट्वा, उत्त्विष्य.

Repeated, त्विष्ट्वात्विष्ट्वा, त्वेषन्त्वेषम.

Passive, त्विष्ट. *Past indefinite,* त्विष्टवत्.

Future indefinite, त्वेष्टव्य, त्वेषणीय, त्वेष्य, त्विषेलिम्.

*Page 157, Rule 16. † Page 149, Rule 90.

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	Parushmi pada.	Atmane pada.	Passive voice.
Past,	तित्विक्ष.	तित्विक्षाण.	
Present,	त्वेषत्,	त्वेषमाण,	त्विक्ष्यमाण.
Future,	त्वेक्ष्यत्,	त्वेक्ष्यमाण.	

यज्, *sacrifice.* This dhatoo rejects ऐ, औ and ज.

टी.

Sing.	Dual.	Plural.
3. अयाक्षीत्,	अयाक्षाम,	अयाक्षुः.

ठी.

3. इयाज*,	ईजतुः†,	ईजुः.
2. इयजिथ, इयष्ठ,	ईजथुः,	ईज.
1. इयाज, इयज,	ईजिव,	ईजिम.

डी.

3. यक्षा,	यक्षारे,	यक्षारः.

ढी.

3. इज्यात्,	इज्यास्ताम,	इज्यासुः.

तो.

3. यक्ष्यति,	यक्ष्यतः,	यक्ष्यन्ति.

Atmane pada.

टी.

Sing.	Dual.	Plur.
3. अयष्ट,	अयक्षाताम,	अयक्षत.

INFINITIVE MODE.

यष्टुम्.

PARTICIPLES.

Adverbial,	इष्ट्वा, प्रेज्य.
Repeated,	इष्ट्वाइष्ट्वा, याङ्याजम्.
Passive,	इष्ट. *Past indefinite,* इष्टवत्.
Future indefinite,	यष्टव्य, यजनीय, याज्य, इज्जलिम्.

* *Page* 144, *Rule* 51. † *Page* 144, *Rule* 52.

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	Parushmi padu.	Atmune padu.	Passive voice.
Past,	ईजिवस्,	ईजान.	
Present,	यजत्,	यजमाण,	ईज्यमान.
Future,	यक्ष्यत्,	यक्ष्यमाण.	

वप्, *sow, weave.* This dhatoo has an *unubundhu* ऐ, औ, ञ and टु.

With a preposition before it, thus:

ठी.

	Sing.	Dual.	Plural.
3.	प्रण्युवाप*,	प्रण्यूपतुः,	प्रण्यूपुः.

Without a preposition:

2.	उवपिथ, उवप्थ,	ऊपथुः,	ऊप.
1.	उवाप, उवप,	ऊपिव,	ऊपिम.

ढी.

3.	उप्यात्,	उप्यास्ताम्,	उप्यासुः.

ती.

3.	वप्स्यति,	वप्स्यतः,	वप्स्यन्ति.

The atmune *padu* is regular.

वह्, *get.* This dhatoo has an *unubundhu* औ, ऐ and ञ.

Parushmi padu.

की.

	Sing.	Dual.	Plur.
3.	वहति,	वहतः,	वहन्ति.

टी.

With a preposition:

3.	प्रण्यवाक्षीत्†,	प्रण्यवोढाम्‡,	प्रण्यवाक्षुः.

Without a preposition:

3.	अवाक्षीत्,	अवोढाम्,	अवाक्षुः.
2.	अवाक्षीः,	अवोढम्,	अवोढ.
1.	अवाक्षम्,	अवाक्ष्व,	अवाक्ष्म.

* *Page* 144, *Rule* 51, *and page* 38, *Rule* 21. † *Page* 142, *Rule* 34. ‡ *Page* 171, *Rule* 9.

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ठी.

	Sing.	Dual.	Plur.
3.	उवाह*,	ऊहतुः,	ऊहः.
2.	उवहिथ, उवोढ,	ऊहथुः,	ऊह.
1.	उवाह, उवह,	ऊहिव,	ऊहिम.

ञी.

3.	वोढा,	वोढारौ,	वोढारः.

ढी.

3.	ऊह्यात,	ऊह्यास्ताम,	ऊह्यासुः.

तौ.

3.	वक्ष्यति,	वक्ष्यतः,	वक्ष्यन्ति.

Atmane pada.

ठी.

3.	ऊहे,	ऊहाते,	ऊहिरे.
2.	ऊहिषे,	ऊहाथे,	ऊहिढ्वे, ऊहिध्वे.
1.	ऊहे,	ऊहिवहे,	ऊहिमहे.

INFINITIVE MODE.

वोढुम.

PARTICIPLES.

Adverbial, ऊढ्वा, अनूह्य.

Repeated, ऊढ्वाऽढ्वा, वाहम्वाहम.

Passive, ऊढ†. *Past indefinite,* ऊढवत.

Future indefinite, वोढव्य, वहनीय, वाह्य, वक्ष्य‡, उहेलिम.

	Parashmi pada.	Atmane pada.	Passive voice.
Past,	ऊहिवस,	ऊहान.	
Present,	वहत,	वहमान,	ऊह्यमान.
Future,	वक्ष्यत,	वक्ष्यमाण.	

* *Page* 144, *Rule* 151. † *Page* 165, *Rule* 64.

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वे, *sew.* This dhatoo has an *anubundhu* ए and ञ.

Parasmi padu.

वी.

Sing.	Dual.	Plural.
3. वयति,	वयतः,	वयन्ति.

टी.

3. अवासीत्*,	अवासिष्टाम्,	अवासिषुः.

टी.

3. ववौ†, उवाय‡,	ववतुः, ऊयतुः, ऊवतुः‡,	वविवुः, ऊयुः, ऊविवुः.
2. वविथ, ववाथ, उवयिथ,	ववथुः, ऊयथुः, ऊवथुः,	वव, ऊय, ऊव.
1. ववौ, उवाय, उवय,	वविव, ऊयिव, ऊविव,	वविम, ऊयिम, ऊविम.

ता.

3. वाता,	वातारौ,	वातारः.

टी.

3. ऊयात्‖,	ऊयास्ताम्,	ऊयासुः.

तो.

3. वास्यति,	वास्यतः,	वास्यन्ति.

Atmane padu.

टी.

3. अवास्त,	अवास्साताम्,	अवासत.

INFINITIVE MODE.

वातुम्.

PARTICIPLES.

Adverbial, ऊत्वा, उवायः.

Repeated, ऊयात्वा, वायम्वायम्.

Passive, ऊत. *Past indefinite* ऊतवत्.

Future indefinite, वातव्य, वानीय, वेय, ऊवेलिम्.

* *Page* 143, *Rule* 40. † *Page* 152, *Rule* 110, *and page* 172, *Rule* 23. ‡ *Page* 178, *Rule* 32, *and page* 144, *Rule* 51.
‖ *Page* 137, *Rule* 1. § *Page* 156, *Rule* 6.

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	Parushmi pada.	Atmane pada.	Passive voice.
Past,	ववित्रस, ऊयिवस, ऊविवस,	वयान, ऊयान, ऊवान.	
Present,	वयत,	वयमान,	ऊयमान.
Future,	वास्यत,	वास्यमान.	

वे, *conceal, interpose.* This dhatoo has an *unubandhu* ऐ and ज.

Parushmi pada.

वी.

Sing.	Dual.	Plural.
3. वयति,	वयतः,	वयन्ति.
	टी.	
3. अव्यासीत,	अव्यासिष्टाम,	अव्यासिषुः.
	ठी.	
3. विव्याय,	विव्यतुः*, विव्ययतुः†,	विव्युः, विव्ययुः
2. विव्यविथ,	विव्ययु, विव्ययथुः,	विव्य, विव्यय.
1. विव्याय, विव्यय,	विविव, विव्यविव.	विविम, विव्यविम.
	डी.	
3. व्याता,	व्यातारौ,	व्यातारः.
	ढी.	
3. वीयात,	वीयास्ताम,	वीयासुः.
	तो.	
3. वास्यति,	वास्यतः,	वास्यन्ति.
	धो.	
3 अवास्यत,	अवास्यताम,	अवास्यन.

INFINITIVE MODE.

वातुम.

* *Page* 172, *Rule* 24. † The second person dual and plural is not allowed by some gramma... ...ge 143, *Rule* 41.

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PARTICIPLES.

Adverbial,	वित्वा, प्रव्याय, सम्व्याय*, सम्वीय*, परिव्याय, परिवीय*.
Repeated,	वित्वावित्वा, वायम्व्यायम्.
Passive,	वित. *Past indefinite,* वितवत्.
Future indefinite,	व्यातव्य, व्यानीय, व्येय, विवेत्तिम्.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	विव्येवस्, विविवस्,	विव्यान, विव्यियान.	
Present,	व्यत्,	व्यमान,	वीयमान.
Future,	व्यास्यत्,	व्यास्यमान.	

क्रे, *dare.* This dhatoo has an *unubundhu* ऐ and ञ.

Parushmi pada.

Sing.	Dual.	Plural.
	वी.	
3. क्रयति,	क्रयतः,	क्रयन्ति.
	टी.	
3. अक्रत्†,	अक्रताम्,	अक्रन्.
	ठी.	
3. जुह्राव‡,	जुक्रवतुः,	जुक्रुः.
2. जुह्रविथ, जुह्रोथ,	जुक्रवथुः,	जुक्र.
1. जुह्राय, जुह्रव,	जुक्रविव,	जुक्रविम.
	डी.	
3. क्राता,	क्रातारौ,	क्रातारः.
	ढी.	
3. क्रयात्,	क्रयास्ताम्,	क्रयासुः.
	ती.	
3. क्रास्यति,	क्रास्यतः,	क्रास्यन्ति.

* *Page* 156, *Rule* 9. † *Page* 148, *Rule* 87. ‡ *Page* 173, *Rule* 25.

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घी.

Sing.	Dual.	Plural.
3. अक्रास्यात्,	अक्रास्येताम्,	अक्रास्यन्.

Atmune pudu.

टी.

3. अक्रत*, अक्रास्त, अक्रातम्, अक्रासातम्, अक्रम्, अक्रास्महि.

INFINITIVE MODE.

क्रातुम्.

PARTICIPLES.

Adverbial, क्रत्वा, आक्रुय.

Repeated, क्रत्वाक्रत्वा, कार्यक्रावम्.

Passive, क्रुत. *Past indefinite,* क्रुतवत्.

Future indefinite, क्रातव्य, क्रानीय, क्रेय, क्रवेलिम.

	Parushmi pudu.	Atmune pudu.	Passive voice.
Past,	जुक्रुवस्,	जुक्रुवान.	
Present,	क्रुवत्,	क्रुवमान,	क्रूयमान.
Future,	क्रास्यत्,	क्रास्यमान.	

वस्, *sit, dwell.* This dhatoo has an *unubundhu* ऐ and ओ.

Parushmi pudu.

वी.

Sing.	Dual.	Plural.
3. वसति,	वसतः,	वसन्ति.

टी.

3. अवात्सीत्,	अवात्ताम्,	अवात्सुः.
2. अवात्सीः,	अवात्तम्,	अवात्त.
1. अवात्सम्,	अवात्स्व,	अवात्स्म.

* *Page* 153, *Rule* 127, *and page* 145, *Rule* 59. † *Page* 153, *Rule* 124.

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वी.

Sing.	Dual.	Plur.
3. उवास,	ऊषतुः,	ऊषुः.
2. उवषिथ, उवस्थ,	ऊषथुः,	ऊढ.
1. उवास, उवस.	ऊषिव,	ऊषिम.

ऊी.

3. वस्ता,	वस्तारौ,	वस्तारः.

ऊी.

3. उष्यात्,	उष्यास्ताम,	उष्यासुः.

ली.

3. वत्स्यति,	वत्स्यतः,	वत्स्यन्ति.

धी.

3. अवत्स्यत्,	अवत्स्यताम्,	अवत्स्यन्.

INFINITIVE MODE.

वस्तुम्.

PARTICIPLES.

Adverbial, उषित्वा*, प्रोष्य.

Repeated, उषित्वोषित्वा, वासम्वासम्.

Passive, उषित. *Past indefinite,* उषितवत्.

Future indefinite, वस्तव्य, वसनीय, वास्य, उषेलिम्.

	Parushmi pada.	Passive voice.
Past,	ऊषिवम्,	ऊषाण.
Present,	वसत्,	उष्यमाण.
Future,	वत्स्यत्,	वत्स्यमान.

वद्, *speak,* This dhatoo has an *anubundhu* ऐ.

वी.

Sing.	Dual.	Plur.
3. वदति,	वदतः,	वदन्ति.

* *Page* 156, *Rule* 6.

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टी.

Sing.	Dual.	Plur.
3. अवादीत्,	अवादिष्टाम्,	अवादिषुः.

ठी.

3. उवाद,	ऊदतुः,	ऊदुः.

श्वि, *increase.* This dhatoo has an *unubundhu* ओ, ऐ, ऽर and टु.

Purushmi pada.

की.

Sing.	Dual.	Plur.
2. श्वयति,	श्वयतः,	श्वयन्ति.

टी.

3.	अश्वत्,	अश्वताम्,	अश्वन्,
	अश्वयीत्,	अश्वयिष्टाम्,	अश्वयिषुः,
	अशिश्वियत्*,	अशिश्वियताम्,	अशिश्वियन्.
2.	अश्वः, अश्वयीः,	अश्वतम्, अश्वयिष्टम्,	अश्वत, अश्वयिष्ट,
	अशिश्वियः,	अशिश्वियतम्,	अशिश्वियत.
1.	अश्वम्,	अश्वाव,	अश्वाम,
	अश्वयिषम्,	अश्वयिष्व,	अश्वयिष्म,
	अशिश्वियम्,	अशिश्वियाव,	अशिश्वियाम.

ठी.

3.	शुशाव,	शुशुवतुः,	शुशुवुः,
	शिश्वाय,	शिश्वियतुः,	शिश्वियुः.
2.	शुशुविथ,	शुशवथुः,	शुशुव,
	शिश्वयिथ,	शिश्वियथुः,	शिश्विय.
1.	शुशाव, शुशव,	शुशुविव,	शुशुविम,
	शिश्वाय, शिश्वय,	शिश्वियिव,	शिश्वियिम.

* *Page* 148, *Rule* 86. *and* 88. † *Page* 149, *Rule* 89. ‡ *Page* 173, *Rule* 26.

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उ.

Sing.	Dual.	Plur.
3. श्वयिता,	श्वयितारौ,	श्वयितारः.

द्वी.

3. भूयात्*,	भूयास्ताम्,	भूयासुः.

तृ.

3. श्वयिष्यति,	श्वयिष्यतः,	श्वयिष्यन्ति.

पी.

3. अश्वयिष्यत्,	अश्वयिष्यताम्,	अश्वयिष्यन्.

INFINITIVE MODE.

श्वयितुम्.

PARTICIPLES.

Adverbial,	श्वयित्वा, श्वित्य.	
Repeated,	श्वयित्वाश्वयित्वा, श्वायंश्वायं.	
Passive,	भूयित†.	*Past indefinite,* भूयितवत्.
Future indefinite,	श्वयितव्य, श्वयनीय, श्वेय, भूयेलिम्.	

	Parushmi pada.	Passive voice.
Past,	शुश्रुवस्, शिश्वियस्,	शुश्रुवान, शिश्वियान.
Present,	श्वयत्,	श्वूयमान.
Future,	श्वयिष्यत्,	श्वयिष्यमाण.

* *Page* 144, *Rule* 52, *and page* 137, *Rule* 1. † *Page* 159, *Rule* 36.

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SECT. II.

OF THE SECOND CONJUGATION, OR अदादि.

1. Dhatoos of the second conjugation, or अदादि, are known by having an *anubundhu* ल.

2. Dhatoos of this conjugation affix शप् when followed by the terminations called र, but afterwards (लुक्) lose it.

Of the vowel being made long.

3. The reduplicated syllable of इ–ण, *motion*, has the vowel long when it affixes the terminations called कित्. If not preceded by a preposition it is long when followed by the terminations of the eighth tense.

Of Goon.

4. दीधी, *shine*, and वेवी, *shine*, never admit goon. ष्वी, *sleep*, requires goon when followed by the terminations called र.

5. ऋण्, *cover*, requires goon when followed by any of the terminations called र, which reject घ, and begin with a consonant. There are two forms, viz. one of them made by goon and one by vriddhi. In the द्वी tense it only requires goon.

6. जागृ, *awaken*, requires goon when followed by any termination except those of the first and third persons singular of the sixth or ठी tense; the kriduntu affix वि; the termination इष्ण, or any affix which rejects ङ.

7. सू, *bring forth*, does not admit goon in the गी tense, first person.

8. Reduplicated dhatoos require goon when followed by उस्, except in the ठी tense.

Of Vriddhi.

9. मृज्, *clean*, requires vriddhi when followed by any affix which does not reject क or ङ. If followed by a vowel which does not require goon it has two forms.

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10. ऊर्ण, *cover*, requires vriddhi when followed by the terminations of the fifth or टी tense, but has three forms, viz. one by goon, one by vriddhi, and one by affixing उव.

Of inserting इम्.

11. इम् must be inserted before the terminations which have an initial स्य when they are affixed to हन्, *injure*.

12. इम् must be inserted before the व—स् of any termination which is affixed to ष्णु, *ooze*, in the purushmi pudu, but not in the atmune pudu.

13. इम् is inserted before any consonant of the terminations called र, (य excepted,) when affixed to the class of dhatoos called रुदादि.

N. B. This class of dhatoos is included in the second conjugation. They are known by having an unubundhu ह्व.

Of inserting ईम्.

14. ईम् must be inserted before दि or सि when affixed to the class of dhatoos called रुदादि, and अस्, *be*; likewise before the affix सि.

15. ईम् must be inserted before all the terminations called र, which begin with a consonant and reject ध, when they are affixed to ब्रु, *speak*. When affixed to ष्टु, *praise*, ष्वु, *sound*, and तु, *injure*, there are two forms.

N. B. According to Krumudeshwuru and Bhuttuji-dikshitu the rule is the same if ध be not rejected.

Of जि.

16. स्वप्, *sleep*, requires जि in the reduplication.

Of लुक्, लुप् *and* लोप.

17. The अ of अस्, *be*, is lost (लोप) when followed by those terminations

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called र् which reject ङ् (ङित्) except in the द्यौ tense. The final स् is also lost (लोप) if followed स. According to Kramudeshwara and Bhattuji-dikshita the अ is lost in the द्यौ tense, when the verb is constructed with मा or स्म.

18. दिधी, *shine*, and वेवी, *shine*, lose their finals when followed by य, इ, or ई.

19. The आ of दरिद्रा, *be poor*, is lost (लोप) when followed by any termination excepet सन्, अक्, अन् or those called र्. The are two forms in the fifth tense.

Of Adesh.

20. गा is substituted for इ—ण, *move*, in the टौ tense. गी is substituted for इ—ङ्, *read*, preceded by अधि, in the टौ and थौ tenses, and गा in the ठौ tense. This गी does not require goon. There are two forms. ह्रस्—ष is substituted for अद्, *eat*, in the टौ and ठौ tenses. There are two forms in the ठौ tense. The ष is rejected.

N. B. For the effects arising from the rejection of ष, *see page* 148, *Rule* 86.

21. ख्या—ञ and कथा—ञ are substituted for चक्ष्, *speak*, in the ठौ tense, unless the verb mean *relinquish*. There are two or more forms. This change is constant if any other termination except those called र् be affixed. The ञ is rejected.

22. वध is substituted for हन्, *injure*, in the टौ and ढौ tenses. There are two forms in the atmane pada of the fifth tense.

23. घ्न् is substituted for the ह् of हन्, in the reduplicate form, and when any termin ation is affixed thereto which rejects ञ or ण

24. य is substituted for इ—ण, *go*, when it is followed by a vowel which does not require goon. इ—क, *go*, is like इ—ण.

25. इ is substituted for the आ of घ्रास्, *govern*, if it be followed by a consonant which does not require goon, or by ङ.

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26. भू is substituted for अस्, *be*, when any termination except those called र is affixed. When it is conjugated with another verb in the sixth tense this does not take place.

27. वच् is substituted for ब्रू, *speak*, when any termination is affixed, except those called र.

28. ह is substituted for अस्, *be*, if it be followed by the ए of any termination called र.

29. हन्, *injure*, forms जहि; अस्, *be*, forms एधि, and शास्, *govern*, forms शाधि, in the second person singular of the लो tense.

Of Insertions.

30. डाम् is inserted before the terminations of the लो tense when they are affixed to विद्, *understand*, and the verb is conjugated with कृ. There are two forms. This verb is not conjugated with अस् or भू in this tense. ड् is rejected.

31. अम् is inserted before the दि and सि of the ध्वो tense in the class of dhatoos called हदादि. There are two forms. अम् is constantly inserted before अद्, and ईम् before अस्, *be*, in this tense.

32. डाम् is inserted after विद्, *understand*, in the ठो tense. There are two forms. The ड् is rejected.

33. डि is inserted after दरिद्रा, *be poor*, when it is followed by any consonant of the terminations called र which does not require goon. The ड् is rejected.

34. रम् is inserted after शी, *sleep*, and विद्, *understand*, when any termination beginning with अन्त is affixed. विद्, *understand*, has two forms in the atmane pudu. The म् is rejected.

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Of changes in the terminations.

35. The regular terminations of the sixth tense are affixed to विद्, *understand*, in the first tense, p*u*rushmi p*u*d*u*. There are two forms.

36. The regular terminations of the third person, and of the singular and dual, second person, sixth tense, are affixed to ब्रू, *speak*, instead of those of the same persons in the first tense. आह् is optionally substituted for this dhat*oo* in those persons. The ह् of आह् is changed to त् when followed by च.

37. उस् is affixed to द्विष्, *hate, envy*, विद्, *understand*, and to dhat*oo*s with a final आ, instead of अन्. There are two forms. According to some grammarians विद् has but one form.

38. The agum मि when affixed to हन्, *kill*, in the atm*u*ne p*u*d*u*, is accounted कित्, or having a rejected क.

39. The इम् of ऊर्णु, *cover*, is affected by all the rules which affect the ङित affixes. There are two forms.

40. अत् is substituted for अन्त when it is affixed to reduplicated dhat*oo*s.

अद्, *eat*. This dhat*oo* has an *u*nub*u*ndh*u* ओ and त्स.

P*u*rushmi p*u*d*u*.

दी.

Sing.	Dual.	Plur.
3. अत्ति,*	अत्तः,	अदन्ति.
2. अत्सि,	अत्थः,	अत्थ.
1. अद्मि,	अद्वः,	अद्मः.

स्री.

3. अद्यात्,	अद्याताम्,	अद्युः.
2. अद्याः,	अद्यातम्,	अद्यात.
1. अद्याम्,	अद्याव,	अद्याम.

* *Page* 306, *Rule* 2.

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गी.

Sing.	Dual.	Plural.
3. अत्तु,	अत्ताम्,	अदन्तु.
2. अद्धि*,	अत्तम्,	अत्त.
1. अदानि,	अदाव,	अदाम.

घी.

3. आदत्†,	आत्ताम्,	आदन्.
2. आदः†,	आत्तम्,	आत्त.
1. आदम्,	आद्व,	आद्म.

टी.

3. अघसत्‡,	अघसताम्,	अघसन्.
2. अघसः,	अघसतम्,	अघसत.
1. अघसम्,	अघसाव,	अघसाम.

ठी.

3. जघास, आद,	जक्षतुः‖‖,	आदतुः,	जक्षुः, आदुः.
2. जघसिथ, आदिथ,	जक्षथुः,	आदथुः,	जक्ष, आद.
1. जघास, जघस, आद,	जक्षिव,	आदिव,	जक्षिम, आदिम.

डी.

3. अत्ता,	अत्तारौ,	अत्तारः.
2. अत्तासि,	अत्तास्थः,	अत्तास्थ.
1. अत्तास्मि,	अत्तास्व,	अत्तास्म.

ढी.

3. अघात्,	अघास्ताम्,	अघासुः.
2. अघाः,	अघास्तम्,	अघास्त.
1. अघासम्,	अघास्व,	अघास्म.

* Page 147, Rule 78. † Page 30, Rule 31. ‡ Page 308, Rule 20. ‖ Page 308, Rule 20. ‖‖ Page 145, Rule 68, and page 30, Rule 21. § Page 143, Rule 41.

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तौ.

	Sing.	Dual.	Plur.
3.	अत्ति,	अत्तः,	अत्तन्ति.
2.	अत्सि,	अत्थः,	अत्थ.
1.	अद्मि,	अद्वः,	अद्मः.

धी.

3.	अत्तात्,	अत्ताम्,	अत्तन्.
2.	अत्तात्,	अत्तम्,	अत्त.
1.	अदानि,	अद्व,	अद्म.

INFINITIVE MODE.

अत्तुम्.

PARTICIPLES.

Adverbial,	जग्ध्वा*, प्रजग्ध्य.	
Repeated,	जग्ध्वाजग्ध्वा, आदमादम्.	
Passive,	जग्ध, अन्न†.	*Past indefinite,* जग्धवत्.
Future indefinite,	अत्तव्य, अदनीय, आद्य, अदेलिम.	

	Parushmi pada.	Passive voice.
Past,	जक्षिवस्, आदिवस्,	जक्षाण, आदान.
Present,	अदत्,	अद्यमान.
Future,	अत्स्यत्,	अत्स्यमान.

ग्रस, *eat.* This dhatoo has an *unubundhu* ल.

With a preposition thus:

Parushmi pada.

वौ.

	Sing.	Dual.	Plur.
3.	ग्रसिष्यति‡,	ग्रसिष्यतः,	ग्रसिष्यन्ति.

घौ.

3.	ग्रसात,	ग्रसाताम्,	ग्रसः‖, ग्रसान.

* *Page* 157, *Rule* 20. † *Page* 161, *Rule* 50. ‡ *Page* 138, *Rule* 12. ‖ *Page* 310, *Rule* 37.

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टी.

Sing.	Dual.	Plur.
3. अष्मासीत्*,	अष्मासिष्टाम्,	अष्मासिषुः.
2. अष्मासीः,	अष्मासिष्टम्,	अष्मासिष्ट.
1. अष्मासिषम्,	अष्मासिष्व,	अष्मासिष्म.

ठी.

3. घस्रौ,	घस्रतुः,	घस्रुः.

ङी.

3. म्राता,	म्रातारौ,	म्रातारः.

ढी.

3. म्रेयात्†,	म्रेयास्ताम्,	म्रेयासुः.

णी.

3. म्रास्यति,	म्रास्यतः,	म्रास्यन्ति.

थी.

3. अम्रास्यत्,	अम्रास्यताम्,	अम्रास्यन्.

INFINITIVE MODE.

म्रातुम्.

PARTICIPLES

Adverbial,	म्रात्वा, विम्राय.	
Repeated,	म्रात्वाम्रात्वा, म्रायम्म्रायम्.	
Passive,	म्रात.	*Past indefinite,* म्रातवत्.
Future indefinite,	म्रातव्य, म्रानीय, म्रेय, म्रेलिम.	

	Parasmi pada.	Passive voice.
Past,	घस्रिवस्,	घस्रान.
Present,	म्रात,	म्रायमान.
Future,	म्रास्यत,	म्रास्यमान.

* Page 143, Rule 40. † Page 150, Rule 103.

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वश, *desire.* This dhatoo has an *anubundha* स.

Parushmi pada.

की.

Sing.	Dual.	Plural.
3. वष्टि*,	उश्तः†,	उशन्ति.
2. वक्षि,	वष्ठः,	उष्ठ.
1. वश्मि,	उश्वः,	उश्मः.

खी.

3. उश्यात्,	उश्यास्ताम्,	उश्यासुः.

गी.

3. वश्,	उशाम्‡,	उशन्.
2. ऊड्ढि,	उष्टम्,	उष्ट.
1. वशानि,	वशाव,	वशाम.

घी.

3. अवट्‖,	औशाम्,	औशन्.
2. अवट्,	औष्टम्,	औष्ट.
1. अवशम्,	औश्व,	औश्म.

टी.

3. { अवशीत्,	अवशिष्टाम्,	अवशिषुः,
{ अवाशीत्,	अवाशिष्टाम्,	अवाशिषुः.
2. { अवशीः,	अवशिष्टम्,	अवशिष्ट.
{ अवाशीः,	अवाशिष्टम्,	अवाशिष्ट.
1. { अवशिषम्,	अवशिष्व,	अवशिष्म,
{ अवाशिषम्,	अवाशिष्व,	अवाशिष्म.

ठी.

3. उवाश,	ऊशतुः,	ऊशुः.

* *Page* 152, *Rule* 113. † *Page* 144, *Rule* 52. ‡ *Page* 152, *Rule* 113; *page* 147, *Rule* 78; *page* 30, *Rule* 21; *and page* 34, *Rule* 34. ‖ *Page* 145, *Rule* 61; *page* 152, *Rule* 113; *page* 30, *Rule* 21.

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ञी.

Sing.	Dual.	Plural.
3. वशिता,	वशितारौ,	वशितारः.

ढी.

3. उश्यात्,	उश्यास्ताम्,	उश्यासुः.

तो.

3. वशिष्यति,	वशिष्यतः,	वशिष्यन्ति.

थी.

3. अवशिष्यत्,	अवशिष्यताम,	अवशिष्यन्.

INFINITIVE MODE.

वशितुम्.

PARTICIPLES.

Adverbial, वशित्वा, प्रोश्य.

Repeated, वशित्वावशित्वा, वाशम्वाशम्.

Passive, उशित. *Past indefinite,* उशितवत्.

Future indefinite, वशितव्य, वश्यनीय, वाश्य, उशेलिम्.

	Parushmi pada.	Passive voice.
Past,	ऊशिवस्,	ऊशान.
Present,	उशत्,	उश्यमान्.
Future,	वशिष्यत्,	वशिष्यमाण.

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हन, *injure.* This dhatoo has an *unubundhu* ऊ.

Purushmi pudu.

कौ.

Sing.	Dual.	Plur.
3. हन्ति,	हतः*,	घ्नन्ति†.
2. हंसि†,	हथः,	हथ.
1. हन्मि,	हन्वः,	हन्मः.

थौ.

3. हन्यात्,	हन्याताम्,	हन्युः.
2. हन्याः,	हन्यातम्,	हन्यात.
1. हन्याम्,	हन्याव,	हन्याम.

गौ.

3. हन्तु,	हताम्,	घ्नन्तु.
2. जहि‖,	हतम्,	हत.
1. हनानि,	हनाव:,	हनामः.

घौ.

3. अहन्,	अहताम,	अघ्नन्,
2. अहन्,	अहतम्,	अहत.
1. अहनम्,	अहन्व,	अहन्म.

टौ.

3. अवधीत्‡,	अवधिष्टाम,	अवधिषुः.
2. अवधीः,	अवधिष्टम,	अवधिष्ट.
1. अवधिषम्,	अवधिष्व,	अवधिष्म.

ठौ.

3. जघ्नान**,	जघ्नतुः,	जघ्नुः.
2. जघ्नितथ, जघ्नथ,	जघ्नथुः,	जघ्न.
1. जघ्नान, जघ्नन,	जघ्निव,	जघ्निम.

* *Page* 145, *Rule* 62. † *Page* 145, *Rule* 14. ‡ *Page* 25, *Rule* 5. ‖ *Page* 309, *Rule* 29. *Page* 308, *Rule* 22;
** *Page* 308, *Rule* 23.

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	Sing.	Dual.		Plur.
		उ.		
3.	हन्ता,	हन्तारौ,		हन्तारः.
2.	हन्तासि,	हन्तास्थः,		हन्तास्थ.
1.	हन्तास्मि,	हन्तास्वः,		हन्तास्मः.
		ढ.		
3.	वध्यात्,	वध्यास्ताम्,		वध्यासुः.
2.	वध्याः,	वध्यास्तम्,		वध्यास्त.
1.	वध्यासम्,	वध्यास्व,		वध्यास्म.
		त.		
3.	हनिष्यति*,	हनिष्यतः,		हनिष्यन्ति.
		थ.		
3.	अहनिष्यत्,	अहनिष्यताम्,		अहनिष्यन्.

Passive voice.

	Sing.	Dual.		Plural.
		क.		
3.	हन्यते,	हन्येते,		हन्यन्ते.
2.	हन्यसे,	हन्येथे,		हन्यध्वे.
1	हन्ये,	हन्यावहे,		हन्यामहे
		ख.		
3.	हन्येत,	हन्येयाताम्,		हन्येरन्.
		ग.		
3.	हन्यताम्,	हन्येताम्,		हन्यन्ताम्.
		घ.		
3.	अहन्यत,	अहन्यताम्,		अहन्यन्त.
		ट.		
3.	अघानि, अवधि,	अघानियाताम्, अवधिषाताम्,		अघानिषत, अवधिषत, अहसत.

* *Page* 307, *Rule* 12. † *Page* 154, *Rule* 134, *and page* 308, *Rule* 24.

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	Sing.	Dual.	Plural.
2.	अघनिष्ठाः, अवधिष्ठाः, अहथाः,	अघनिधाथाम्, अवधियाताम्, अहधाथाम्,	अघनिध्वम्, अवधिध्वम्, अहध्वम्.
1.	अघानिषि, अवधिषि, अहसि,	अघनिध्वहि, अवधिष्वहि, अहस्वहि,	अघनिष्महि, अवधिष्महि, अहस्महि.

टी.

3.	जघ्ने,	जघ्नाते,	जघ्निरे.
2.	जघ्निषे,	जघ्नाथे,	जघ्निध्वे,
1.	जघ्ने,	जघ्निवहे,	जघ्निमहे.

डी.

3.	हन्ता, घानिता,	हन्तारौ, घानितारौ,	हन्तारः, घानितारः.

ढी.

3.	वधिषीष्ट, घानिषीष्ट,	वधिषीयास्ताम्, घानिषीयास्ताम्,	वधिषीरन्, घानिषीरन्.

णी.

3.	हनिष्यते, घानिष्यते,	हनिष्येते, घानिष्येते,	हनिष्यन्ते, घानिष्यन्ते.

थी.

3.	अहनिष्यत, अघानिष्यत,	अहनिष्येताम्, अघानिष्येताम्,	अहनिष्यन्त, अघानिष्यन्त.

INFINITIVE MODE.

हन्तुम्.

PARTICIPLES.

Adverbial, हत्वा, प्रहत्य.

Repeated, हत्वाहत्वा, घातङ्घातम्.

Passive, हत. *Past indefinite,* हतवत.

Future indefinite, हन्तव्य, हननीय, हत्य, ग्नेलिम.

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	Parasmi pada.	Passive voice.
Past,	जघ्निवस्, जघ्वन्वस्,	जघ्नान.
Present,	घ्नत्,	घ्नमान.
Future,	हनिष्यत्,	घनिष्यमाण, हनिष्यमाण.

घु, *motion.* This dhatoo has an *unubundhu* त.

Parasmi pada.

वी.

Sing.	Dual.	Plural.
3. द्यौति*,	द्युतः,	द्युवन्ति.
2. द्यौषि,	द्युथः,	द्युथ.
1. द्यौमि,	द्युवः,	द्युमः.
	स्त्री.	
3. द्युयात्,	द्युयाताम्,	द्युयुः.
	गी.	
3. द्यौतु,	द्युताम्,	द्युवन्तु.
	घी,	
3. अद्यौत्,	अद्युताम्,	अद्युवन्.
	टी.	
3. अद्यौषीत्,	अद्यौष्टाम्,	अद्यौषुः.
	ठी.	
3. दुद्याव,	दुद्युवतुः,	दुद्युवुः.
2. दुद्युविथ, दुद्योथ	दुद्युवथुः,	दुद्युव.
1. दुद्याव, दुद्यव	दुद्युविव,	दुद्युविम.
	डी.	
3. द्योता,	द्योतारौ,	द्योतारः.
	ढी.	
3. द्यूयात्†,	द्यूयास्ताम्,	द्यूयासुः.

* Page 141, Rule 32. † Page 137, Rule 1.

	Sing.	Dual.	Plural.
		तौ.	
3.	द्योष्यति,	द्योष्यतः,	द्योष्यन्ति.
		धौ.	
3.	अद्योष्यत्,	अद्योष्यतम्,	अद्योष्यन्.
		Passive voice.	
		कौ.	
3.	द्यूयते,	द्यूयेते,	द्यूयन्ते.
		टौ.	
3.	अद्यावि,	अद्याविषाताम्,	अद्याविषत,
		अद्योषाताम्,	अद्योषत.
		ठौ.	
3.	दुद्युवे,	दुद्युवाते,	दुद्युविरे.
		डौ.	
3.	द्याविता,	द्यावितारौ,	द्यावितारः,
	द्योता,	द्योतारौ,	द्योतारः.
		णौ.	
3.	द्याविषीष्ट,	द्याविषीयास्ताम्,	द्याविषीरन्,
	द्योषीष्ट,	द्योषीयास्ताम्,	द्योषरन्.
		तौ.	
3.	द्याविष्यते,	द्याविष्येते,	द्याविष्यन्ते,
	द्योष्यते,	द्योष्यते,	द्योष्यन्ते.
		धौ.	
3.	अद्याविष्यत,	अद्याविष्येताम्,	अद्याविष्यन्त,
	अद्योष्यत.	अद्योष्येताम्,	अद्योष्यन्त.

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यु, *mix, separate.* This dhatoo has an *unubundhu* ल.

लो.

Sing.	Dual.	Plural.
3. यौति*,	युतः,	युवन्ति.

लो.

3. अयावीत्†,	अयाविष्टाम,	अयाविषुः.

लो.

3. युयाव,	युयुवतुः,	युयुवुः.
2. युयविथ, युयोथ,	युयुवथुः,	युयुव.
1. युयाव, युयव,	युयुविव,	युयुविम.

लो.

3. यविता,	यवितारौ,	यवितारः.

लो.

3. यूयात,	यूयास्ताम,	यूयासुः.

लो.

3. यविष्यति,	यविष्यतः,	यविष्यन्ति.

लो.

3. अयविष्यत,	अयविष्यताम,	अयविष्यन.

INFINITIVE MODE.

यवितुम.

PARTICIPLES.

Adverbial, यवित्वा, प्रयुत्य.

Repeated, यवित्वायवित्वा, यावंयावम.

Passive, युत. *Past indefinite,* युतवत.

Future indefinite, यवितव्य, यवनीय, याव्य‡, युवेलिम.

	Parushmi pudu.	Passive voice.
Past,	युयुवस,	युयुवान.
Present,	युवत,	यूयमान.
Future,	यविष्यत,	यविष्यमाण, याविष्यमाण.

* *Page* 141, *Rule* 32. † *Page* 143, *Rule* 44. ‡ *Page* 163, *Rule* 57.

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णु, *praise.* This dhatoo has an *unubundhu* ल.

Parushmi pada.

वी.

	Sing.	Dual.	Plural.
3.	नौति,	नुतः,	नुवन्ति.
2.	नौषि,	नुथः,	नुथ.
1.	नौमि,	नुवः,	नुमः.

ही.

3.	नुयात्,	नुयाताम्,	नुयुः.

टी.

3.	अनावीत्* / अनैषीत्,	अनविष्टाम्, / अनैष्टाम्,	अनविषुः, / अनैषुः.
2.	अनावीः, / अनैषीः,	अनविष्टम्, / अनैष्टम्,	अनविष्ट, / अनैष्ट.
1.	अनाविषम्, / अनैषम्,	अनाविष्व, / अनैष्व,	अनाविष्म, / अनैष्म.

धी.

3.	नुनाव,	नुनुवतुः,	नुनुवुः.
2.	नुनविथ,	नुनुवथुः,	नुनुव.
1.	नुनाव, नुनव,	नुनुविव,	नुनुविम.

धी.

3.	नविता,	नेता,	नवितारौ,	नेतारौ,	नवितारः,	नेतारः.

धी.

3.	नूयात्,	नूयास्ताम्,	नूयासुः.

ती.

3.	नविष्यति,	नेष्यति,	नविष्यतः,	नेष्यतः,	नविष्यन्ति,	नेष्यन्ति.

*According to some grammarians this dhatoo has only one form constantly inserting इम्. † *Page* 142, *Rule* 38.

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थी.

	Sing.	Dual.	Plural.
3.	अनविष्यत्, अनेष्यत्,	अनविष्यताम्, अनेष्यताम्,	अनविष्यन्, अनेष्यन्.

क्षुण्, *sharpen.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

	Sing.	Dual.	Plural.
3.	क्षौति,	क्षुतः,	क्षुवन्ति.

खी.

3.	क्षुणयात्,	क्षुणयाताम्,	क्षुणयुः.

टी.

3.	अक्षुणावीत्,	अक्षुणाविष्टाम्,	अक्षुणाविषुः

ठी.

3.	चुक्षुणाव,	चुक्षुणवतुः,	चुक्षुणुवुः.

टी.

3.	क्षणविता,	क्षणवितारौ,	क्षणवितारः.

ढी.

3.	क्षणूयात्,	क्षणूयास्ताम्,	क्षणूयासुः.

तो.

3.	क्षणविष्यति,	क्षणविष्यतः,	क्षणविष्यन्ति.

ष्णु, *ooze.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

	Sing.	Dual.	Plural.
3.	स्नौति,	स्नुतः,	स्नुवन्ति.

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टी.

Sing.	Dual.	Plural.
3. अस्रावीत्,	अस्राविष्टाम्,	अस्राविषुः.

ठी.

3. सुस्राव,	सुस्रुवतुः,	सुस्रुवुः.

डी.

3. स्रविता,	स्रवितारौ,	स्रवितारः.

ढी.

3. स्रूयात्,	स्रूयास्ताम्,	स्रूयासुः.

णी.

3. स्रविष्यति,	स्रविष्यतः,	स्रविष्यन्ति.

थी.

3. अस्रविष्यत्,	अस्रविष्यताम्,	अस्रविष्यन्.

Passive voice.

N. B. स्रु has no इम् in the atmune pudu.

टी.

3. {	अस्रावि,	अस्राविषाताम्,	अस्राविषत,
		अस्रोषाताम्,	अस्रोषत.

डी.

3.	स्रोता, स्रविता,	स्रोतारौ, स्रवितारौ.	स्रोतारः, स्रवितारः.

णी.

3.	स्रोष्यते, स्रविष्यते,	स्रोष्येते, स्रविष्येते,	स्रोष्यन्ते, स्रविष्यन्ते.

इ, *move.* This dhatoo has an *unubundhu* ण* and ल.

Parushmi pudu.

की.

Sing.	Dual.	Plur.
3. एति,	इतः,	यन्ति†.
2. एसि,	इथः,	इथ.
1. एमि,	इवः,	इमः.

* N. B. The *unubundhu* ण of this dhatoo was added by the old grammarians merely to distinguish it from other इ dhatoos, but it is not among the णादि dhatoos. † *Page* 308, *Rule* 24.

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	Sing.	Dual.	Plur.
		खौ.	
3.	इयात्,	इयाताम्,	इयुः.
		गौ.	
3.	एतु,	इताम्,	यन्तु.
		घौ.	
3.	ऐत्,	ऐताम्,	आयन्*.
		ङौ.	
3.	अगात्†,	अगाताम्,	अगुः†.
2.	अगाः,	अगातम्,	अगात.
1.	अगाम्,	अगाव,	अगाम.
		ठौ.	
3.	इयायः‖,	इयतुः§,	इयुः.
2.	इयथिथ, इयेथ,	इयथुः,	इय.
1.	इयाय, इयय,	इयिव,	इयिम.
		डौ.	
3.	एता,	एतारौ,	एतारः.
		ढौ.	
3.	इयात्,	इयास्ताम्,	इयासुः.
		तौ.	
3.	एष्यति,	एष्यतः,	एष्यन्ति.
		थौ.	
3.	ऐष्यत्,	ऐष्यताम्,	ऐष्यन्.

If a preposition precede this dhatoo, it is thus:

		ढौ.	
3.	अन्वियात्,	अन्वियास्ताम्,	अन्वियासुः.

* Page 308, Rule 24, and page 150, Rule 103. † Page 308, Rule 20, and page 146, Rule 71. ‡ Page 145, Rule 59.
‖ Page 151, Rule 105. § Page 306, Rule 3.

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या, *motion.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

	Sing.	Dual.	Plural.
3.	याति,	यातः,	यान्ति.

टी.

3.	अयासीत्,	अयासिष्टाम्,	अयासिषुः.

ठी.

3.	ययौ,	ययतुः,	ययुः*.
2.	ययाथ, यियेथ,	ययथुः*,	यय.
1.	ययौ,	यियिव,	यियिम.

Thus are conjugated वा, *motion,* and द्रा, *sleep.* With a preposition and नि inserted या forms प्रणियाति, &c.

ख्या, *make known, famous.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ख्याति,	ख्यातः,	ख्यान्ति.

घी.

3.	अख्यात्,	अख्याताम्,	अख्यान्, अख्युः†.

टी.

3.	अख्यात्‡,	अख्याताम्,	अख्यन्.

ठी.

3.	चख्यौ,	चख्यतुः,	चख्युः.

डी.

3.	ख्याता,	ख्यातारौ,	ख्यातारः.

* *Page* 145, *Rule* 59. † *Page* 310, *Rule* 37. ‡ *Page* 148, *Rule* 87.

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ञी.

Sing.	Dual.	Plural.
3. { ख्येयात्*, ख्यायात्,	ख्येयास्ताम्, ख्यायास्ताम्,	ख्येयासुः, ख्यायासुः.

तौ.

3. ख्यास्यति,	ख्यास्यतः,	ख्यास्यन्ति.

थौ.

3. अख्यास्यत्,	अख्यास्यताम्,	अख्यास्यन्.

मा, *measure.* This dhatoo has an *unubundhu* ल.

Purushmi padu.

कौ.

Sing.	Dual.	Plur.
3. माति,	मातः,	मान्ति.

टौ.

3. अमासीत्,	अमासिष्टाम्,	अमासिषुः.

ठौ.

3. ममौ,	ममतुः,	ममुः.

डौ.

3. माता,	मातारौ,	मातारः.

ढौ.

3. मेयात्†,	मेयास्ताम्,	मेयासुः.

विद्, *understand.* This dhatoo has an *unubundhu* ल.

कौ.

Sing.	Dual.	Plur.
3. वेद‡, वेत्ति,	विदतुः, वित्तः,	विदुः, विदन्ति.
2. वेत्थ, वेत्सि,	विदथुः, वित्थः,	विद, वित्थ.
1. वेद, वेद्मि,	विद्व, विद्वः,	विद्म, विद्मः.

खौ.

3. विद्यात्,	विद्याताम्,	विद्यु.

* *Page* 150, *Rule* 100. † *Page* 153, *Rule* 126. ‡ *Page* 309, *Rule* 35.

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गी.

	Sing.	Dual.	Plural.
3.	विदाङ्करोतु*, वेत्तु,	विदाङ्कुरुताम्, वित्ताम्,	विदाङ्कुर्वन्तु, विदन्तु.
2.	विदाङ्कुरु, विद्धि,	विदाङ्कुरुतम्, वित्तम्,	विदाङ्कुरुत, वित्त.
1.	दिाङ्करवाणि, वेदानि,	विदाङ्करवाव, वेदाव,	विदाङ्करवाम, वेदाम.

घी.

3.	अवेत्,	अवित्ताम्,	अविदन, अविदुः†.
2.	अवेत्, अवेः‡,	अवित्तम्,	अवित्त.
1.	अवेदम्,	अविद्व,	अविद्म.

टी.

3.	अवेदीत्,	अवेदिष्टाम्,	अवेदिषुः.
2.	अवेदीः,	अवेदिष्टम्,	अवेदिष्ट.
1.	अवेदिषम्,	अवेदिष्व,	अवेदिष्म.

ठी.

3.	विदाम्बभूव‖, विदाञ्चकार, विदामास, विवेद,	विदाम्बभूवतुः, विदाञ्चक्रतुः, विदामासतुः, विविदतुः,	विदाम्बभूवुः, विदाञ्चक्रुः, विदामासुः, विविदुः.
2.	विदाम्बभूविथ, विदाञ्चकर्थ, विदामासिथ, विवेदिथ,	विदाम्बभूवथुः, विदञ्चक्रथुः, विदामासथुः, विविदथुः,	विदाम्बभूव, विदाञ्चक्र, विदामास, विविद.
1.	विदाम्बभूव, विदाञ्चकार, विदाञ्चकर, विदामास, विवेद,	विदाम्बभूविव, विदाञ्चक्रव, विदामासिव, विविदिव,	विदाम्बभूविम, विदाञ्चक्रम, विदामासिम, विविदिम.

* Page 309, Rule 30. † Page 310, Rule 37. ‡ Page 309, Rule 34. ‖ Page 309, Rule 32.

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INFINITIVE MODE.

वेदितुम्.

PARTICIPLES.

Adverbial,	विदित्वा*, प्रविद्य.	
Repeated,	विदित्वाविदित्वा, वेदम्वेदम्.	
Passive,	विदित.	*Past indefinite,* विदितवत्.
Future indefinite,	वेदितव्य, वेदनीय, वेद्य, विदेलिम्.	

	Parushmi padu.	Passive voice.
Past,	विदाम्बभूवस्, विदाञ्चक्रुवस्, विदामासिवस्, विविद्वस्,	विदाम्बभूवान्, विदाञ्चक्राण. विदामासान, विद्यमान.
Present,	विद्वस्†, विदत्.	विविदान.
Future,	वेदिष्यत्.	वेदिष्यमाण.

अस्‡, *be.* This dhatoo has an *anubundhu* ल.

Parushmi padu.

ली.

Sing.	Dual.	Plur.
3. अस्ति,	स्तः‖,	सन्ति.
2. असि,	स्थः,	स्थ.
1. अस्मि,	स्वः,	स्मः.

खी.

3. स्यात्,	स्याताम्,	स्युः.
2. स्याः,	स्यातम्,	स्यात.
1. स्याम्,	स्याव,	स्याम.

गी.

3. अस्तु,	स्ताम्,	सन्तु.
2. एधि,	स्तम्,	स्त.
1. असानि,	असाव,	असाम.

* *Page* 157, *Rule* 14. † *Page* 169, *Rule* 77. ‡ *Page* 308, *Rule* 26. ‖ *Page* 307, *Rule* 17. § *Page* 309, *Rule* 29.

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घी.

Sing.	Dual.	Plural.
3. आसीत्,	आस्ताम्,	आसन्.
2. आसीः,	आस्तम्,	आस्त.
1. आसम्,	आस्व,	आस्म.

When contructed with another dhatoo, in the sixth tense.

टी.

3. आस,	आसतुः,	आसुः.
2. आसिथ,	आसथुः,	आस.
1. आस,	आसिव,	आसिम.

N. B. When अस follows the इ—क of a preposition or the word प्रादुर्, the स becomes ष. It followed by a vowel or य, as प्रादुःषन्ति, प्रादुःष्यात्, निन्तष्यि.

The atmune pudu is used when it is preceded by the preposition व्यति.

वी.

Sing.	Dual.	Plural.
3. व्यतिस्ते,	व्यतिसाते,	व्यतिषते.
2. व्यतिसे,	व्यतिषाथे,	व्यतिढ्वे.
1. व्यतिहे,	व्यतिस्वहे,	व्यतिस्महे.

खी.

3. व्यतिषीत,	व्यतिषीयाताम,	व्यतिषीरन्.
2. व्यतिषीथाः,	व्यतिषीयाथाम्,	व्यतिषीढ्वम्.
1. व्यतिषीय,	व्यतिषीवहि,	व्यतिषीमहि.

गी.

3. व्यतिस्ताम्,	व्यतिषाताम्,	व्यतिषत.
2. व्यतिस्व,	व्यतिषाथाम्,	व्यतिढ्वम्.
1. व्यत्यसै,	व्यत्यसावहै,	व्यत्यसामहै.

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ह्वी.

Sing.	Dual.	Plur.
3. व्यत्यास्त,	व्यत्यासाताम्,	व्यत्यासत.
2. व्यत्यास्थाः,	व्यत्यासाथाम्,	व्यत्याद्ध्वम्.
1. व्यत्यसि,	व्यत्यास्वहि,	व्यत्यास्महि.

The sixth tense is only used when it is constructed with another dhatoo in the passive voice.

ठी.

3. आसे,	आसाते,	आसिरे.
2. आसिषे,	आसाथे,	आसिध्वे.
1. आसे,	आसिवहे,	आसिमहे.

मृज्, *cleanse.* This dhatoo has an *unubundhu* **ऊ**, **त्** and **म**:

Purushmi padu.

वी.

Sing.	Dual.	Plur.
3. मार्ष्टि*,	मृष्टः,	मार्ज्जन्ति, मृजन्ति.
2. मार्ष्टि,	मृष्टः,	मृष्ठ.
1. मार्ज्मि,	मृज्वः,	मृज्मः.

स्वी.

3. मृज्यात्, मृज्यास्ताम्, मृज्युः.

गो.

3. मार्ष्टु, मृष्टाम्, मार्ज्जन्तु, मृजन्तु.

ह्वी.

3. अमार्ट्, अमार्ड्, अमृष्टाम्, अमार्ज्जन्, अमृजन्.

टी.

3. अमार्जीत्, अमार्क्षीत्, अमार्जिष्टाम्, अमार्क्षाम्, अमार्जिषुः, अमार्क्षुः.

* *Page* 152, *Rule* 113, *and page* 306, *Rule* 9.

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टी.

	Sing.	Dual.	Plural.
2.	अमार्ज्जीः, अमार्क्षीः,	अमार्ज्जिष्टम्, अमार्ष्टम्,	अमार्ज्जिष्ट, अमार्ष्ट.
1.	अमार्ज्जिषम्, अमार्क्षम्,	अमार्ज्जिष्व, अमार्ष्व,	अमार्ज्जिष्म, अमार्ष्म.

ठी.

3.	ममार्ज,	मम्रजतुः, ममार्जतुः,	मम्रजुः, ममार्जुः.
2.	ममार्ज्जिथ, ममार्ष्ठ,	मम्रजथुः, ममार्ष्टुः,	मम्रज, ममार्ज.
1.	ममार्ज, मम्रज,	मम्रजिव, ममार्ज्जिव, मम्रज्व,	मम्रजिम, ममार्ज्जिम, मम्रज्म.

डी.

3.	मार्ज्जिता, मार्ष्टा.	मार्ज्जितारौ, मार्ष्टारौ,	मार्ज्जितार, मार्ष्टारः.

ढी.

3.	मृज्यात्,	मृज्यास्ताम्,	मृज्यासुः.

णी.

3.	मार्ज्जिष्यति, मार्क्षति,	मार्ज्जिष्यतः, मार्क्ष्यतः,	मार्ज्जिष्यन्ति, मार्क्ष्यन्ति.

थी.

3.	अमार्ज्जिष्यत्, अमार्क्ष्यत्,	अमार्ज्जिष्यताम्, अमार्क्षताम्,	अमार्ज्जिष्यन्, अमार्क्ष्यन्.

INFINITIVE MODE.

मार्ज्जितुम्, मार्ष्टुम्.

PARTICIPLES.

Adverbial,	मार्ज्जित्वा, मृष्ट्वा, प्रमृज्य.
Repeated,	मार्ज्जित्वामार्ज्जित्वा, मृष्ट्वामृष्ट्वा, मार्ज्जमार्ज्जम्.

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Passive, मृष्. *Past indefinite,* मृष्वत्.

Fut. inde. मार्जितव्य, मार्ष्टव्य, मार्जनीय, मृज्य*, मार्ग्य, मर्जेलिम, मार्जेलिम.

	Parushmi padu.	Passive voice.
Past,	ममृज्वस्,	ममार्जान, ममृजान.
Present,	मार्जत्, मृजत्,	मृज्यमान.
Future,	मार्जिष्यत्, मार्ष्यत्.	मार्जिष्यमाण, मार्ष्यमाण.

वच्, *speak.* This dhatoo has an *unubundhu* ओ and त.

Parushmi padu.

की.

Sing.	Dual.	Plur.
3. वक्ति,	वक्तः,	wanting.

खी.

3. वच्यात्,	वच्यातामः,	वच्युः.

गी.

3. वक्तु,	वक्ताम्,	wanting.
2. वग्धि,	वक्तम्,	वक्त.
1. वचानि,	वचाव,	वचाम.

घी

3. अवाग्, अवक्,	अवक्ताम्,	अवक्वन्.

टी.

3. अवोचत्†,	अवोचाताम्,	अवोचन्.

ठी.

3. उवाच,	ऊचतुः,	ऊचुः.
2. उवचिथ, उवक्थ,	ऊचथुः,	ऊच.
1. उवाच, उवच,	ऊचिव.	ऊचिम.

डी.

3. वक्ता,	वक्तारौ,	वक्तारः.

* *Page* 166, *Rule* 66. † *Page* 148, *Rule* 87, *and* 88.

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छी.

Sing.	Dual.	Plur.
3. उच्यात्,	उच्यास्ताम्,	उच्यासुः.

ती.

3. वक्ष्यति,	वक्ष्यतः,	वक्ष्यन्ति.

थी.

3. अवक्ष्यत्,	अवक्ष्यताम्,	अवक्ष्यन्.

INFINITIVE MODE.

वक्तुम्.

PARTICIPLES.

Adverbial,	उक्त्वा, प्रोच्य.		
Repeated,	उक्त्वोक्त्वा, वाचम्वाचम्.		
Passive,	उक्त.	*Past indefinite*	उक्तवत्.
Future indefinite,	वक्तव्य, वचनीय, वाय्* वाक्य, उचेलिम.		
Past,	ऊचिवस्,		ऊचान.
Present,	वचत्,		उच्यमान.
Future,	वक्ष्यत्,		वक्ष्यमाण.

रुट्, *weep.* This dhatoo has an *unubundhu* ल, ह्व and र्.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. रोदिति†,	रुदितः,	रुदन्ति.

खी.

3. रुद्यात्,	रुद्यास्ताम्,	रुद्युः.

* *Page* 163, *Rule* 59. † *Page* 307, *Rule*, 13.

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गी.

Sing.	Dual.	Plural.
3. रोदितु,	रुदिताम्,	रुदन्तु.
2. रुदिहि,	रुदितम्,	रुदित.
1. रोदानि,	रोदाव,	रोदाम

घी.

3. अरोदत्*, अरोदीत्†,	अरुदिताम्,	अरुदन्.

ङी.

3. अरोदित्, अरुदत्‡,	अरोदिष्टाम्,	अरुदताम्,	अरोदिषुः, अरुदन्.
2. अरोदीः, अरुदः,	अरोदिष्टम्,	अरुदतम्,	अरोदिष्ट, अरुदत.
1. अरोदिषम्, अरुदम्,	अरोदिष्व,	अरुदाव,	अरोदिष्म, अरुदाम.

ठी.

3. रुरोद,	रुरुदतुः,	रुरुदुः.

ढी.

3. रोदिता,	रोदितारौ,	रोदितारः.

णी.

3. रुद्यात्,	रुद्यास्ताम्,	रुद्यासुः.

ती.

3. रोदिष्यति,	रोदिष्यतः,	रोदिष्यन्ति.

थी.

3. अरोदिष्यत्	अरोदिष्यताम्,	अरोदिष्यन्.

INFINITIVE MODE.

रोदितुम्.

PARTICIPLES.

Adverbial, रुदित्वा‖, संरुद्य.

Repeated, रुदित्वारुदित्वा, रोदस्रोदम्.

* *Page* 309, *Rule* 31. † *Page* 307, *Rule* 14. ‡ *Page* 148, *Rule* 86. ‖ *Page* 166, *Rule* 66.

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Passive, रोदित, रुदित*. *Past indefinite,* रोदितवत्, रुदितवत्.
Future indefinite, रोदितव्य, रोदनीय, रोद्य, रुदेलिम्.

	Parushmi pada.	Passive voice.
Past,	रुरुदुस्,	रुरुदान.
Present,	रुदत्,	रुद्यमान.
Future,	रोदिष्यत्,	रोदिष्यमान.

स्वप्, *sleep.* This dhatoo has an *unubundhu* लु, ओ, घ and जि.

की.

Sing.	Dual.	Plur.
3. सुषिति,	सुषितः,	सुषन्ति.

खी.

3. सुप्यात्,	सुप्यास्ताम्,	सुप्युः.

टी.

3. असास्रीत्,	असास्ताम्,	असास्रुः.

ठी.

3. सुष्वाप†,	सुषुपतुः,	सुषुपुः.
2. सुष्वपिथ,	सुषुपथुः,	सुषुप.
1. सुष्वाप, सुष्वप,	सुषुपिव,	सुषुपिम.

Preceded by a preposition, विस्वपिति, विसुष्वाप, दुःसुषुपतुः.

INFINITIVE MODE.

सुप्तुम्.

PARTICIPLES.

Adverbial, सुप्त्वा, अनुसुप्य.
Repeated, सुप्तासुप्त, सुप्तंसुप्तम्.
Passive, सुप्त. *Past indefinite,* सुप्तवत्.
Future indefinite, सुप्तव्य, सुप्तनीय, सुप्य, सुप्तेलिम्.

* According to some grammarians there is only this form. † *Page* 141, *Rule* 33. ‡ *Page* 144, *Rules* 51, 52.
‖ *Page* 140, *Rule* 18.

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	Parushmi padu.	Passive voice.
Past,	सुष्वप्स,	सुषुप्त.
Present,	स्वपत्,	सुप्यमान.
Future,	स्वप्स्यत्,	स्वप्स्यमान.

अन्, *live, continue in life.* This dhatoo has an *unubundhu* घ and लु.

द्वी.

Sing.	Dual.	Plural.
3. अनिति*,	अनितः,	अनन्ति.

If preceded by प्रः

3. प्राणिति, प्रानिति,	प्राणितः, प्रानितः,	प्राणन्ति, प्रानन्ति.

जक्ष्†, *laugh.* This dhatoo has an *unubundhu* क्ष, लु and घ.

Parushmi padu.

द्वी.

Sing.	Dual.	Plur.
3. जक्षिति,	जक्षितः,	जक्षति.

द्वी.

3. अजक्षीत्,	अजक्षिताम्,	अजक्षुः.

टी.

3. अजक्षीत्,	अजक्षिष्टाम्,	अजक्षिषुः.

ठी.

3. जजक्ष,	जजक्षतुः,	जजक्षुः.

जागृ‡, *awake.* This dhatoo has an *unubundhu* इ and लु.

Parushmi padu.

द्वी.

Sing.	Dual.	Plur.
3. जागर्त्ति,	जाग्रतः,	जाग्रति.
2. जागर्षि,	जाग्रथः,	जाग्रथ.
1. जागर्मि,	जाग्रवः,	जाग्रमः.

* *Page* 307, *Rule* 34. † *See Page* 37, *Remark* VIII. ‡ *Page* 310, *Rule* 40. ‖ *Page* 147, *Rule* 82.

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खी.

Sing.	Dual.	Plural.
3. जागृयात्,	जागृयाताम्,	जागृयुः.

घी.

3. अजागः*,	अजागृताम्,	अजागरुः†.
2. अजागः,	अजागृतम्,	अजागृत.
1. अजागरम्,	अजागृव,	अजागृम.

टी.

3. अजागरीत्‡,	अजागरिष्टाम्,	अजागरिषुः.

ठी.

3. { जागरामास, / जजागार‖,	जागरामासतुः, / जजागरतुः,	जागरामासुः, / जजागरुः.

INFINITIVE MODE.

जागरितुम्.

PARTICIPLES.

Adverbial, जागरित्वा, उज्जागर्य्य.

Repeated, जागरित्वाजागरित्वा, जागरज्जागरम्.

Passive, जागरित. *Past indefinite,* जागरितवत्.

Fu. inde. जागरितव्य, जागरणीय, जागर्य्य, जागरितुम्.

	Puurshmi pada.	Passive voice.
Past,	जागराञ्चक्रिवस्,	जागरञ्चक्राण,
	जागरामासिवस्,	जागरामासान,
	जागराम्बभूवस्,	जागराम्बभूवान्,
	जजागर्व्वस्, जजागृवस्,	जजागराण, जजाग्राण.
Present,	जाग्रत्,	जागर्य्यमाण.
Future,	जागरिष्यत्,	जागरिष्यमाण, जागरिष्यमाण.

दरिद्रा, *be poor.* This dhatoo has an *unubundhu* च and ल.

Purushmi puda.

घी.

Sing.	Dual.	Plur.
3. दरिद्राति§,	दरिद्रितः,	दरिद्रति‖‖.

* *Page* 141, *Rule* 26, *and page* 145, *Rule* 61. † *Page* 306, *Rule* 8. ‡ *Page* 142, *Rule* 34, *and page* 306, *Rule*, 6.
‖ *Page* 306, *Rule* 6. § *Page* 309, *Rule* 33 ‖‖ *Page* 145, *Rule* 63.

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दी.

	Sing.	Dual.	Plur.
3.	अदरिद्रीत्*, अदरिद्रासीत्	अदरिद्रियाम्, अदरिद्रासिष्टाम्	अदरिद्रियुः, अदरिद्रासिषुः

दी.

3.	ददरिद्र†, दरिद्रामास	ददरिद्रतुः, दरिद्रामासतुः	ददरिद्रुः, दरिद्रामासुः

दी.

3.	दरिद्रात्,	दरिद्रास्ताम्	दरिद्रासुः

चकास्, *appear.* This dhatoo has an *unubundhu* ञ, त and ल्.

Parushmi pada.

की.

	Sing.	Dual.	Plur.
3.	चकास्ति,	चकास्तः,	चकासति.

गी.

3.	चकास्त्,	चकास्ताम्,	चकासतु.
2.	चकाड्ढि, चकाधि,	चकास्तम्,	चकास्त.
1.	चकासानि,	चकास्व,	चकासाम

घी.

3.	अचकात्‡,	अचकास्ताम्,	अचकासुः.
2.	अचकात्, अचकाः,	अचकास्तम्,	अचकास्त.
1.	अचकासम्,	अचकास्व,	अचकास्म.

टी.

3.	अचकासीत्,	अचकासिष्टाम्,	अचकासिषुः.

ठी.

3.	चकासामास,	चकासमासतुः,	चकासमासुः.

* *Page* 308, *Rule* 19. † N. B. Some grammarians make this ददरिद्रौ not rejecting the final आ.

‡ *Page* 147, *Rule* 81.

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ग्रास, *govern.* This dhatoo has an *unubundhu* ङ, क्त and ल.

Purushmi padu.

	Sing.	Dual.	Plur.
		द्वी.	
3.	ग्रस्ति,	ग्रिष्टः*,	ग्रासति.
		गी.	
3.	ग्रस्तु,	ग्रिष्टाम,	ग्रासतु.
2.	ग्रधि,	ग्रिष्टम्,	ग्रिष्ट.
1.	ग्रासानि.	ग्रासाव,	ग्रासाम.
		द्वी.	
3.	ग्रग्रात्,	ग्रग्रिष्टाम्,	ग्रग्रासुः.
		टी.	
3.	ग्रग्रिक्षत्†,	ग्रग्रिक्षताम्,	ग्रग्रिक्षन्.
		ठी.	
3.	ग्रग्रास्त,	ग्रग्रासतुः,	ग्रग्रासुः.

INFINITIVE MODE.

ग्रासितुम्.

PARTICIPLES.

Adverbial,	ग्रिष्ट्वा, ग्रासित्वा, ग्रग्रास्य.
Repeated,	ग्रिष्ट्वाग्रिष्ट्वा, ग्रासित्वाग्रासित्वा, ग्रासंग्रासम्.
Passive,	ग्रिष्ट. *Past indefinite,* ग्रिष्यवत्.
Future indefinite,	ग्रासितव्य, ग्रासनीय, ग्रिष्य‖, ग्रासेलिम्.

	Purushmi padu.	Passive voice.
Past,	ग्रग्रिष्वस्,	ग्रग्रासान.
Present,	ग्रासत्,	ग्रिष्यमाण.
Future,	ग्रासिष्यत्,	ग्रासिष्यमाण.

* *Page* 308, *Rule* 25, *and page* 39, *Rule* 13. † *Page* 309, *Rule* 29. ‡ *Page* 148, *Rule* 86. ‖ *Page* 165, *Rule* 65.

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चक्ष्, *speak.* This dhatoo has an *unubundhu* ल and ङ.

Atmane pudu.

वी.

Sing.	Dual.	Plur.
3. चष्टे,	चक्षाते*,	चक्षते.

टी.

3. अक्षास्त, अख्यत,	अक्षाताम्, अख्येताम्,	अक्षासत, अख्यन्त.
2. अक्षास्थाः, अख्यथाः,	अक्षासाथाम्, अख्येथाम्,	अक्षाद्वम्, अक्षाध्वम्, अख्यध्वम्.
1. अक्षासि, अख्ये,	अक्षास्वहि, अख्यावहि,	अक्षास्महि, अख्यामहि.

ठी.

3. चक्षे, चख्ये चचक्षे,	चक्षते, चख्याते, चचक्षाते,	चक्षिरे, चख्यिरे, चचक्षिरे.
2. चक्षिषे, चख्यिषे, चचक्षिषे,	चक्षाथे, चख्याथे, चचक्षाथे,	चक्षिढ्वे, चख्यिढ्वे, चख्यिध्वे, चचक्षिढ्वे.
1. चक्षे, चख्ये, चचक्षे,	चक्षिवहे, चख्यिवहे, चचक्षिवहे,	चक्षिमहे, चख्यिमहे, चचक्षिमहे.

डी.

3. क्षाता, ख्याता,	क्षातारौ, ख्यातारौ,	क्षातारः, ख्यातारः.

ढी.

3. क्षासीष्ट, ख्यासीष्ट,	क्षासीयास्ताम्, ख्यासीयास्ताम्,	क्षासीरन्, ख्यासीरन्.

तो.

3. क्षास्यते, ख्यास्यते,	क्षास्येते, ख्यास्येते,	क्षास्यन्ते, ख्यास्यन्ते.

थी.

3. अक्षास्यत, अख्यास्यत,	अक्षास्येताम्, अख्यास्येताम्,	अक्षास्यन्त, अख्यास्यन्त.

* *Page* 308, *Rule* 21. † *Page* 148, *Rule* 87.

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If it means *abandon*, thus:

टी.

	Sing.	Dual.	Plur.
3.	समचक्षिष्ट*,	समचक्षिषाताम्,	समचक्षिषत.

Parushmi pada.

टी.

3.	अक्षासीत्, अख्यत्,	अक्षासिष्टाम्, अख्यताम्,	अक्षासिषुः, अख्यन्.

ठी.

3.	चक्षौ, चख्यौ,	चक्षातुः, चख्यतुः,	चक्षुः, चख्युः.
2.	चक्षिथ, चक्षाथ,	चक्षथुः,	चक्ष.
	चख्थिथ, चख्याथ,	चख्यथुः,	चख्य.
1.	चक्षै, चख्यै,	चक्षिव, चख्यिव,	चक्षिम, चख्यिम.

डी.

3.	क्षाता, ख्याता,	क्षातारौ, ख्यातारौ,	क्षातारः, ख्यातारः.

ढी.

3.	क्षेयात्, क्षायात्,	क्षेयास्ताम्, क्षायास्ताम्,	क्षेयासुः, क्षायासुः.
	ख्येयात्, ख्यायात्,	ख्येयस्ताम्, ख्यायास्ताम्,	ख्येयासुः, ख्यायासुः.

INFINITIVE MODE.

क्षातुम्, ख्यातुम्.

PARTICIPLES.

Adverbial,	क्षात्वा, ख्यात्वा, आक्षाय, आख्याय.		
Repeated,	क्षात्वाक्षात्वा, ख्यात्वाख्यात्वा, क्षायंक्षायम्, ख्यायंख्यायम्.		
Passive,	क्षात, ख्यात.	*Past indefinite,* क्षातवत्, ख्यातवत्.	
Fu. inde.	क्षातव्य, ख्यातव्य, क्षानीय, ख्यानीय, क्षेय, ख्येय, क्षेलिम्, ख्येलिम.		

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	चक्षिवस्,	चक्षान,	
	चख्यिवस्,	चख्यान, चक्षाण.	
Present,		चक्षाण.	क्षायमान, ख्यायमान.
Future,	क्षास्यत्, ख्यास्यत्,	क्षास्यमान,	क्षास्यमान, क्षायिष्यमाण, ख्यास्यमान, ख्यायिष्यमाण.

* *Page* 308, *Rule* 21. *Page* 148, *Rule* 87.

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ईड्, *praise.* This dhatoo has an *unubundhu* ल and ङ.

Atmane pudu.

	Sing.	Dual.	वी. Plural.
3.	ईडे,	ईडाते,	ईडते.
2.	ईडिषे*,	ईडाथे,	ईडिध्वे.
1.	ईडे,	ईड्वहे,	ईड्महे.
3.	ऐड्ट,	ऐडाताम्, घी.	ऐडत.
2.	ऐड्ठाः,	ऐडाथाम्,	ऐड्ध्वम्.
1.	ऐडि,	ऐड्वहि,	ऐड्महि.
3.	ऐडिष्ट,	ऐडिषाताम्, टी.	ऐडिषत.
3.	ईडाम्बभूवे,	ईडामासाते, टी.	ईडामासिरे.
3.	ईडिता,	ईडितारौ, ऊी.	ईडितारः.
3.	ईडिषीष्ट,	ईडिषीयास्ताम्, टी.	ईडिषीरन्.
3.	ईड्यते,	ईड्येते, ती.	ईड्यन्ते.
3.	ऐड्यत,	ऐड्येताम्, थी.	ऐड्यन्त.

आस्, *sit.* This dhatoo has an *unubundhu* ञि, ल and ङ.

Atmane pudu.

	Sing.	Dual.	वी. Plural.
3.	आस्ते,	आसाते,	आसते.

* *Page* 144, *Rule* 48. † N. B. According to Vopu Deva his is ऐडिध्वम्.

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टी.

Sing.	Dual.	Plur.
3. असिष्ट,	असिषाताम्,	असिषत.

ठी.

3. आसाञ्चक्रे*,	आसाञ्चक्राते,	आसाञ्चक्रिरे.

वस्, *spread over.* This dhatoo has an *unubundhu* ल and ङ.

वी.

Sing.	Dual.	Plural.
3. वस्ते,	वसाते,	वसते.

टी.

3. अवसिष्ट,	अवसिषाताम्,	अवसिषत.

ठी.

3. ववसे,	ववसाते,	ववसिरे.

डी.

3. वस्ता, वसिता†,	वस्तारौ, वसितारौ,	वस्तारः, वसितारः

णिस्, *kiss:* This dhatoo has an *unubundhu* ल, ङ and ञ.

वी.

3. निंसे,	निंसाते,	निंसते.

When preceded by a preposition the न has two forms, as अभिंसे, अभिनंसे.

सू, *bring forth.* This dhatoo has an *unubundhu* ओ, ल and ङ.
Atmune padu.

वी.

Sing.	Dual.	Plur.
3. सूते,	सुवाते,	सुवते.

गी.

3. सूताम्,	सुवाताम्,	सुवताम्.
2. सूष्व,	सुवाथाम्,	सूध्वम.
1. सुवै,	सुवावहै,	सुवामहै.

* *Page* 150, *Rule* 96. † *Page* 143, *Rule* 45. ‡ *Page* 306, *Rule* 7.

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टी.

Sing.	Dual.	Plural.
3. असविष्ट*, असोष्ट,	असविषाताम्, असोषाताम्,	असविषत, असोषत.

ठी.

3. सुषुवे,	सुषुवाते,	सुषुविरे.
2. सुषुविषे, सुषूषे,	सुषुवाथे,	सुषुविध्वे, सुषुविढ्वे.
1. सुषुवे,	सुषुविवेहे,	सुषुविमहे.

डी.

3. सविता, सोता,	सवितारौ, सोतारौ,	सवितारः, सोतारः.

ढी.

3. सविषीष्ट, सोषीष्ट,	सविषीयास्ताम्, सोषीयास्ताम्,	सविषीरन्, सोषीरन्.

णी.

3. सविष्यते, सोष्यते,	सविष्येते, सोष्येते,	सविष्यन्ते, सोष्यन्ते.

ष्णी, *lie down.* This dhatoo has an *unubundhu* ङु.

वी.

Sing.	Dual.	Plural.
3. शेते‖,	शयाते,	शेरते.

टी.

3. अशयिष्ट‡,	अशयिषाताम्,	अशयिषत.

ठी.

3. शिश्ये,	शिश्याते,	शिश्यिरे.

डी.

3. शयिता,	शयितारौ,	शयितारः.

ढी.

3. शयिषीष्ट,	शयिषीयास्ताम्,	शयिषीरन्.

णी.

3. शयिष्यते,	शयिष्येते,	शयिष्यन्ते.

* *Page* 142, *Rule* 38. † *Page* 306, *Rule* 4. ‖ *Page* 309, *Rule* 34. ‡ *Page* 143, *Rule* 44.

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इ, *read.* This dhatoo has an *unubundhu* ल and ङ. It is always conjugated with the preposition अधि prefixed.

Atmane pudu.

Sing.	Dual.	Plural.
	दी.	
3. अधीते,	अधीयाते,	अधीयते.
	खी.	
3. अधीयीत,	अधीयीयाताम,	अधीयीरन्.
	गी.	
3. अधीताम्,	अधीयाताम्,	अधीयताम्.
	घी.	
3. अध्येत,	अध्येयाताम्*,	अध्येयत.
	टी.	
3. अध्यगीष्ट†, अध्येष्ट,	अध्यगीषाताम्, अध्येषाताम्,	अध्यगीषत, अध्येषत.
	ठी.	
3. अधिजगे†,	अधिजगाते,	अधिजगिरे.
2. अधिजगिषे,	अधिजगाथे,	अधिजगिढ्वे.
1. अधिजगे,	अधिजगिवहे,	अधिजगिमहे.
	डी.	
3. अध्येता,	अध्येतारौ,	अध्येतारः.
	ढी.	
3. अध्येषीष्ट,	अध्येषीयास्ताम्,	अध्येषीरन्.
	तो.	
3. अध्येष्यते,	अध्येष्येते,	अध्येष्यन्ते.
	थी.	
3. { अध्यगीष्यत†, अध्येष्यत,	अध्यगीष्येताम्, अध्येष्येताम्,	अध्यगीष्यन्त, अध्येष्यन्त.

* *Page* 152, *Rule* 111. † *Page* 308, *Rule* 20.

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INFINITIVE MODE.

अध्येतुम्.

PARTICIPLES.

Adverbial, अधीत्य.

Repeated, अधीत्याधीत्य, अध्यायमध्यायम्.

Passive, अधीत. *Past indefinite,* अधीतवत्.

Future indefinite, अध्येतव्य, अध्ययनीय, अध्येय, अधीयेलिम.

	Atmane padu.	Passive voice.
Past,	अधिजगान.	
Present,	अधीयान,	अधीयमान.
Future,	अध्येष्यमाण,	अध्येष्यमाण, अध्यापिष्यमाण.

दीधी, *enlighten.* This dhatoo has an *unubundhu* ङ, र, त्त and लु.

की.

Sing.	Dual.	Plur.
3. दीधीते,	दीध्याते,	दीध्यते.

गी.

3. दीधीताम्,	दीध्याताम्,	दीध्यताम्.
2. दीधीष्व,	दीध्याथाम्,	दीधीध्वम्.
1. दीध्ये*,	दीध्यावहै,	दिध्यामहै.

टी.

3. अदीधिष्ट†,	अदीधिषाताम्,	अदीधिषत.

ठी.

3. दीध्याञ्चक्रे‖,	दीध्याञ्चक्राते,	दीध्याञ्चक्रिरे.

डी.

3. दीधिता,	दीधितारे,	दीधिर

* *Page* 306, *Rule* 4. † *Page* 308, *Rule* 18. ‖ *Page* 150, *Rule* 96.

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दी.

Sing.	Dual.	Plur.
3. दीधिषीष्ट,	दीधिषीयास्ताम्,	दीधिषीरन्.

Thus also वेवी.

दिव्, *to at enmity.* This dhatoo has an *unubundhu* ओ and ज.

Parushmi pudu.

दी.

Sing.	Dual.	Plur.
3. देवि,	दिव्यः,	दिव्यन्ति.

द्यौ.

3. अदेट्,	अदिव्यान्,	अदिव्यन्, अदिवुः*.

टी.

3. अदिवत्†,	अदिवताम्,	अदिवन†.
3. दिदेव,	दिदिवतुः,	दिदिवुः.

द्यौ.

3. देव्या,	देव्यास्व,	देव्यास्वः.
3. दिव्यात्,	दिव्यास्ताम्,	दिव्यासुः.

ती.

3. देवयति,	देवयतः,	देवयन्ति.

Atmune pudu.

दी.

3. दिवे,	दिवाते,	दिवते.

द्यौ.

3. अदिव,	अदिवाताम्,	अदिवत.

टी.

3. अदिवत‖,	अदिवाताम्,	अदिवन्त.

* *Page* 310, *Rule* 37. † *Page* 149, *Rule* 90. ‡ *Page* 144, *Rule* 54. ‖ *Page* 146, *Rule* 73.

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छी.

Sing.	Dual.	Plural.
3. क्षित्षीष्ट,	क्षित्षीयास्ताम्,	क्षित्षीरन्.

ती.

3. क्षेत्स्यते,	क्षेत्स्येते,	क्षेत्स्यन्ते.

दुह्, *milk.* This dhatoo has an *anubundhu* ओ and ज.

Atmane pada.

वी.

Sing.	Dual.	Plur.
3. दुग्धे*,	दुहाते,	दुहते.

टी.

3. अधुक्षत†, अदुग्ध,	अधुक्षाताम्‡,	अधुक्षन्त‖.

ठी.

3. दुदुहे,	दुदुहाते,	दुदुहिरे.

डी.

3. दोग्धा,	दोग्धारौ,	दोग्धारः.

ढी.

3. धुक्षीष्ट,	धुक्षीयास्ताम्,	धुक्षीरन्.

ती.

3. धोक्ष्यते,	धोक्ष्येते,	धोक्ष्यन्ते.

थी.

3. अधोक्ष्यत,	अधोक्ष्येताम्,	अधोक्ष्यन्त.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. दोग्धि,	दुग्धः,	दुहन्ति.
2. धोक्षि,	दुग्धः,	दुग्ध.
1. दोह्मि,	दुह्वः,	दुह्मः.

* Page 153, Rule 122. † Page 153, Rule 120, and page 149, Rule 91. ‡ Page 149, Rule 90, and page 145, Rule 73.
‖ Page 144, Rule 54.

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ख्री.

Sing.	Dual.	Plural.
3. दुह्यात्,	दुह्यास्ताम्,	दुह्युः.

गौ.

3. दोग्धु,	दुग्धाम्,	दुहन्तु.

घौ.

3. अदोक्,	अदुग्धाम्,	अदुहन्.
2. अधोक्*,	अदुग्धम्,	अदुग्ध.
1. अदोहम्,	अदुह्व,	अदुह्म.

ट्टी.

3. अधुक्षत्†,	अधुक्षताम्,	अधुक्षन्.

ठी.

3. दुदोह्,	दुदुहतुः,	दुदुहुः.

डी.

3. दोग्धा,	दोग्धारौ,	दोग्धारः.

ढी.

3. दुह्यात्,	दुह्यास्ताम्,	दुह्यासुः.

णी.

3. धोक्ष्यति,	धोक्ष्यतः,	धोक्ष्यन्ति.

थी.

3. अधोक्ष्यत्,	अधोक्ष्यताम्,	अधोक्ष्यन्.

INFINITIVE MODE.

दोग्धुम्.

PARTICIPLES.

Adverbial, दुग्ध्वा, प्रदुह्य.

Repeated, दुग्ध्वादुग्ध्वा, दोहन्दोहम्.

Passive, दुग्ध. *Past indefinite,* दुग्धवत्.

Future indefinite, दोग्धव्य, दोहनीय, दुह्य‡, दोह्य, दुहेलिम.

* *Page* 153, *Rule* 120. † *Page* 149, *Rule* 90. ‡ *Page* 166, *Rule* 66.

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	Parushmi pada.	Atmane pada.	Passive voice.
Past,	दुदुक्ष,	दुदुह्वान.	
Present,	दुहत्,	दुह्वान,	दुह्यमान.
Future,	धोक्ष्यत्,	धोक्ष्यमाण.	

In like manner is declined दिह्, *plaster*. With a preposition thus:

की tense, प्रणिदेग्धि. टी tense, प्रण्यधित्त.

ऊर्णु, *cover*. This dhatoo has an *anubundhu* ल and ञ.

Parushmi pada.

की.

	Sing.	Dual.	Plur.
3.	ऊर्णोति*, ऊर्णौति,	ऊर्णुतः,	ऊर्णुवन्ति.

खी.

3.	ऊर्णुयात्,	ऊर्णुयाताम्,	ऊर्णुयुः.

गी.

3.	ऊर्णोतु, ऊर्णौतु,	ऊर्णुताम्,	ऊर्णुवन्तु.

घी.

3.	और्णोत्,	और्णुताम्,	और्णुवन्.

टी.

3.	और्णवीत्†,	और्णविष्टाम्,	और्णविषुः,
	और्णोष्ठीत्,	और्णविष्टाम्,	और्णविषुः,
	और्णुवीत्,	और्णुविष्टाम्,	और्णुविषुः.

ठी.

3.	ऊर्णुनाव‡,	ऊर्णुनुवतुः,	ऊर्णुनुवुः.
2.	ऊर्णुनविष्ठ,	ऊर्णुनुवथुः,	ऊर्णुनुव.
	ऊर्णुनुविष्ठ‖, ऊर्णोढ्व,		
1.	ऊर्णुनाव, ऊर्णुनव.	ऊर्णुनविव, ऊर्णुनुविव.	ऊर्णुनविम, ऊर्णुनुविम.

डी.

3.	ऊर्णुविता, ऊर्णविता	ऊर्णुवितारौ, ऊर्णवितारौ,	ऊर्णुवितारः, ऊर्णवितारः.

* Page 306, Rule 5. † Page 307, Rule 10. ‡ Page 151, Rule 106, ‖ Page 310, Rule 39.

	Sing.	Dual.	Plur.
		द्वी.	
3.	ऊर्णूयात्*,	ऊर्णूयास्ताम्,	ऊर्णूयासुः.
		ती.	
3.	ऊर्णुविष्यति,	ऊर्णुविष्यतः,	ऊर्णुविष्यन्ति,
3.	ऊर्णविष्यति,	ऊर्णविष्यतः,	ऊर्णविष्यन्ति.
		थी.	
3.	और्णुविष्यत,	और्णुविष्यताम्,	और्णुविष्यन्,
3.	और्णविष्यत,	और्णविष्यताम्,	और्णविष्यन्.

Atmane pada.

		ती.	
3.	ऊर्णुते,	ऊर्णुवाते,	ऊर्णुवते.
		खी.	
3.	ऊर्णुषीत,	ऊर्णुवीयाताम्,	ऊर्णुवीरन्.
		गी.	
3.	ऊर्णुताम,	ऊर्णुवाताम्,	ऊर्णुवताम्.
		घी.	
3.	और्णुत,	और्णुवाताम्,	और्णुवत.
		टी.	
3.	और्णविष्य,	और्णविषाताम्,	और्णविषत,
3.	और्णाविष्य,	और्णाविषाताम्,	और्णाविषत,
3.	और्णुविष्य,	और्णुविषाताम्,	और्णुविषत.
3.	और्णविष्ठाः,	और्णविषाथाम्,	और्णविढ्वम्, और्णविध्वम्, और्णविद्वम्,
3.	और्णाविष्ठाः,	और्णाविषाथाम्,	और्णाविढ्वम्, और्णाविध्वम्, और्णाविद्वम्,
3.	और्णुविष्ठाः,	और्णुविषाथाम्,	और्णुविध्वम्, और्णुविढ्वम्, और्णुविद्वम्.
2.	और्णविषि,	और्णविष्वहि,	और्णविष्महि,
2.	और्णाविषि,	और्णाविष्वहि,	और्णाविष्महि,
2.	और्णुविषि,	और्णुविष्वहि,	और्णुविष्महि.

* *Page* 137, *Rule* 1.

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ठी.

	Sing.	Dual.	Plural.
3.	ऊर्णुनुवे.	ऊर्णुनुवाते,	ऊर्णुनुविरे.
2.	ऊर्णुनुविषे, ऊर्णनविषे,	ऊर्णुनुवाथे,	ऊर्णुनुविध्वे, ऊर्णुनुविढ्वे, ऊर्णनविध्वे, ऊर्णनविढ्वे.
1.	ऊर्णुनुवे,	ऊर्णुनुविवहे, ऊर्णनविवहे,	ऊर्णुनुविमहे, ऊर्णनविमहे.

INFINITIVE MODE.

ऊर्णुवितुम्, ऊर्णवितुम्.

PARTICIPLES.

Adverbial, ऊर्णवित्वा, ऊर्णुवित्वा, ऊर्णत्वा, ऊर्णुत्य.

Repeated, { ऊर्णवित्वोर्णवित्वा, ऊर्णुवित्वोर्णुवित्वा, ऊर्णुत्वोर्णुत्वा, ऊर्णावमूर्णावम्.

Passive, ऊर्णुत. *Past indefinite,* ऊर्णुतवत्.

Fu. indef. ऊर्णवितव्य, ऊर्णुवितव्य, ऊर्णवनीय, ऊर्णव्य, ऊर्णाव्य, ऊर्णुवेलिम.

	Purushmi padu.	Atmune padu.	Passive voice.
Past,	ऊर्णुनुवस्,	ऊर्णुनुवान.	
Present,	ऊर्णुवत्,	ऊर्णुवाण,	ऊर्ण्यमाण.
Future,	{ ऊर्णविष्यत्, ऊर्णुविष्यत्,	ऊर्णविष्यमाण, ऊर्णुविष्यमाण,	ऊर्णविष्यमाण, ऊर्णुविष्यमाण,

ष्टु, *praise.* This dhatoo has an *unubundhu* ञ and ल.

Purushmi padu.

की.

	Sing.	Dual.	Plural.
3.	स्तवीति*, स्तौति,	स्तुवीतः, स्तुतः,	स्तुवन्ति.

टी.

3.	अस्तावीत्†,	अस्तविष्टाम्,	अस्तविषुः.

* *Page* 307, *Rule* 15. † *Page* 142, *Rule* 39.

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ठौ.

	Sing.	Dual.	Plur.
3.	तुष्टाव,	तुष्टुवतुः,	तुष्टुवुः.
2.	तुष्टोथ,	तुष्टुवथुः,	तुष्टुव.
1.	तुष्टाव, तुष्टव,	तुष्टुव,	तुष्टुम.

तौ.

3. स्तोता, स्तविता*, स्तोतारौ, स्तवितारौ, स्तोतारः, स्तवितारः.

With a preposition, न्यष्टावीत्†, and न्यस्तावीत्.

Atmane pada.

दौ.

	Sing.	Dual.	Plural.
3.	स्तुते, स्तवीते,	स्तुवाते,	स्तुवते.

द्रौ.

3. अस्तोष्ट, अस्तोषाताम्, अस्तोषत.

ढौ.

3. तुष्टुवे, तुष्टुवाते, तुतुविरे.

INFINITIVE MODE.

स्तोतुम्, स्तवितुम्.

PARTICIPLES.

Adverbial,	स्तुत्वा, स्तवित्वा, प्रस्तुत्य.		
Repeated,	स्तुत्वास्तुत्वा, स्तवित्वास्तवित्वा, स्तावंस्तावम्.		
Passive,	स्तुत.	*Past indefinite,* स्तुतवत्.	
Future indefinite,	स्तोतव्य, स्तवितव्य, स्तवनीय, स्तुत्य, स्ताय, स्तवेलिम.		
	Parushmi pada.	Atmane pada.	Passive voice.
Past,	तुष्टुवस्,	तुष्टुवान.	
Present,	स्तुवत्,	स्तुवान्,	स्तूयमान.
Future,	स्तोष्यत्,	स्तोष्यमाण,	स्तोष्टृमाण, स्तविष्यमाण.

* *Page* 143, *Rule* 45. † *Page* 140, *Rule* 19.

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क्षु, *sneeze.* This dhatoo has an *unubundhu* ल and टु.

की.

Sing.	Dual.	Plur.
3. क्षौति,	क्षुतः,	क्षुवन्ति.

टी.

3. अक्षावीत्*,	अक्षाविष्टाम,	अक्षाविषुः.

ठी.

3. चुक्षाव,	चुक्षुवतुः,	चुक्षुवुः.

डी.

3. क्षविता,	क्षवितारौ,	क्षवितारः.

रु, *produce noise.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. रौति, रवीति†,	रुतः, रवीतः,	रुवन्ति.

टी.

3. अरावीत्‡,	अरौषीत्,	अराविष्टाम्,	अरौष्टाम,	अराविषुः, अरौषुः.

ठी

3. रुराव,	रुरुवतुः,	रुरुवुः.

डी.

3. रोता, रविता,	रोतारौ, रवितारौ,	रोतारः, रवितारः.

तु, *injure.* This dhatoo has an *unubundhu* ल.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. तौति, तवीति,	तुतः, नवीतः,	तुवन्ति.

टी.

3. अतौषीत्,	अतौष्टाम,	अतौषुः.

* *Page* 143, *Rule* 44. † *Page* 307, *Rule* 15. ‡ *Page* 142, *Rule* 38.

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टी.

	Sing.	Dual.	Plur.
3.	तुताव,	तुतुवतुः,	तुतुवुः.

ठी.

3.	तोता, तविता*,	तोतारौ, तवितारौ,	तोतारः, तवितारः.

ब्रू, *speak.* This dhatoo has an *unubundhu* ञ and ल.

Purushmi pada.

डी.

	Sing.	Dual.	Plural.
3.	आह†, ब्रवीति,	आहतुः, ब्रूतः,	आहुः, ब्रुवन्ति,
2.	आत्थ, ब्रवीषि,	आहथुः, ब्रूथः,	ब्रूथ.
1.	ब्रवीमि,	ब्रूवः,	ब्रूमः.

ढी.

3.	ब्रूयात्,	ब्रूयाताम्,	ब्रूयुः.

णी.

3.	ब्रवीतु,	ब्रूताम्,	ब्रुवन्तु.

तो.

3.	अब्रवीत्,	अब्रूताम्,	अब्रुवन्.

टी.

3.	अवोचत्‖,	अवोचताम्,	अवोचन्.

ठी.

3.	उवाच,	ऊचतुः,	ऊचुः.

डी.

3.	वक्ता,	वक्तारौ,	वक्तारः.

ढी.

3.	उच्यात्,	उच्यास्ताम्,	उच्यासुः.

णी.

3.	वक्ष्यति,	वक्ष्यतः,	वक्ष्यन्ति.

* *Page* 143, *Rule* 45. † *Page* 310, *Rule* 36. ‡ *Page* 307, *Rule* 15. ‖ *Page* 309, *Rule* 27; *page* 148, *Rule* 87, *and* 88.

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Atmane pada.

ब्रू.

Sing.	Dual.	Plur.
3. ब्रूते.	ब्रुवाते.	ब्रुवते.

ठी.

3. ऊचे.	ऊचाते.	ऊचिरे.

INFINITIVE MODE.

वक्तुम्.

PARTICIPLES.

Adverbial, उक्त्वा, ग्रोच्यः.

Repeated, उक्तोक्त्वा, वाचन्वाचम्

Passive, उक्त *Past indefinite,* उक्तवत्

Future indefinite, वक्तव्य, वचनीय, वाद्य, वाक्य, उवेलिम्.

	Parashmi pada.	Atmane pada.	Passive voice.
Past,	ऊचिवस्,	ऊचान.	
Present,	ब्रुवत्,	ब्रुवाण,	उच्यमान.
Future,	वक्ष्यत्,	वक्ष्यमाण.	

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SECT. III.

OF THE THIRD CONJUGATION.

1. The third conjugation of dhatoos are called जुहोत्यादि or जुहोत्यादि. They are known by having an *unubundhu* शि.

2. Dhatoos of this conjugation affix श्लु, and double the first syllable when followed by the terminations called र. The श्लु is lost (लोप).

Of the vowel becoming long.

3. पॄ, *nourish*, requires a long vowel before a letter which does not require goon. There are two forms.

Of Goon.

4. णिज्, *nourish*, विज्, *separate*, and विष्, *occupy space*, require goon in the reduplication, when followed by the terminations called र.

N. B. According to some grammarians विच्, *discriminate*, follows this rule.

Of लोप.

5. हा-क, *abandon*, loses (लोप) its final before the termination of the second tense.

6. The class दा loses (लोप) their आ when followed by a vowel or consonant which does not require goon.

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Of Adesh.

7. दा, *give,* when reduplicated becomes देा; and धा, *hold,* becomes धे, when followed by the हि second person singular of the गी tense.

8. The हि of the second person singular of the गी tense becomes धि after हु, *sacrifice.*

9. The उ of हु, *sacrifice,* becomes व when followed by a vowel of the terminations called र which does not require goon.

Of Insertions.

10. हा–क, *abandon,* inserts डा before the हि of the गी tense. Has two forms.

11. जन inserts डा when followed by त–स not requiring goon. There are two forms if it be followed by य.

12. दा, *give,* inserts डि in the atmane pada of the टी tense, and does not admit goon. डु is rejected.

13. भी *fear,* ह्री, *shame,* भृ, *nourish,* and हृ, *offer,* insert षशाम in the ठी tense. Have two forms. ष and ष्ण are rejected.

14. डि is inserted in the first syllable of the reduplication of एष, *nourish,* ऋ, *move,* भृ, *nourish,* हा–डु, *go,* and मा–डु, *weigh,* when followed by the terminations called र. The डु is rejected.

15. हा–क, *reject,* and भी *fear,* insert डि when followed by a consonant of the terminations called र which does not require goon. There are two forms.

Of Reduplication.

16 धा, *hold,* makes the first syllable of reduplication by ध instead of द, when the vowel of the dhatoo is lost (लोप) if followed by त or थ.

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हु, *sacrifice.* This dhatoo has an *unubundhu* लि.

Purushmi pudu.

को.

Sing.	Dual.	Plur.
3. जुहोति*,	जुहुतः,	जुह्वति.
2. जुहोषि,	जुहुथः,	जुहुथ.
1. जुहोमि,	जुहुवः,	जुहुमः.

खी.

3. जुह्वयात्,	जुह्वयाताम्,	जुह्वयुः.
2. जुह्वयाः,	जुह्वयातम्,	जुह्वयात.
1. जुह्वयाम्,	जुह्वयाव,	जुह्वयाम.

गी.

3. जुहोतु,	जुहुताम्,	जुह्वत*.
2. जुहुधि,	जुहुतम्,	जुहुत.
1. जुहवानि,	जुहवाव,	जुहवाम.

घी.

3. अजुहोत्,	अजुहुताम्,	अजुहवुः‖.
2. अजुहोः,	अजुहुतम्,	अजुहुत.
1. अजुहवम्,	अजुहुव,	अजुहुम.

टी.

3. अहौषीत्,	अहौष्टाम्,	अहौषुः.
2. अहौषीः,	अहौष्टम्,	अहौष्ट.
1. अहौषम्,	अहौष्व,	अहौष्म.

ठी.

3. जुहवाञ्चकार, जुहाव,	जुहवाञ्चक्रतुः, जुहुवतुः,	जुहवाञ्चक्रुः, जुहुवुः

डी.

3. होता,	होतारौ,	होतारः.

* Page 358, Rule 2. † Page 306, Rule 16. ‡ Page 359, Rule 9. ‖ Page 306, Rule 8. § Page 359, Rule 13.

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	Sing.	Dual.	Plur.
		छी.	
3.	हूयात्,	हूयास्ताम्,	हूयासुः.
		ती.	
3.	होष्यति,	होष्यतः,	होष्यन्ति.
		थी.	
3.	अहोष्यत्,	अहोष्यताम्,	अहोष्यन्.

Passive voice.

		वी.	
3.	हूयते,	हूयेते,	हूयन्ते.
2.	हूयसे,	हूयेथे,	हूयध्वे.
1.	हूये,	हूयावहे,	हूयामहे.
		खी.	
3.	हूयेत,	हूयेयाताम,	हूयेरन.
		गी.	
3.	हूयताम्,	हूयेताम्,	हूयन्ताम्.
		घी.	
3.	अहूयत,	अहूयेताम्,	अहूयन्त
		ङी.	
3.	अहावि,	अहोषाताम्, अहाविषाताम्,	अहोषत, अहाविषत,
		ची.	
3.	जुहवाञ्चक्रे, जुह्वे,	जुहवाञ्चक्राते, जुह्वाते,	जुहवाञ्चक्रिरे, जुह्विरे.
		छी.	
3.	होता, हाविता,	होतारौ, हावितारौ,	होतारः, हावितारः.
		जी.	
3.	होषीष्ट, हाविषीष्ट,	होषीयास्ताम्, हाविषीयास्ताम्,	होषीरन, हाविषीरन्.

तौ.

Sing.	Dual.	Plural.
3. होष्यते, हाविष्यते,	होष्येते, हाविष्येते,	होष्यन्ते, हाविष्यन्ते.

थौ.

3. अहोष्यत, अहाविष्यत,	अहोष्येताम्, अहाविष्येताम्,	अहोष्यन्त, अहाविष्यन्त.

INFINITIVE MODE.

होतुम्.

PARTICIPLES.

Adverbial, ऊत्वा, आऊत्य.

Repeated, ऊत्वाऊत्वा, हांहावम्.

Passive, ऊत. *Past indefinite,* ऊतवत्.

Future indefinite, होतव्य, हवनीय, हव्य, हाव्य, ऊवेलमि.

	Parushmi pada.	Passive voice.
Past,	जुहवामासिवस्,	जुहवामासान,
	जुहवाञ्चकृवस्,	जुहवाञ्चक्राण,
	जुहवाम्बभूवस्, जुऊवस्,	जुहवाम्बभूवान, जुऊवान.
Present,	जुह्वत्,	हूयमान.
Future,	होष्यत्,	हाविष्यमाण, होष्यमाण.

भी, *fear.* This dhatoo has an *anubandha* जि and लि.

Parushmi pada.

दी.

Sing.	Dual.	Plural.
3. बिभेति,	बिभितः*, बिभीतः,	बिभ्यति.

यौ.

3. बिभियात्, बिभीयात्, बिभियाताम्, बिभीयाताम्, बिभियुः, बिभीयुः.

गी.

3. बिभेतु, बिभिताम्, बिभीताम्, बिभ्यतु.

घौ.

3. अबिभेत्, अबिभिताम्, अबिभीताम्, अबिभयुः†.

* *Page* 359, *Rule* 15. † *Page* 306, *Rule* 8.

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टी.

Sing.	Dual.	Plural.
3. अभैषीत्,	अभैष्टाम्,	अभैषुः.

ठी.

3. { बिभयञ्चकार, बिभाय,	बिभयाञ्चक्रतुः, बिभ्यतुः,	बिभयञ्चक्रुः, &c. बिभ्युः.

डी.

3. भेता,	भेतारौ,	भेतारः.

ढी.

3. भीयात्,	भीयास्ताम्,	भीयासुः.

तौ.

3. भेष्यति,	भेष्यतः,	भेष्यन्ति.

Passive voice.

की.

Sing.	Dual.	Plur.
3. भीयत,	भीयेते,	भीयन्ते.

खी.

3. भीयेत,	भीषेयाताम्,	भीयेरन्.

टी.

3. अभायि,	अभेषाताम्,	अभायिषाताम्,	अभेषत, अभायिषत.

INFINITIVE MODE.

भेतुम्.

PARTICIPLES.

Adverbial,	भीत्वा, संभीय.
Repeated,	भीत्वाभीत्वा, भायम्भायम्.
Passive,	भीत. *Past indefinite,* भीतवत्.
Future indefinite,	भेतव्य, भयनीय, भेय, भियेलिम्.

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	Parushmi pada.	Passive voice.
Past,	बिभिवस्,	बिभ्यान.
Present,	बिभ्यत्,	भीयमान.
Future,	भेष्यत्,	भेष्यमाण, भाविष्यमाण.

ह्री, *shame.* This dhatoo has an *unubundhu* त्ति.

Parushmi pada.

3. जिह्रेति,	जिह्रीतः,	वी.	जिह्रियति.
3. जिह्रीयात्,	जिह्रीयाताम्,	खी.	जिह्रीयुः.
3. जिह्रेतु,	जिह्रीताम्,	गी.	जिह्रियतु.
3. अजिह्रेत्,	अजिह्रीयाम्,	घी.	अजिह्रियुः.
3. अह्रैषीत्,	अह्रैष्टाम्,	टी.	अह्रैषुः.
3. जिह्रयामास, जिह्राय,	जिह्रयामासतुः, जिह्रियतुः,	ठी.	जिह्रयामासुः, &c. जिह्रियुः.
3. ह्रेता,	ह्रेतारौ,	डी.	ह्रेतारः.
3. ह्रीयात्,	ह्रीयास्ताम्,	ढी.	ह्रीयासुः.
3. ह्रेष्यति,	ह्रेष्यतः,	ती.	ह्रेष्यन्ति.

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घी.

Sing.	Dual.	Plur.
3. अहेष्यत्,	अहेष्यताम्,	अहेष्यन्.

INFINITIVE MODE.

हेतुम्.

PARTICIPLES.

Adverbial, हीत्वा, प्रहीय.

Repeated, हीत्वाहीत्वा, हायंहायम्.

Passive, हीण, हीत. *Past indefinite,* हीणवत्, हीतवत्.

Future indefinite, हेतव्य, हयणीय, हेय, हियेलिम्.

	Parushmi pada.	Passive voice.
Past,	जिह्वीवस्, जिह्यायङ्कवस्, &c.	जिह्रियाण, जिह्यायङ्क्राण, &c.
Present,	जिह्रियत्,	ह्रीयमाण.
Future,	हेष्यत्,	हेष्यमाण, हायिष्यमाण.

पॄ, *fill.* This dhatoo has an *unubundhu* लि.

की.

Sing.	Dual.	Plur.
3. पिपर्त्ति*,	पिपूर्त्तः†, पिपृतः,	पिपुरति, पिप्रति.

खी.

3. पिपृयात्, पिपूर्य्यात्, पिपृयाताम्, पिपूर्य्याताम्, पिपृयुः, पिपूर्य्युः.

गी.

3. पिपर्तु,	पिपूर्त्ताम्, पिपृताम्,	पिपुरतु, पिप्रतु.

घी.

3. अपिपः,	अपिपूर्त्ताम्, अपिपृताम्,	अपिपरुः, अपिपुः.

* *Page* 359, *Rule* 14. † *Page* 152, *Rule* 111, *and page* 39, *Rule* 9.

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	Sing.	Dual.	Plural.
		द्वी.	
2.	अपार्घीत्,	अपार्ष्टाम्,	अपार्ष्टुः.
		ठी.	
3.	पपार,	पप्रतुः, पपरतुः,	पप्रुः, पपरुः.
		उी.	
3.	पर्ता,	पर्तारौ,	पर्तारः.
		ढी.	
3.	प्रियात्, पूर्य्यात्*,	प्रियास्ताम्, पूर्य्यास्ताम्,	प्रियासुः, पूर्य्यासुः.
		तो.	
3.	परिष्यति†,	परिष्यतः,	परिष्यन्ति.
		थौ.	
3.	अपरिष्यत्,	अपरिष्यताम्,	अपरिष्यन्.

हा, *abandon.* This dhatoo has an unubundhu क, ओ, and त्ति. N. B. The क unubundhu was put by the old grammarians to distinguish this dhatoo, but is of no further use.

Purushmi pudu.

	Sing.	Dual.	Plur.
		को.	
3.	जहाति,	जहितः‡, जहीतः‖,	जहति.
		खी.	
3.	जह्यात्§,	जह्याताम्,	जह्युः.
		गो.	
3.	जहात्,	जहिताम्, जहीताम्,	जहतु.
2.	जहाहि**, जहिहि, जहीहि,	जहितम्, जहीतम्,	जहित, जहीत.
1.	जहानि,	जहाव,	जहाम.
		घो.	
3.	अजहात्,	अजहिताम्, अजहीताम्,	अजहन्, अजहुः.
		टी.	
3.	अहासीत्,	अहासिष्टाम्,	अहासिषुः.

* *Page* 358, *Rule* 3. † *Page* 144, *Rule* 47. ‡ *Page* 359, *Rule* 16. ‖ *Page* 145, *Rule* 163. § *Page* 358, *Rule* 6.
** *Page* 359, *Rule* 11.

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ठी.

Sing.	Dual.	Plur.
3. जहौ,	जहतुः,	जह्रुः.

ङी.

3. हाता,	हातारौ,	हातारः.

ढी.

3. हेयात्,	हेयास्ताम्,	हेयासुः.

तौ.

3 हास्यति.	हास्यतः,	हास्यन्ति.

थौ.

3. अहास्यत्,	अहास्यताम्,	अहास्यन्.

INFINITIVE MODE.

हातुम्.

PARTICIPLES.

Adverbial,	हित्वा*, विहाय.		
Repeated,	हित्वाहित्वा, हायंहायम्.		
Passive,	हीन.	*Past indefinite,*	हीनवत्.
Future indefinite,	हातव्य, हानीय, हेय, हेलिम्.		

	Parasmi pada.	Passive voice.
Past,	जहिवस्,	जहान.
Present,	जहत्,	हीयमान.
Future,	हास्यत्,	हायिष्यमाण, हास्यमान.

ऋ, *go.* This dhatoo has an *anubandha* ल and र.

की.

Sing.	Dual.	Plur.
3. इयर्त्ति†,	इयतः,	इयति.

* *Page* 157, *Rule* 18 † *Page* 359, *Rule* 15, *and page* 151, *Rule* 105.

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खी.

Sing.	Dual.	Plural.
3. इयृयात्,	इयृयाताम्,	इयृयुः.

गी.

3. इयर्त्तु,	इयृताम्,	इयृतुः.

घी.

3. ऐयः,	ऐयृताम्,	ऐयरुः.

टी.

3. आर्षीत्, आरत्*,	आर्ष्टाम्, आरताम्,	आर्षुः, आरन्.

ठी.

3. आर,	आरतुः,	आरुः.
2. आरिथ,	आरथुः,	आर.
1. आर,	आरिव,	आरिम.

डी.

3. अर्त्ता,	अर्त्तारौ,	अर्त्तारः.

ढी.

3. अर्य्यात्†,	अर्य्यास्ताम्,	आर्य्यासुः.

णी.

3. अरिष्यति,	अरिष्यतः,	अरिष्यन्ति.

थी.

3. अरिष्यत्,	अरिष्यताम्,	अरिष्यन्.

Passive voice.

दी.

Sing.	Dual.	Plur.
3. अर्य्यते‡,	अर्य्येते,	अर्य्यन्ते.

धी.

3. आरि,	आरियाताम्, आर्याताम्,	आरियत, आर्यत.

* *Page* 148, *Rule* 87. † *Page* 143, *Rule* 41. ‡ *Page* 141, *Rule* 27.

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जन्, *produce.* This dhatoo has an *anubandhu* म, लि and ए.

Parushmi pada.

Sing.	Dual.	Plural.
	वी.	
3. जजन्ति,	जजातः*,	जज्ञतिः.
2. जजंसि,	जजाथः,	जजाथ.
1. जजन्मि,	जजन्वः,	जजन्मः.
	खी.	
3. जजायात्, जजन्यात्,	जजायाताम्, जजन्याताम्,	जजायुः, जजन्युः.
	गो.	
3. जजन्तु,	जजाताम्,	जज्ञतुः.
2. जजाहि,	जजातम्,	जजात.
1. जजनानि,	जजनाव.	जजनाम.
	घी.	
3. अजजन्,	अजजाताम्,	अजजनुः
	टी.	
3. अजानीत्, अजनीत्	अजानिष्टाम्, अजनिष्टाम्,	अजानिषुः, अजनिषुः.
	ठी.	
3. जजान,	जज्ञतुः,	जज्ञुः.
	डी.	
3. जनिता,	जनितारौ,	जनितारः.
	ढी.	
3. जन्यात्, जायात्,	जन्यास्ताम्, जायास्ताम्,	जन्यासुः, जायासुः.
	ती.	
3. जनिष्यति,	जनिष्यतः,	जनिष्यन्ति.

* *Page* 359, *Rule* 11. † *Page* 145, *Rule* 66.

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With अति prefixed, it is conjugated in atmune *padu*.

वी.

	Sing.	Dual.	Plur.
3.	अतिजजाते,	अतिजज्ञाते,	अतिजज्ञते.
2.	अतिजज्ञिषे,	अतिजज्ञाथे,	अतिजज्ञिध्वे.
1.	अतिजज्ञे,	अतिजज्ञ्वहे,	अतिजज्ञ्महे.

INFINITIVE MODE.

जनितुम्.

PARTICIPLES.

Adverbial, जनित्वा, संजन्य, संजाय.

Repeated, जनिं जजनित्वा, जनज्जनम्*.

Passive, जनित. *Past indefinite,* जनितवत्.

Future indefinite, जनितव्य, जननीय, जाय, जन्य, जेतृम्.

	Parushmi pada.	Passive voice.
Past,	जजन्वस्,	जज्ञान.
Present,	जज्ञत्,	जायमान, जन्यमान.
Future,	जनिष्यत्,	जनिष्यमाण.

विश्, *occupy space.* This dhatoo has an *anubandhu* ऋ, लि, ऐ, ज and ङ.

वी.

	Sing.	Dual.	Plural.
3.	वेवेष्टि,	वेविष्टः,	वेविशति.

टी.

3. अविषत्†, अविक्षत‖, अविषताम्, अविक्षताम्, अविशन्, अविक्षन्.

* *Page* 138, *Rule* 7. † *Page* 358, *Rule* 4. ‡ *Page* 148, *Rule* 86. ‖ *Page* 149, *Rule* 90.

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णिज्, *provide for.* This dhatoo has an anubundhu इर्, ज, ओ and लि.

Purushmi padu.

दी.

Sing.	Dual.	Plur.
3. नेनेक्ति*,	नेनिक्तः,	नेनिजति.

ही.

3. नेनिज्यात्,	नेनिज्यातम्,	नेनिज्युः.

गो.

3. नेनेक्तु,	नेनिक्ताम्,	नेनिजतु.
2. नेनिग्धि,	नेनिक्तम्,	नेनिक्त.
1. नेनिजानि†,	नेनिजाव,	नेनिजाम.

घो.

3. अनेनेक्,	अनेनिक्ताम्,	अनेनिजुः.

टी.

3. अनिजत्, अनैक्षीत्,	अनिजताम्, अनेक्ष्टाम्,	अनिजन्, अनैक्षुः.
2. अनिजः, अनैक्षीः,	अनिजतम्, अनैक्ष्टम्,	अनिजत, अनैक्ष्ट.
1. अनिजम्, अनैक्षम्,	अनिजाव, अनैक्ष्व,	अनिजाम्, अनैक्ष्म.

ठो.

3. निनेज,	निनिजतुः,	निनिजुः.
2. निनेजिथ,	निनिजथुः,	निनिज.
1. निनेज,	निनिजिव,	निनिजिम.

डो.

3. नेक्ता,	नेक्तारौ,	नेक्तारः.

ढी.

3. निज्यात्,	निज्यास्ताम्,	निज्यासुः.

* *Page* 358, *Rule* 4. † *Page* 141, *Rule* 24.

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तौ.

Sing.	Dual.	Plural.
3. नेक्ष्यति,	नेक्ष्यतः,	नेक्ष्यन्ति.

Atmune pudu.

धौ.

3. नेनिक्ते,	नेनिजाते,	नेनिज्रते.

टी.

3. अनिक्त,	अनिक्षाताम्,	अनिक्षत.

Thus also विज, *separate.*

दा, *give.* This dhatoo has an *unubundhu* उ, ज and लि.

Parushmi pudu.

वौ.

Sing.	Dual.	Plural.
3. ददाति,	दत्तः*,	ददति.

खौ.

3. दद्यात्,	दद्यातां,	दद्युः.

गौ.

3. ददातु,	दत्ताम्,	ददतु.
2. देहि†,	दत्तम,	दत्त.
1. ददानि,	ददाव,	ददाम.

घौ.

3. अददात्,	अदत्ताम्,	अददुः.

टी.

3. अदाताः,	अदाताम्,	अदुः.

ठौ.

3. ददौ,	ददतुः,	ददुः.

* Page 145, Rule 63. † Page 358, Rule 6. ‡ Page 146, Rule 71.

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जी.

Sing.	Dual.	Plural.
3. दाता,	दातारौ,	दातारः.

जी.

3. देयात्,	देयास्ताम्,	देयासुः.

ती.

3. दास्यति,	दास्यतः,	दास्यन्ति.

थी.

3. अदास्यत्,	अदास्यताम्,	अदास्यन्.

Atmane pada.

की.

3. दत्ते,	ददाते,	ददते.

टी.

3. अदित*,	अदिषाताम्,	अदिषत.

Passive voice.

दी.

Sing.	Dual.	Plural.
3. दीयते†,	दीयेते,	दीयन्ते.

टी.

3. अदायि,	अदायिषाताम्, अदिषाताम्,	अदायिषत, अदिषतः.

INFINITIVE MODE.

दातुम्.

PARTICIPLES.

Adverbial, दत्त्वा‡, प्रदाय.

Repeated, दत्त्वादत्त्वा‖, दायन्दायम्.

Passive, दत्त. *Past indefinite,* दत्तवत्.

Future indefinite, दातव्य, दानीय, देय, देतिम्.

* *Page* 359, *Rule* 12. † *Page* 153, *Rule* 126. ‡ *Page* 157, *Rule* 20.

‖ N. B. The compound passive participles are निदत्त, नीत्त and प्रदत्त, प्रत्त. The past indefinite in the same manner.

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	Parushmi pada.	Atmane pada.	Passive voice.
Past,	ददिवन्,	ददान.	
Present,	ददत्,	ददान,	दीयमान.
Future,	दास्यत्,	दास्यमान,	दास्यमान, दायिष्यमाण.

धा, *hold, increase, give.* This dhatoo has an *unubundhu* उ, लि and ञ.

Parushmi pada.

वी.

Sing.	Dual.	Plur.
3. दधाति,	धत्तः*,	दधति.
2. दधासि,	धत्थः,	धत्थ.
1. दधामि,	दध्वः,	दध्मः.

The rest as दा.

Atmane pada.

की.

3. धत्ते,	दधाते,	दधते.
2. धत्से,	दधाथे,	धद्ध्वे.
1. दधे,	दध्वहे,	दध्महे.

The rest, and the passive voice, as दा.

INFINITIVE MODE.

धातुम.

PARTICIPLES.

Adverbial,	हित्वा†, प्रधाय.
Repeated,	हित्वाहित्वा, धायंधायम.
Passive,	हित. *Past indefinite,* हितवत.
Future indefinite,	धातव्य, धनीय, धेय, धेलिम.

* *Page* 358, *Rule* 6, *and page* 359, *Rule* 16. † *Page* 157, *Rule* 19.

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	Parushmi pada.	Atmane pada.	Passive voice.
Past,	दधिवस्,	दधान.	
Present,	दधत,	दधान,	धीयमान.
Future,	धास्यत,	धास्यमान,	धास्यमान, धायिष्यमाण.

भृ, *maintain, nourish.* This dhatoo has an anubundhu टु, उ, ञ and लि.

Parushmi pada.

3.	बिभर्त्ति*,	बिभृतः,	बिभ्रति.
		द्वी.	
3.	अभार्ष्टीत्,	अभार्ष्टाम्,	अभार्ष्टुः.
		द्वी.	
3.	बिभरामास, बभार,	बिभरामासतुः, बभ्रतुः,	बिभरामासुः, बभ्रुः.
2.	बिभरामासिथ, बभर्थ,	बिभरामासथुः, बभ्रथुः,	बिभरमास, बभ्र.
1.	बिभरामास, बभार, बभर,	बिभरामासिव, बभ्रव,	बिभरमासिम, बभ्रम.
		द्वी.	
3.	भर्त्ता,	भर्त्तारौ,	भर्त्तारः.
		द्वी.	
3.	भ्रियात्,	भ्रियास्ताम्,	भ्रियासुः.
		द्वी.	
3.	भरिष्यति†,	भरिष्यतः,	भरिष्यन्ति.

* *Page* 359, *Rule* 14. † *Page* 150, *Rule* 101. ‡ *Page* 144, *Rule* 47.

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INFINITIVE MODE.

भर्त्तुम्.

PARTICIPLES.

Adverbial,	भृत्वा, प्रभृत्य.
Repeated,	भृत्वाभृत्वा, भारम्भारम्.
Passive,	भृत. *Past indefinite,* भृतवत.
Future indefinite,	भर्त्तव्य, भरणीय, भृत्य, भार्य्य, भेलिम.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	{ विभराञ्चक्रुवस्, &c. बभ्रुवस.	विभराञ्चक्राण, &c. बभ्राण.	
Present,	विभ्रत,	विभ्राण,	भ्रियमाण.
Future,	{ भरिष्यत,	भरिष्यमाण,	भरिष्यमाण, भारिष्यमाण.

मा, *sound, measure.* This dhatoo has an *anubandhu* ङु and लि.

Atmane pada.

3.	मिमीते*,	मिमाते, दी.	मिमते*.
3.	अमास्त,	अमासाताम, टी.	अमासत.
3.	ममे,	ममाते, ठी.	ममिरे.
3.	माता,	मातारौ, डी.	मातारः.
3.	मासीष्ठ,	मासीयास्ताम, ढी.	मासीरन.
3.	मास्यते,	मास्येते, तो.	मास्यन्ते.

* *Page* 145, *Rule* 63.

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INFINITIVE MODE.

मातुम्.

PARTICIPLES.

Adverbial,	मित्वा*, प्रमाय.	
Repeated,	मित्वामित्वा, मायम्मायम्.	
Passive,	मित. *Past indefinite,* मितवत.	
Future indefinite,	मातव्य, मानीय, मेय, मेलिम.	
	Atmune pada.	Passive voice.
Past,	ममान.	
Present,	मिमान,	मीयमान.
Future,	मास्यमान,	मास्यमान, माथिष्यमाण.

ह्री, *motion.* This dhatoo has an *unubundhu* ङ, ञी and स्नि.

Atmune pada.

3. जिह्रीते,	जिह्राते,	क्री.	जिह्रते.

The rest as मा.

* *Page* 157, *Rule* 21. † *Page* 350, *Rule* 14.

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SECT. IV.

OF THE FOURTH CONJUGATION.

1. The fourth conjugation of verbs is called दिवादि. They are known by having an *unubundhu* य.

Of Insertions.

2. Dhat*oos* of the fourth conjugation insert श्यन् before the terminations called र. The य् and न are rejected.

3. उ is inserted after मि, *throw*, and मी, *kill*, when यप् or any affix which requires goon follows, अस and खस excepted. री, *embrace*, has two forms.

4. यन् is inserted after दी, *decay*, in the sixth tense, and उ if यप् or any other affix requiring goon follow. The न् and उ are rejected.

Of Goon.

5. मिद्, *affection*, requires goon when श्यन् is inserted.

Of नुक.

6. रध्, *injure*, inserts नुक्, when followed by a vowel. It is inserted before the vowel of इन् only when followed by the terminations of the sixth tense.

7. नश्, *destroy*, inserts नुक् if followed by क–स.

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Of the Vowel becoming long.

8. The class of dhatoos called भ्रमादि require that the vowel should be made long when श्यन् is inserted. The dhatoos of this class are भ्रम्, *quiet,* तम्, *grief,* दम्, *quite,* श्रम्, *fatigue,* भ्रम्, *wander,* क्षम्, *forbear,* क्लम्, *fatigue* मद्, *joy,* and are known by having an *unubundhu* भ.

Of लुप्, लुक् and लोप.

9. ओ is (लोप) lost when followed by श्यन्.

Of Adesh.

10 जन्, *produce,* becomes जा, when followed by the terminations called र्. It also affixes ङा when followed by ऋ-स्. If followed by च not requiring goon there are two forms. The ङ् is rejected.

11. नश्, *destroy,* becomes नेश्, when ङ् is inserted. There are two forms.

12. झ becomes भ, and व becomes ऊठ्, when followed by च. There are two forms except when the kriduntu affix क्विप् follows, in which case there is but one form.

दिव्, *play.* This dhatoo has an *unubundhu* उ and य.

Parushmi pudu.

दी.

Sing.	Dual.	Plur.
3. दीव्यति*,	दीव्यतः,	दीव्यन्ति.
2. दीव्यसि,	दीव्यथः,	दीव्यथ.
1. दीव्यामि,	दीव्यावः,	दीव्यामः.

* Page 39, Rule 9, and page 378, Rule 2.

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खी.

Sing.	Dual.	Plur.
3. दीव्येत्,	दीव्येताम्,	दीव्येयुः.
2. दीव्येः,	दीव्येतम्,	दीव्येत.
1. दीव्येयम्,	दीव्येव,	दीव्येम.

गी.

3. दीव्यतु,	दीव्यताम्,	दीव्यन्तु.
2. दीव्य,	दीव्यतम्,	दीव्यत.
1. दीव्यानि,	दीव्याव,	दीव्याम.

घी.

3. अदीव्यत्,	अदीव्यताम्,	अदीव्यन्.
2. अदीव्यः,	अदीव्यतम्,	अदीव्यत.
1. अदीव्यम्,	अदीव्याव,	अदीव्याम.

ङी.

3. अदेवीत्,	अदेविष्टाम्,	अदेविषुः.
2. अदेवीः,	अदेविष्टम्,	अदेविष्ट.
1. अदेविषम्,	अदेविष्व,	अदेविष्म.

ची.

3. दिदेव,	दिदिवतुः,	दिदिवुः.
2. दिदेविथ,	दिदिवथुः,	दिदिव.
1. दिदेव,	दिदिविव,	दिदिविम.

छी.

3. देविता,	देवितारौ,	देवितारः.

ज्ञी.

3. देव्यात्,	देव्यास्ताम्,	देव्यासुः.

झी.

3. देविष्यति,	देविष्यतः,	देविष्यन्ति.

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दीं.

Sing.	Dual.	Plur.
3. अदेविष्यत्,	अदेविष्यताम्,	अदेविष्यन्.

Passive voice.

कीं.

3. दीयते,	दीयेते,	दीयन्ते.

टीं.

3. अदेवि,	अदेविषाताम,	अदेविषत.

INFINITIVE MODE.

देवितुम्.

PARTICIPLES.

Adverbial,	देवित्वा, द्यूत्वा*, संदीव्य.
Repeated,	देवित्वादेवित्वा, द्यूत्वाद्यूत्वा, देवन्देवम्.
Passive,	द्यूत. *Past indefinite,* द्यूतवत्.
Future indefinite,	देवितव्य, देवनीय, देव्य, दिदेविषे.

	Parushmi padu.	Passive voice.
Past,	दद्यूवस्†, दिदिवस†,	दिदिवान.
Present,	दीव्यत्,	दीयमान.
Future,	देविष्यत्,	देविष्यमान.

धिव्, *sew.* This dhatoo has an *unubundhu* उ and य.

वीं.

Sing.	Dual.	Plur.
3. सीव्यति,	सीव्यतः,	सीव्यन्ति.

* *Page* 152, *Rule* 115. † *Page* 379, *Rule* 12. ‡ *Page* 145, *Rule* 64.

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टी.

Sing.	Dual.	Plur.
3. असेवीत्,	असेविष्टाम्,	असेविषुः.

If this dhatoo be preceded by a preposition it will form निषीयति in the की. also न्यषेवीत् and न्यसेवीत् in the टी tense. *See page* 139, *Rule* 17, *and page* 140, *Rule* 19.

नृत्, *dance.* This dhatoo has an *unubundhu* य.

Purushmi padu.

की.

Sing.	Dual.	Plur.
3. नृत्यति,	नृत्यतः,	नृत्यन्ति.

टी.

3. अनर्त्तीत्,	अनर्त्तिष्टाम्,	अनर्त्तिषुः.

ठी.

3. ननर्त्त,	ननृततुः,	ननृतुः.

तो.

3. नर्त्तिष्यति*, नर्त्स्यति,	नर्त्तिष्यतः,	नर्त्स्यतः,	नर्त्तिष्यन्ति,	नर्त्स्यन्ति.

त्रस्, *fear.* This dhatoo has an *unubundhu* इ, य and ण.

Purushm padu.

की.

3. त्रस्यति, त्रसति,	त्रस्यतः, त्रसतः,	त्रस्यन्ति,	त्रसन्ति.

टी.

3. अत्रासीत्,	अत्रासिष्टाम्,	अत्रासिषुः.

ठी.

3. तत्रास,	त्रेसतुः†,	तत्रसतुः,	त्रेसुः, तत्रसुः.

जॄ, *decay.* This dhatoo has an *unubundhu* इर, य, म and य.

की.

3. जीर्य्यति‖,	जीर्य्यतः	जीर्य्यन्ति

टी.

3. अजरत्§, अजारीत्,	अजरताम्,	अजारिष्टाम्,	अजरन्,	अजारिषुः.

* *Page* 143, *Rule* 46. † *Page* 170, *Rule* 3. ‡ *Page* 146, *Rule* 74. ‖ *Page* 152, *Rule* 112, *and page* 39, *Rule* 9.
§ *Page* 148, *Rule* 86, *and page* 151, *Rule* 31.

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ठी.

Sing.	Dual.	Plural.
3. जजार,	जजरतुः*, जेरतुः†,	जजरुः, जेरुः.

उी.

3. जरिता, जरीता‡,	जरितारौ, जरीतारौ,	जरितारः, जरीतारः.

ठी.

3. जीर्य्यत्,	जीर्य्यतां,	जीर्य्यासुः.

INFINITIVE MODE.

जरितुम्, जरीतुम्.

PARTICIPLES.

Adverbial,	जरित्वा‖, जरीत्वा, प्रजीर्य्य.
Repeated,	जरित्वाजरित्वा, जरीत्वाजरीत्वा, जारज्जारम्.
Passive,	जीर्णः§. *Past indefinite,* जीर्णवत्.
Future indefinite,	जरितव्य, जरीतव्य, जरणीय, जार्य्य, जिरेलिम्.

	Purushmi pada.	Passive voice.
Past,	जजर्व्वस्, जेरिवस्,	जजराण, जेराण.
Present,	जीर्य्यत्,	जीर्य्यमाण.
Future,	जरिष्यत्, जरीष्यत्,	जरिष्यमाण, जरीष्यमाण.

ध्रै, *whet.* This dhatoo has an *unubundhu* य.

Purushmi pada.

वी.

Sing.	Dual.	Plural.
3. ध्यति††,	ध्यतः,	ध्यन्ति.

टी.

3. अध्यात्‖‖,	अध्यासीत्§§,	अध्यातां,	अध्यासिष्टाम,	अध्युः,	अध्यासिषुः.

ठी.

3. ध्यायौ,	ध्यायतुः,	ध्यायुः.

* *Page* 141, *Rule* 28. † *Page* 146, *Rule* 74. ‡ *Page* 137, *Rule* 2. ‖ *Page* 156, *Rule* 5. § *Page* 156, *Rule* 7.
†† *Page* 376, *Rule*, 9. ‖‖ *Page* 146, *Rule* 72. §§ *Page* 143, *Rule* 40

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Adverbial participle, शित्वा*, ष्णात्वा.

Past participle, शित, ष्णात. *Past indefinite,* शितवत्, ष्णातवत्.

Thus also क्षो, *cut.*

दो, *destroy.* This dhatoo has an *anubandhu* य.

Parushmi pada.

दो.

Sing.	Dual.	Plural.
3. स्यति,	स्यतः,	स्यन्ति.

दी.

3. असात्, असासीत्, असाताम्, असासिष्टाम्, असुः, असासिषुः.

धी.

3. ससौ, सस्तुः, सस्तुः.

धी.

3. सेयात्, सयास्ताम्, सेयासुः.

This dhatoo preceded by a preposition makes प्रणिष्यति, न्यष्यत and न्यषासीत्.

Adverbial participle, शित्वा*. *Passive,* शित. *Past indefinite,* शितवत्.

दो, *cut.* This dhatoo has an *anubandhu* य.

दी.

Sing.	Dual.	Plural.
3. द्यति,	द्यतः,	द्यन्ति.

दी.

3. अदात†, अदाताम्, अदुः.

धी.

3. ददौ, ददतुः, ददुः.

Adverbial participle, दित्वा*. *Passive,* दित. *Past indefinite,* दितवत्.

Page 157, Rule 21. † *Page 146, Rule 71.*

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ली.

Sing.	Dual.	Plural.
3. देयात्,	देयास्ताम्,	देयासुः.

राध्, *accomplish any thing.* This dhatoo has an *unubandhu* ओ and ध.

वी.

Sing.	Dual.	Plur.
3. राध्यति,	राध्यतः,	राध्यन्ति.

टी.

3. अराात्सीत्,	अराात्ताम्,	अराात्सुः.

ठी.

3. रराध,	रराधतुः,	रराधुः

डी.

3. राद्धा,	राद्धारौ,	राद्धारः.

ढी.

3. राध्यात्,	राध्यास्ताम्,	राध्यासुः.

तौ.

3. राद्धति,	राद्धतः,	राद्धन्ति.

When this dhatoo means *kill*, there are two forms in the टी tense, as अपरेधत्; and अपरराधत्;, the आ becoming ए in one of the forms, *see page* 146, *Rule* 74.

व्यध्, *torment.* This dhatoo has an *unubandhu* ओ and च.

वी.

Sing.	Dual.	Plural.
3. विध्यति*,	विध्यतः,	विध्यन्ति.

टी.

3. अव्याात्सीत्,	अव्याात्ताम्,	अव्याात्सुः.

* *Page* 144, *Rule* 52.

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टी.

Sing.	Dual.	Plural.
3. विव्याध*,	विविधतुः,	विविधुः.
2 विव्यधिथ, विव्यद्ध,	विविधथुः,	विविध.
1. विव्याध, विव्यध्र,	विविधिव,	विविधिम.

ञी.

3. व्यद्धा,	व्यद्धारौ,	व्यद्धारः.

घुष, *maintain.* This dhatoo has an *unubandhu* ओ and ष.

की.

Sing	Dual.	Plur.
3. घुष्यति,	घुष्यतः,	घुष्यन्ति.

टी.

3. अघुषत्,	अघुषताम्,	अघुषन्.

श्लिष, *jest.* This dhatoo has an *unubandhu* ञि, ओ, ल्ट and ष.

दी.

Sing.	Dual.	Plural.
3. श्लिष्यति,	श्लिष्यतः,	श्लिष्यन्ति.

टी.

3. अश्लिषत्,	अश्लिषताम्,	अश्लिषन्.

If this dhatoo mean an *embrace*, it is as follows;

टी.

3. अश्लिषत†,	अश्लिषताम्,	अश्लिषन्.

रघ, *injure.* This dhatoo has an *unubandhu* ञ, ल्ट and ष.

की.

3. रघ्यति,	रघ्यतः,	रघ्यन्ति.

* *Page* 144, *Rule* 51. † *Page* 148, *Rule* 86. ‡ *Page* 149, *Rul.* 90.

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टी.

Sing.	Dual.	Plural.
3. अरन्धत्*,	अरन्धताम्,	अरन्धन्.

ठी.

3. रन्ध,	रन्धतुः,	रन्धुः.
2. रन्धिथ, रेद्ध,	रन्धथुः,	रन्ध.
1. रन्ध,	रन्धिव, रेध्व,	रन्धिम, रेध्म.

डी.

3. रधिता, रद्धा,	रधितारौ, रद्धारौ,	रधितारः, रद्धारः.

ढी.

3. रधिष्यति, रत्स्यति,	रधिष्यतः, रत्स्यतः,	रधिष्यन्ति, रत्स्यन्ति.

तृप्, *please, satisfy.* This dhatoo has an *anubundhu* ञि, ऋ, ष and ऊ.

दी.

3. तृप्यति,	तृप्यतः,	तृप्यन्ति.

ढी

3. अताप्सीत्, अत्राप्सीत्, अतर्पीत्, अतृपत्,	अतार्ष्टाम्, अत्राप्टाम्, अतर्पिष्टाम्, अतृप्टाम्,	अतार्षुः, अत्राप्सुः, अतर्पिषुः, अतृपन्.

ठी.

3. ततर्प,	तृप्यतुः,	तृप्युः.
2. ततर्पिथ, ततर्प्थ, तृप्थ,	तृप्यथुः,	तृप्य.
1. ततर्प,	तृप्यिव, तृप्व,	तृप्यिम, तृप्म.

डी.

3. तर्प्ता, तर्पिता, त्रप्ता,	तर्प्तारौ, तर्पितारौ, त्रप्तारौ,	तर्प्तारः, तर्पितारः, त्रप्तारः.

ढी.

3. तृप्यात्,	तृप्यास्ताम्,	तृप्यासुः.

*Page 378, Rule 6. † Page 148, Rule 85. ‡ Page 152, Rule 109, and page 142, Rule 34. ‖ Page 142, Rule 38.

§ Page 148, Rule 86.

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दी.

	Sing.	Dual.	Plur.
3.	तर्पिष्यति, तर्प्स्यति, अप्स्यति,	तर्पिष्यतः, तर्प्स्यतः, अप्स्यतः,	तर्पिष्यन्ति, तर्प्स्यन्ति, अप्स्यन्ति.

Thus also दृप्, *proud.*

INFINITIVE MODE.

तर्पितुम्, तर्प्तुम्, नृप्तुम्.

PARTICIPLES.

Adverbial,	तर्पित्वा, तृप्त्वा, संतृप्य.
Repeated,	तर्पित्वातर्पित्वा, तृप्त्वातृप्त्वा, तर्पंस्तर्पम्.
Passive,	तृप्त. *Past indefinite,* तृप्तवत.
Future indefinite,	तर्पितव्य, तर्प्तव्य, नप्तव्य, तर्पणीय, तृप्य, तृपेलिम.

	Parashmi pada.	Passive voice.
Past,	तत्पवत्,	तृप्तमान.
Present,	तृप्यत्,	तृप्यमान.
Future,	तर्पिष्यत, तर्प्स्यत, नप्स्यत,	तर्पिष्यमाण, तर्प्स्यमान, नप्स्यमान.

मुह्, *lose sensation.* This dhatoo has an *anubandhu* क, य, स्र and ञि.

Parashmi pada.

दी.

	Sing.	Dual.	Plur.
3.	मुह्यतः,	मुह्यतः,	मुह्यन्ति.

टी.

3.	अमुहत्,	अमुहताम्,	अमुहन्.

टी.

3.	मुमोह,	मुमुहतुः,	मुमुहुः.
2.	मुमोग्ध*, मुमोढ†, मुमोहिथ.	मुमुहथुः,	मुमुह,
1.	मुमोह,	मुमुहिव, मुमुह्व,	मुमुहिम, मुमुह्म.

* *Page* 153, *Rule* 123. † *Page* 153, *Rule* 121.

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ङी.

	Sing.	Dual.	Plur.
3.	मोहिता, मोग्धा, मोढा,	मोहितारौ, मोग्धारौ, मोढारौ,	मोहितारः, मोग्धारः, मोढारः.

छी.

3.	मुह्यात्,	मूह्यास्ताम्,	मूह्यासुः.

ती.

3.	मोक्ष्यति*,	मोहिष्यति,	मोक्ष्यतः,	मोहिष्यतः,	मोक्ष्यन्ति, मोहिष्यन्ति.

INFINITIVE MODE.

मोहितुम्, मोग्धुम्, मोढुम्.

PARTICIPLES.

Adverbial,	मोहित्वा, मुग्ध्वा, मूढ्वा, अमुह्य.	
Repeated,	मोहित्वामोहित्वा, मुग्ध्वामुग्ध्वा, मूढ्वामूढ्वा, मोहम्मोहम.	
Passive,	मुग्ध, मूढ.	*Past indefinite,* मुग्धवत्, मूढवत्.
Future indefinite,	मोहितव्य, मोग्धव्य, मोढ्य, मोहनीय, मोह्य, मुहेलिम्.	
	Parushmi pada.	Passive voice.
Past,	मुमुक्षत्,	मुमुहान.
Present,	मुह्यत्,	मुह्यमान.
Future,	मोहिष्यत, मोक्ष्यत,	मोहिष्यमाण, मोक्ष्यमाण.

णश्, *destroy.* This dhatoo has an *anubandhu* ल्ट, ष and ऊ.

षी.

	Sing.	Dual.	Plural.
3.	नश्यति,	नश्यतः,	नश्यन्ति.

* *Page* 153, *Rule* 121, *and page* 152, *Rule* 119. † *Page* 34, *Rule* 34.

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टी.

Sing.	Dual.	Plural.
1. अनेषत्*, अनषत्,	अनेषताम्, अनषताम्,	अनेषन्, अनषन्.
2. अनेषः, अनषः,	अनेषतम्, अनषतम्,	अनेषत, अनषत.
1. अनेषम्, अनषम्,	अनेषाव, अनषाव,	अनेषाम, अनषाम.

ठी.

3. ननाष,	नेषतुः,	नेषुः.

ढी.

3. { नष्टा, नंढा, नंग्धा,	नष्टारौ, नंढारौ, नंग्धारौ,	नष्टारः, नंढारः, नंग्धारः.

तो.

3. नक्ष्यति, नंक्ष्यति,	नक्ष्यतः, नंक्ष्यतः,	नक्ष्यन्ति, नंक्ष्यन्ति.

INFINITIVE MODE.

नष्टुम्, नंग्धुम्, नंढुम्.

PARTICIPLES.

Adverbial, नष्ट्वा, नंग्ध्वा, नंढ्वा, नक्त्वा, नक्ष्य†.

Repeated, { नष्ट्वानष्ट्वा, नंग्ध्वानंग्ध्वा, नंढ्वानंढ्वा, नक्त्वानक्त्वा, नाषन्नाषम्.

Passive, नग्ध, नक्ष. *Past indefinite,* नग्धवत्, नक्षत.

Future indefinite, नष्टव्य, नंग्धव्य, नंढव्य, नक्षनीय, नाक्ष्य, नक्षेलिम.

	Parushmi pada.	Passive voice.
Past,	नेषिवस्,	नेषान.
Present,	नक्षत्,	नक्ष्यमान.
Future,	नक्ष्यत्, नंक्ष्यत्,	नक्ष्यमाण, नंक्ष्यमाण.

N. B. नष् is not changed to नेष् according to Bhattojeedikshita. According to Kramadeshwara the change only takes place in the first person singular, in which it is constant.

* Page 379, Rule 11. † Page 378, Rule 7. ‡ Page 157, Rule 16.

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शम्, *quiet.* This dhatoo has an *unubundhu* उ, य, भ and ऋर.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. शाम्यति*,	शाम्यतः,	शाम्यन्ति.

टी.

3. अशमीत्, अशमत, अशमताम्, अशमिष्ताम, अशमन्, अशमिषुः.

ठी.

3. शशाम, शेमतुः, शेमुः.

INFINITIVE MODE.

शमितुम्.

PARTICIPLES.

Adverbial, शमित्वा, शान्त्वा, संशम्य.

Repeated, शमित्वाशमित्वा, शान्त्वाशान्त्वा, शमंशमम्.

Passive, शान्त. *Past indefinite,* शान्तवत्.

Future indefinite, शमितव्य, शमनीय, शम्य, शमेलिम्.

	Purushmi pudu.	Passive voice.
Past,	शेमिवम्,	शेमान.
Present,	शाम्यत्,	शाम्यमान.
Future,	शमिष्यत्,	शमिष्यमाण.

क्लम्, *sad.* This dhatoo has an *unubundhu* उ, ञि, य, भ and ऋर.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. क्लाम्यति†, क्लामति†,	क्लाम्यतः, क्लामतः,	क्लाम्यन्ति, क्लामन्ति.

* *Page* 379, *Rule* 8. † *Page* 170, *Rule* 3, *and page* 171, *Rule* 13.

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टी.

	Sing.	Dual.	Plural.
3.	अक्लमत्, अक्लमीत्,	अक्लमताम्, अक्लमिष्टाम्,	अक्लमन्, अक्लमिषुः.

ठी.

3.	चक्लाम,	चक्लामतुः,	चक्लामुः.

अस्, *throw*. This dhatoo has an *unubundhu* ट, ष and इर.

दो.

	Sing.	Dual.	Plural.
3.	अस्यति,	अस्यतः,	अस्यन्ति.

टी.

3.	आस्यत्*, आसीत्,	आस्यताम्,	आसिष्यत्,	आस्यन्,	आसिषुः.

ठी.

3.	आस,	आसतुः,	आसुः.

यस्, *endeavour*. This dhatoo has an *unubundhu* इर, ष and उ.

की.

3.	यस्यति†, यसति,	यस्यतः, यसतः,	यस्यन्ति, यसन्ति.	

टी.

3.	{ अयासीत्, अयसीत्,	अयासिष्टाम्, अयसिष्टाम्,	अयासिषुः,	अयसिषुः,
	अयसत्,	अयसताम्,	अयसन्.	

ठी.

3.	ययास,	येसतुः,	येसुः.

When this dhatoo is preceded by the preposition सं, it has two forms as above, but only one when preceded by any other preposition, thus:

की.

3.	संयस्यति, संयसति,	संयस्यतः, संयसतः,	संयस्यन्ति, संयसन्ति.	

* *Page* 148, *Rule* 87. *and* 88. † The *unubundhu* इर, and consequently this form is only by the authority of the Kulpu Drooma and its commentary by Doorga Dasu. ‡ *Page* 170, *Rule* 3. § *Page* 141, *Rule* 33.

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की.

Sing.	Dual.	Plur.
3. अयस्यति,	अयस्यतः,	अयस्यन्ति.

INFINITIVE MODE.

यसितुम्.

PARTICIPLES.

Adverbial,	यसित्वा, यस्त्वा, संयस्य.
Repeated,	यसित्वायसित्वा, यस्त्वायस्त्वा, यासंयासम्.
Passive,	यस्त. *Past indefinite,* यस्तवत्.
Future indefinite,	यसितव्य, यसनीय, यास्य, यसेलिम्.

	Parushmi pada.	Passive voice.
Past,	येसिवस्,	येसान.
Present,	यस्यत्, यसत्,	यस्यमान.
Future,	यसिष्यत्,	यसिष्यमाण.

लुभ्, *covet.* This dhatoo has an *unubundhu* य and इर्.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. लुभ्यति,	लुभ्यतः,	लुभ्यन्ति.

टी.

3. अलुभत्, अलोभित, अलुभताम्, अलोभिष्टाम्, अलुभन्, अलोभिषुः.

ठी.

3. लुलोभ, लुलुभतुः, लुलुभुः.

डी.

3. लोभिता*, लोद्धा, लोभितारौ, लोद्धारौ, लोभितारः, लोद्धारः.

* *Page* 143, *Rule* 55.

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तौ.

Sing.	Dual.	Plur
3. लोभिष्यति,	लोभिष्यतः,	लोभिष्यन्ति.

INFINITIVE MODE.

लोभितुम्, लोद्धुम्.

PARTICIPLES.

Adverbial, लोभित्वा*, लुभित्वा, लुब्ध्वा, प्रलुभ्य.

Repeated, लोभित्वालोभित्वा, लुभित्वालुभित्वा, लुब्ध्वालुब्ध्वा, लोभंलोभम्.

Passive, लोभित*, लुब्ध. *Past indefinite,* लोभितवत्, लुब्धवत्.

Future indefinite, लोभितव्य, लोद्धव्य, लोभनीय, लोभ्य, लुभेल्लिम.

	Parushmi pada.	Passive voice.
Past,	लुलुभ्वस्,	लुलुभान.
Present,	लुभ्यत्,	लुभ्यमान.
Future,	लोभिष्यत्,	लोभिष्यमाण.

मिद्, *agreeable.* This dhatoo has an *unubundhu* इर्, आ, य and जि.

Parushmi pada.

तौ.

Sing.	Dual.	Plur.
3. मेद्यति†,	मेद्यतः,	मेद्यन्ति.

3. अमेदीत्, अमिदत्, अमेदिष्टाम्, अमिदताम्, अमेदिषुः, अमिदन्.

टी.

3. मिमेद, मिमिदतुः, मिमिदुः.

* *Page* 156, *Rule* 6. † *Page* 378, *Rule* 5.

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षू, *bring forth.* This dhatoo has an *unubundhu* य, ङ and ओ.

Atmune pudu.

की.

Sing.	Dual.	Plural.
3. सूयते,	सूयेते,	सूयन्ते.

टी.

3. असोष्ट, असविष्ट*,	असोषाताम,	असविषाताम,	असोषत, असविषत.

ठी.

3. सुषुवे,	सुषुवाते,	सुषुविरे.

डी.

3. सविता*, सेाता,	सवितारौ, सेातारौ,	सवितारः, सेातारः.

ढी.

3. सविषीष्ट, सेाषीष्ट,	सविषीयास्ताम,	सेाषीयास्ताम,	सविषीरन, सेाषीरन.

दी, *decay.* This dhatoo has an *unubundhu* ङ, य and ओ.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. दीयते,	दीयेते,	दीयन्ते.

टी.

3. अदास्त†,	अदासाताम,	अदासत.

ठी.

3. दिदीषे†,	दिदीयाते,	दिदीयिरे.

डी.

3. दाता,	दातारौ,	दातारः.

ढी.

3. दाषीष्ट,	दाषीयास्ताम,	दाषीरन.

* *Page* 142, *Rule* 38. † *Page* 378, *Rule* 4.

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जन्, *produce.* This dhatoo has an *unubundhu* ई, म, य and ङ.

Atmune pudu.

	Dual. (की.)	Plural.
Sing.		
3. जायते*,	जायेते,	जायन्ते.
3. अजनि†, अजनिष्ट,	अजनिषाताम्, (टी.)	अजनिषत.
3. जज्ञे‡,	जज्ञाते, (ठी.)	जज्ञिरे.
3. जनिता,	जनितारौ, (डी.)	जनितारः.
3. जनिषीष्ट,	जनिषीयास्ताम्, (ढी.)	जनिषीरन्.

INFINITIVE MODE.

जनितुम.

PARTICIPLES.

Adverbial, जनित्वा, संजन्य, सजाय.

Repeated, जनित्वाजनित्वा, जानज्जानम्.

Passive, जात. *Past indefinite,* जातवत्.

Future indefinite, जनितव्य, जननीय, जन्य, जाया, जेत्रिम.

	Atmune pudu.	Passive voice.
Past,	जज्ञान,	जज्ञान.
Present,	जायमान,	जायमान‖, जन्यमान.
Future,	जनिष्यमाण,	जनिष्यमाण.

* *Page* 379, *Rule* 10. † *Page* 149, *Rule* 93, *and page* 138, *Rule* 7. ‡ *Page* 145, *Rule* 66. ‖ *Page* 359, *Rule* 16.

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दीप्, *enlighten.* This dhatoo has an *unubundhu* ई, ङ, य and ऋ.

Atmane pudu.

की.

Sing.	Dual.	Plural.
3. दीप्यते,	दीप्येते,	दीप्यन्ते.

टी.

3. अदीपि*, अदीपिष्ठ,	अदीपिषाताम्,	अदीपिषत.

ठी.

3. दिदीपे,	दिदीपाते,	दिदीपिरे.

Thus also पूर, *fill.*

पद्, *move.* This dhatoo has an *unubundhu* य, ङ and ओ.

की.

Sing.	Dual.	Plur.
3. पद्यते,	पद्येते,	पद्यन्ते.

टी.

3. अपादि,	अपत्साताम्,	अपत्सत.

ठी.

3. पेदे,	पेदाते,	पेदिरे.

ऊी.

3. पत्ता,	पत्तारौ,	पत्तारः.

ढी.

3. पत्सीष्ट,	पत्सीयास्ताम्,	पत्सीरन.

तो.

3. पद्यते,	पत्सेते,	पत्स्यन्ते.

बुध्, *understand.* This dhatoo has an *unubundhu* ङ, य and ओ.

की.

Sing.	Dual.	Plur.
3. बुध्यते,	बुध्येते,	बुध्यन्ते.

* *Page* 149, *Rule* 93.

	Sing.	Dual.	Plur.
		टी.	
3.	अबोधि*, अबुद्ध,	अभूत्साताम्,	अभूत्सत.
		ठी.	
3.	बुबुधे,	बुबुधाते,	बुबुधिरे.
		डी.	
3.	बोद्धा,	बोद्धारौ,	बोद्धारः.
		ढी.	
3.	भूत्सीष्ठ,	भूत्सीयास्ताम्,	भुत्सीरन्.
		तो.	
3.	भोत्स्यते,	भोत्स्येते,	भोत्स्यन्ते.
		धी.	
3.	अभोत्स्यत,	अभोत्स्येताम्,	अभोत्स्यन्त.

INFINITIVE MODE.

बोद्धुम.

PARTICIPLES.

Adverbial,	बुद्ध्वा, प्रबुध्य.	
Repeated,	बुद्ध्वाबुद्ध्वा, बोधम्बोधम.	
Passive,	बुद्ध.	*Past indefinite,* बुद्धवत्.
Future indefinite,	बोद्धव्य, बोधनीय, बोध्य, बुधेलिम.	
	Atmane pada.	Passive voice,
Past,	बुबुधान,	बुबुधान.
Present,	बुध्यमान,	बुध्यमान.
Future,	भोत्स्यमान,	भोत्स्यमान.

* *Page* 149, *Rule* 93.

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णह्, *bind.* This dhatoo has an *unubundhu* य, ज and ओ.

Purushmi pudu.

Sing.	Dual.	Plur.
	की.	
3. नद्धति,	नद्धतः,	नद्धन्ति.
	टी.	
3. अनात्सीत्*,	अनाद्धाम्,	अनात्सुः.
	ठी.	
3. ननाह,	नेहतु,	नेजुः.
	डी.	
3. नद्धा,	नद्धारौ,	नद्धारः.
	ढी.	
3. नद्धास,	नद्धास्ताम्,	नद्धासुः.
	तो.	
3. नत्स्यति,	नत्स्यतः,	नत्स्यन्ति.

INFINITIVE MODE.

नद्धुम.

PARTICIPLES.

Adverbial, नद्धा, संनद्ध.

Repeated, नद्धानद्धा, नाहंनह्यम्.

Passive, नद्ध. *Past indefinite,* नद्धवत्.

Future indefinite, नद्धव्य, नहनीय, नाह्य, नहेलिम.

	Parushmi pudu.	*Amune pudu.*
Past,	नद्धिवस,	नेहान.
Present,	नह्यत्,	नह्यमान.
Future,	नत्स्यत्,	नत्स्यमान.

The participle of the passive voice, as the atmune pudu.

* *Page* 153, *Rule* 121.

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SECT. V.

OF THE FIFTH CONJUGATION, OR स्वादि.

1. The fifth conjugation of dhatoos are called स्वादि, and are distinguished by having an *unubundhu* न.

Of Insertions.

2. श्नु is inserted after dhatoos of this conjugation when followed by the terminations called र.

3. श्नु and श्ना are inserted after स्कु, *immerse*, स्कन्भ and स्कम्भ, *stop up*, स्तन्भ and स्तुन्भ, *stop up*, they being both of the fifth and ninth conjugation.

4. प्राप्, and श्नु are inserted after अप्, *occupy space*, and तप्, when it means *heat*, they being of the first and fifth conjugation.

Of इम.

5. धू, *quake*, and घु, *guess*, prefix इम् to the सि of the fifth tense purushmi pudu.

Of Adesh.

6. कृञ्, *do*, and धिञ्, *love*, becomes कृ and धि, when they affix श्नु.

7. चि, *collect*, becomes कि in the sixth tense. Has two forms.

8. हि, *move*, becomes घि, when doubled, if it does not affix अङ्.

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सु, *aim, guess.* This dhatoo has an *unubundhu* ञ and न.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. सुनोति,	सुनुतः,	सुन्वन्ति.
2. सुनोसि,	सुनुथः,	सुनुथ.
1. सुनोमि,	सुनुवः, सुन्वः*,	सुनुमः, सुन्मः.

खी.

3. सुनुयात्,	सुनुयाताम्,	सुनुयुः.
2. सुनुयाः,	सुनुयातम्,	सुनुयात.
1. सुनुयाम्,	सुनुयाव,	सुनुयाम.

गी.

3. सुनोतु,	सुनुताम्,	सुन्वन्तु.
2. सुनु†,	सुनुतम्,	सुनुत.
1. सुनवानि,	सुनवाव,	सुनवाम.

घी.

3. असुनोत्,	असुनुताम्,	असुन्वन्.
2. असुनोः,	असुनुतम्,	असुनुत.
1. असुनवम्	असुनुव, असुन्व,	असुनुम, असुन्म.

टी.

3. असावीत्‡,	असाविष्टाम्,	असाविषुः.
2. असावीः,	असाविष्टम्,	असाविष्ट.
1. असाविषम्,	असाविष्व,	असाविष्म.

ठी.

3. सुषव,	सुषुवतुः,	सुषुवुः.
2. सुषविथ‖,	सुषुवथुः,	सुषुवः.
1. सुषाव, सुषव,	सुषुविव,	सुषुविम.

* *Page* 145, *Rule* 65. † *Page* 147, *Rule* 77. ‡ *Page* 142, *Rule* 39. ‖ *Page* 142, *Rule* 38.

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उी.

	Sing.	Dual.	Plur.
3.	सविता*, सेता,	सवितारौ, सेतारौ,	सवितारः, सेतारः.

ऊी.

3.	सूयात्,	सूयास्ताम्,	सूयासुः.

ऋी.

3.	सविष्यति, सेष्यति,	सविष्यतः, सेष्यतः,	सविष्यन्ति, सेष्यन्ति.

ॠी.

3.	असविष्यत्, असेष्यत्,	असविष्यताम्, असेष्यताम्,	असविष्यन्, असेष्यन्.

Atmane pada.

ऌी.

	Sing.	Dual.	Plural.
2.	सुनुते,	सुन्वाते,	सुन्वते.

ॡी.

3.	असविष्ट, असेष्ट,	असविषाताम, असेषाताम,	असविषत, असेषत.

ॢी.

3.	सुषुवे,	सुषुवाते,	सुषुविरे.

Passive voice.

ॣी.

	Sing.	Dual.	Plur.
3.	सूयते,	सूयेते,	सूयन्ते.

ॡी.

3.	असावि,	असविषाताम, असेषाताम,	असाविषाताम,	असविषत, असेषत.

INFINITIVE MODE.

सवितुम्, सेतुम्.

PARTICIPLES.

Adverbial,	सवित्वा, सुत्वा, संसुत्य.
Repeated,	सवित्वासवित्वा, सुत्वासुत्वा, सासवांवम.

* *Page* 142, *Rule* 38. † *Page* 137, *Rule* 1.

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Passive, सुत, सुन*. *Past indefinite,* सुनवत्.

Fu. ind. सवितव्य, सोतव्य, सवनीय, सव्य, सुवेलिम.

	Purushmi padu.	Atmne padu.	Passive voice†
Past,	सुषुवस्,	सुषुवान्.	
Present,	सुन्वत्,	सुन्वान,	सूयमान्.
Future,	सविष्यत्,	सविष्यमाण,	सविष्यमाण,
	सोष्यत्,	सोष्यमाण,	साविष्यमाण, सोष्यमाण.

मि, *throw.* This dhatoo has an *unubundhu* उ, न and ञ.

Purushmi padu.

को.

Sing.	Dual.	Plur.
3. मिनोति,	मिनुतः,	मिन्वन्ति.

टी.

3. अमासीत्,	अमासिष्टाम,	अमासिषुः.

ठी.

3. ममौ,	मिम्यतुः,	मिम्युः.
2. ममाथ, ममिथ,	मिम्यथुः,	मिम्य.
1. ममौ,	मिम्यिव,	मिम्यिम.

Atmune padu.

की.

3. मिनुते,	मिन्वाते,	मिन्वते.

चि, *collect.* This dhatoo has an *unubundhu* ञ and न.

Purushmi padu.

की.

Sing.	Dual.	Plur.
3. चिनोति,	चिनुतः,	चिन्वन्ति.

टी.

3. अचैषीत्,	अचैष्टाम,	अचैषुः.

* *Page* 160, *Rule* 44. † *Page* 375, *Rule* 3.

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ठी.

	Sing.	Dual.	Plur.
3.	चिकाय*, चिचाय,	चिक्यतुः, चिच्यतुः,	चिक्युः, चिच्युः
2.	चिकेथ, चिकयिथ,	चिक्यथुः,	चिक्य,
	चिचेथ, चिचयिथ,	चिच्यथुः,	चिच्य.
1.	चिकाय, चिकय,	चिक्यिव,	चिक्यिम,
	चिचाय, चिचय,	चिच्यिव,	चिच्यिम.

INFINITIVE MODE.

चेतुम्.

PARTICIPLES.

Adverbial, चित्वा, चिचित्य.

Repeated, चित्वाचित्वा, चायञ्चायम्.

Passive, चित. *Past indefinite,* चितवत्.

Fu. indefi. चेतव्य, चयनीय, चेय, चियेलिम्.

	Parushmi padu.	Atmane padu.	Passive voice.
Past,	चिकिवस्, चिचिवस्,	चिक्यान,	चिच्यान.
Present,	चिन्वत्,	चिन्वान,	चीयमान.
Future,	चेष्यत्,	चेष्यमाण,	चायिष्यमाण, चेष्यमाण.

स्तृ, *spread out.* This dhatoo has an *unubundhu* ञ and न.

Atmane padu.

दी.

Sing.	Dual.	Plur.
3. स्तृणुते,	स्तृण्वाते,	स्तृण्वते.

टी.

3. अस्तरिष्य†, अस्तृत‡, अस्तरिषाताम्, अस्तृषाताम्, अस्तरिषत, अस्तृषत.

* *Page* 400, *Rule* 7. † *Page* 144, *Rule* 49. ‡ *Page* 153, *Rule* 128, *and page* 146, *Rule* 70.

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ठी.

Sing.	Dual.	Plur.
3. तस्तरे*,	तस्राते,	तस्तरिरे.
2. तस्तरिषे†,	तस्राथे,	तस्तरिध्वे, तस्तरिढ्वे.
1. तस्तरे,	तस्तरिवहे,	तस्तरिमहे.

ढी.

3. स्तरिषीष्ट, स्त्रषीष्ट, स्तरिषीयास्ताम्, स्त्रषीयास्ताम्, स्तरिषीरन्, स्त्रषीरन्.

Purushmi pudu.

की.

3. स्त्रणोति, स्त्रणुतः, स्त्रण्वन्ति.

टी.

3. अस्तार्षीत्, अस्तार्ष्टाम्, अस्तार्षुः.

ठी.

3. तस्तार,	तस्तरतुः,	तस्तरुः.
2. तस्तर्थ‡,	तस्तरथुः,	तस्तर.
1. तस्तार, तस्तर,	तस्तरिव,	तस्तरिम.

वृ, *cover, skreen.* This dhatoo has an *unubundhu* न and ञ.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. वृणोति,	वृणुतः,	वृण्वन्ति.

टी.

3. अवारीत्‖, अवारिष्टाम्, अवारिषुः.

ठी.

3. ववार,	ववरतुः,	ववरुः.
2. ववरिथ‡,	ववरथुः,	ववर.
1. ववार, ववर,	ववृव,	ववृम.

* *Page* 141, *Rule* 27. † *Page* 143, *Rule* 43. ‡ *Page* 143, *Rule* 42. ‖ *Page* 143, *Rule* 44.

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Atmane pada.

वी.

	Sing.	Dual.	Plural.
3.	वृणुते,	वृण्वाते,	वृण्वते.

टी.

3.	अवरीष्ट*, अवृत, अवरिष्ट†,	अवरीषाताम्, अवरिषाताम्, अवृषाताम्,	अवरीषत, अवरिषत, अवृषत.

ठी.

3.	वव्रे,	वव्राते,	वव्रिरे.

डी.

3.	वरिता, वरीता,	वरितारौ, वरीतारौ,	वरितारः, वरीतारः.

ढी.

3.	वरिषीष्ट, वृषीष्ट,	वरिषीयास्ताम्, वृषीयास्ताम्,	वरिषीरन्, वृषीरन्.

INFINITIVE MODE.

वरितुम्, वरीतुम्.

PARTICIPLES.

Adverbial, वरित्वा, वरीत्वा, आवृत्य.

Repeated, वरित्वावरित्वा, वरीत्वावरीत्वा, वारम्वारम्.

Passive, वृत. *Past indefinite,* वृतवत्.

Fu. inde. वरितव्य, वरीतव्य, वरणीय, वर्य्य. वृत्य‖, त्रेलिम्.

	Parashmi pada.	Atmane pada.	Passive voice.
Past,	वव्रिवस्,	वव्राण.	
Present,	वृण्वत्,	वृण्वान,	व्रियमाण.
Future,	वरिष्यत्, वरीष्यत्,	वरिष्यमाण, वरीष्यमाण,	वरिष्यमाण, वरीष्यमाण, वरिष्यमाण.

* *Page* 137, *Rule* 2. † *Page* 144, *Rule* 49. ‡ *Page* 165, *Rule* 64. ‖ *Page* 165, *Rule* 65.

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धु, *quake, tremble.* This dhatoo has an *unubundhu* ञ and न.

Purushmi padu.

की.

Sing.	Dual.	Plural.
3. धुनोति,	धुनुतः,	धुन्वन्ति.

टी.

3. अधावीत्*,	अधाविष्टाम्,	अधाविषुः.

ठी.

3. दुधाव,	दुधुवतुः,	दुधुवुः.
2. दुधुविथ, दुधोथ,	दुधुवथुः,	दुधुव.
1. दुधाव, दुधव,	दुधुविव,	दुधुविम.

हि, *move, increase.* This dhatoo has an *unubundhu* न.

Purushmi padu.

की.

Sing.	Dual.	Plural.
3. हिनोति,	हिनुतः,	हिन्वन्ति.

टी.

3. अहैषीत्,	अहेष्टाम्,	अहेषुः.

ठी.

3. जिह्वाय†,	जिह्वयतुः,	जिह्वयुः.
2. जिह्वेय, जिह्वयिथ,	जिह्वयथुः,	जिह्वय.
1. जिह्वाय, जिह्वय,	जिह्वियव,	जिह्वियम.

डी.

3. हेता,	हेतारौ,	हेतारः.

ढी.

3. हीयात्,	हेयास्ताम्,	हीयासुः.

ती.

3. हेष्यति,	हेष्यतः,	हेष्यन्ति.

* *Page* 142, *Rule* 39. † *Page* 400, *Rule* 8.

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कृञ्, *do, injure.* This dhatoo has an *unubundhu* ऋ and न.

की.

Sing.	Dual.	Plur.
3. कृणोति*,	कृणुतः,	कृण्वन्ति.

टी.

3. अकृणवीत्,	अकृणिवष्टाम्,	अकृणिवषुः.

ठी.

3. चकृणव,	चकृणवतुः,	चकृणवुः.
2. चकृणिवथ,	चकृणवथुः,	चकृण्व.
1. चकृणव,	चकृणिव,	चकृणिम.

दम्भ्, *boast, domineer, bully.* This dhatoo has an *unubundhu* उ and न.

की.

Sing.	Dual.	Plural.
3. दम्भोति:†,	दम्भुतः,	दम्भ्वन्ति.

टी.

3. अदम्भीत्,	अदम्भिष्टाम्,	अदम्भिषुः.

ठी.

3. ददम्भ,	ददम्भतुः, देभतुः,	ददम्भुः देभुः.
2. ददम्भिथ, देभिथ,	ददम्भथुः, देभथुः,	ददम्भ, देभ.
1. ददम्भ,	ददम्भिव, देभिव,	ददम्भिम, देभिम.

ढी.

3. दभ्यात्,	दभ्यास्ताम्,	दभ्यासुः.

* *Page* 400, *Rule* 6. † *Page* 145, *Rule* 57.

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धिन्व्, *move, love.* This dhatoo has an *unubundhu* इ् and न.

Purushmi padu.

की.

Sing.	Dual.	Plural.
3. धिनोति*,	धिनुतः,	धिन्वन्ति.

टी.

3. अधिन्वीत्,	अधिन्विष्याम्,	अधिन्विषुः.

ठी.

3. दिधिन्व,	दिधिन्वतुः,	दिधिन्वुः.

डी.

3. धिन्विता,	धिन्वितारौ,	धिन्वितारः.

अप्लृ, *occupy space.* This dhatoo has an *unubundhu* ऊ, ऊ and न.

Atmane padu.

की.

Sing.	Dual.	Plural.
3. अप्नोते,	अप्नुवाते,	अप्नुवते.

टी.

3. आपिष्ट†, आप्त,	आपिषाताम्, आप्साताम्,	आपिषत, आप्सत.

ठी.

3. आनप्से†,	आनप्साते,	आनप्सिरे.

INFINITIVE MODE.

अपितुम्, अप्तुम्.

PARTICIPLES.

Adverbial, अपित्वा, अप्त्वा, आप्य.

Repeated, अपित्वापित्वा, अप्त्वाप्त्वा, आपमापम्.

* *Page* 400, *Rule* 6. † *Page* 143, *Rule* 38. ‡ *Page* 149, *Rule* 95.

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Passive, अम्न, *Past indefinite* अम्नवत्.

Future indefinite, अम्नितव्य, अम्नेय, अम्नानीय, आम्नेय, अम्नेलिम्.

Atmune pudu. Passive voice.

Past, आनम्नान.

Present, अम्नवान, अम्न्यमान.

Future, अम्निष्यमाण, अम्नत्माण.

SECT. VI.

OF THE SIXTH CONJUGATION, OR तुदादि.

1. The sixth conjugation of dhatoos are called तुदादि and are known by having an *unubundhu* घ्रु. Those of this conjugation called कुटादि have an *unubundhu* घ्रि.

2. घ्रु is inserted after dhatoos of the sixth conjugation when followed by the terminations called र. The घ्रु is rejected.

3. कु is inserted after लिप, *plaster,* and विच्, *ooze,* in the टि or fifth tense. They have two forms in the atmune pudu.

4. आय is inserted after विक्, *move,* when followed by the terminations called र. There are two forms.

Of Goon.

5. Those dhatoos of the class called कुटादि which would require goon by the general rules, only admit it when they receive any affix which rejects ञ or ण.

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6. ऋक्ष्, *move*, requires goon in the sixth tense.

7. विज, *fear*, does not require goon when इम् is prefixed to its inflections.

Of Vriddhi.

8. Those of the class of dhatoos called कुटादि which would require vriddhi by the general rules, only admit it when followed by any affix which rejects ञ or ण.

Of नुण.

9. Dhatoos of the class मुचादि require that नुण be affixed when पु follows them. N. B. Dhatoos of this class have an *unubundhu* प.

10. नुण is inserted after मस्ज, *immerse*, when followed by ऋ-स.

Of जि.

11. प्रच्छ्, *ask*, व्रश्च्, *cut*, and भ्रस्ज, *fry*, do not admit जि in the sixth tense.

12. वच्, *deceive*, requires जि when followed by any affix except अण् and those which reject ञ or ण.

Of लुक, लुप and लोप.

13. तन्प, *love*, तुन्प, *kill*, तन्फ, *kill*, तुन्फ, *love* रिन्फ*, *kill*, गुन्फ, *disposition, order*, उन्म, *fill*, and गुन्म, *applaud*, lose (लुक) their न when they are followed by पु or by a letter which requires goon. There are two forms.

Of Adesh.

14. भ्रस्ज, *fry*, becomes भर्ज्ज when it is followed by any affix which requires goon, except those called र. There are two forms.

15. Dhatoos which end in ऋ change it to रि when followed by the पु of this tense.

* This dhatoo is also written ऋन्फ.

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15. इष्, *desire*, become इच्छ् when followed by the terminations called र.

16. मृ, *die*, is conjugated in atmane *pada* when it affixes स्य and in the टो and छो tenses, but in *parus*hmi *pada* in every other tense.

तुद्, *pain*. This dhatoo has an *anubandhu* ओ, ञ and ष.

वी.

Sing.	Dual.	Plur.
3. तुदति*,	तुदतः,	तुदन्ति.
2. तुदसि,	तुदथः,	तुदथ.
1. तुदामि,	तुदावः,	तुदामः.

खी.

3. तुदेत,	तुदेताम्,	तुदेयुः.
2. तुदेः,	तुदेतम्,	तुदेत.
1. तुदेयम्,	तुदेव,	तुदेम.

गी.

3. तुदतु,	तुदताम्,	तुदन्तु.
2. तुद,	तुदतम्,	तुदत.
1. तुदानि,	तुदाव,	तुदाम.

घी.

3. अतुदत्,	अतुदताम्,	अतुदन्.
2. अतुदः,	अतुदतम्,	अतुदत.
1. अतुदम्,	अतुदाव,	अतुदाम.

* *Page 410, Rule 2.*

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टी.

Sing.	Dual.	Plur.
3. अतौत्सीत्,	अतौत्ताम्,	अतैत्सुः.
2. अतौत्सीः,	अतौत्तम्,	अतौत्त.
1. अतैत्सम्,	अतैत्स्व,	अतौत्स्म.

ठी.

3. तुतोद्,	तुतुदतुः,	तुतुदुः.
2. तुतोदिथ, तुतोत्थ,	तुतुदथुः,	तुतुद.
1. तुतोद,	तुतुदिव,	तुतुदिम.

डी.

3. तोत्ता,	तोत्तारौ,	तोत्तारः.

ढी.

3. तुद्यात्,	तुद्यास्ताम्,	तुद्यासुः.

णी.

3. तोत्स्यति,	तोत्स्यतः,	तोत्स्यन्ति.

थी.

3. अतोत्स्यत्,	अतोत्स्यताम्,	अतोत्स्यन्.

Atmane pada.

दी.

Sing.	Dual.	Plur.
3. तुदते,	तुदेते,	तुदन्ते.

टी.

3. अतुत्त,	अतुत्साताम्*,	अतुत्सत.

ठी.

3. तुतुदे,	तुतुदाते,	तुतुदिरे.

Passive voice.

की.

3. तुद्यते,	तुद्येते,	तुद्यन्ते.

* *Page 153, Rule 128.*

टी.

Sing.	Dual.	Plur.
3. अतोदि,	अतुत्साताम्,	अतुत्सत.

INFINITIVE MODE.

तोत्तुम्.

PARTICIPLES.

Adverbial, तुत्त्वा, वितुत्य.

Repeated, तुत्त्वातुत्त्वा, तोदन्तोदम्.

Passive, तुन्न. *Past indefinite,* तुन्नवत्.

Future indefinite, तोत्तव्य, तोदनीय, तोद्य, तुदेलीम.

	Parushmi pada.	Atmane pada.	Passive voice.
Past,	तुतुदस्,	तुतुदान.	
Present,	तुदत्,	तुदमान,	तुद्यमान.
Future,	तोत्स्यत्,	तोत्स्यमान.	

भ्रस्ज्, *fry.* This dhatoo has an *unubundhu* ज्, ओ and ष्.

Parushmi pada.

की.

Sing.	Dual.	Plural.
3. भृज्जति*,	भृज्जतः,	भृज्जन्ति.

टी.

3. अभ्राक्षीत्, अभार्क्षीत्,	अभ्रास्ताम्,	अभार्ष्टाम्,	अभ्राक्षुः, अभार्क्षुः.

ठी.

3. बभ्रज्ज†, बभर्ज्ज†,	बभ्रज्जतुः, बभर्ज्जतुः,	बभ्रज्जुः, बभर्ज्जुः.

डी.

3. भर्ष्टा, भ्रष्टा,	भर्ष्टारौ, भ्रष्टारौ,	भर्ष्टारः, भ्रष्टारः.

* *Page* 144, *Rule* 52. † *Page* 411, *Rule* 14. ‡ *Page* 150, *Rule* 99.

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Atmane pudu.

Sing.	Dual.	Plur.
	की.	
3. भज्जते,	भज्जेते,	भज्जन्ते.
	टी.	
3. अभ्रक्ष,	अभ्रक्षाताम्,	अभ्रक्षत.
	ठी.	
3. बभर्ज्जे. बभ्रज्जे,	बभर्ज्जाते. बभ्रज्जाते,	बभर्ज्जिरे, बभ्रज्जिरे.

मुच्, *liberate.* This dhatoo has an *unubundhu* ल्ट, ष्ण, ष, ञ and ओ.

Purushmi pudu.

Sing.	Dual.	Plural.
	की.	
3. मुञ्चति*,	मुञ्चतः,	मुञ्चन्ति.
	टी.	
3. अमुचत्,	अमुचताम्,	अमुचन्.
	ठी.	
3. मुमोच,	मुमुचतुः,	मुमुचुः.
	डी.	
3. मोक्ता,	मोक्तारौ,	मोक्तारः.
	ढी.	
3. मुच्यात्,	मुच्यास्ताम्,	मुच्यासुः.
	ती.	
3. मोक्ष्यति,	मोक्ष्यतः,	मोक्ष्यन्ति.

Atmane pudu.

Sing.	Dual.	Plural.
	की.	
3. मुञ्चते,	मुञ्चेते,	मुञ्चन्ते.

*Page 411, Rule 9.

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टी.

Sing.	Dual.	Plural.
3. अमुक्त,	अमुक्ताताम्,	अमुक्तत.

INFINITIVE MODE.

मोक्तुम्.

PARTICIPLES.

Adverbial, मुक्त्वा, प्रमुच्य.

Repeated, मुक्त्वामुक्त्वा, मोचम्मोचम्.

Passive, मुक्त. *Past indefinite,* मुक्तवत्.

Future indefinite, मोक्तव्य, मोचनीय, मोक्य, मोच्य, मुचेलिम्.

	Purushmi pudu.	Atmune pudu.	Passive voice.
Past,	मुमुचुस,	मुमुचान.	
Present,	मुञ्चत,	मुञ्चमान,	मुच्यमान.
Future,	मोक्ष्यत,	मोक्ष्यमाण.	

लिप्, *plaster.* This dhatoo has an *unubundhu* ओ, प, ज, ष and जि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. लिम्पति,	लिम्पतः,	लिम्पन्ति.

टी.

3. अलिपत*,	अलिपताम्,	अलिपन्.

ठी.

3. लिलेप,	लिलिपतुः,	लिलिपुः.

डी.

3. लेप्ता,	लेप्तारौ,	लेप्तारः.

* *Page* 410, *Rule* 3.

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Atmane pudu.

टी.

	Sing.	Dual.	Plural.
3.	अलिपत*, / अलिप्त,	अलिपेताम्,	अलिपन्त.
		अलिप्साताम्,	अलिप्सत.

षिच्, *ooze.* This dhatoo has an *unubundhu* ष, ष्, ओ and ञ.

Parusmi pudu.

दी.

	Sing.	Dual.	Plural.
3.	सिञ्चति†,	सिञ्चतः,	सिञ्चन्ति.

टी.

3.	असिचत्,	असिचताम्,	असिचन्.

टी.

3.	सिषेच,	सिषिचतुः,	सिषिचुः.

ची.

3.	सेक्ता,	सेक्तारौ,	सेक्तारः.

When this dhatoo is compounded with a preposition it is as follows:

की.

	Sing.	Dual.	Plur.
3.	निषिञ्चति‡,	निषिञ्चतः,	निषिञ्चन्ति.

टी.

3.	न्यषिचत्,	न्यषिचताम्,	न्यषिचन्.

ठी.

3.	निषिषेच,	निषिषिचतुः,	निषिषिचुः.

* *Page* 419, *Rule* 3. † *Page* 411, *Rule* 9. ‡ *Page* 139, *Rule* 17.

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Atmane pada.

टी.

	Sing.	Dual.	Plur.
3.	असिचत*, असिक्त†,	असिचेताम्, असिक्षाताम्,	असिचन्त, असिक्षत.

ढी.

3.	सिक्षीष्ट,	सिक्षीयास्ताम्,	सिक्षीरन्.

Passive voice.

की.

	Sing.	Dual.	Plur.
3.	सिच्यते,	सिच्येते,	सिच्यन्ते.

टी.

3.	असेचि,	असिक्षाताम्,	असिक्षत.

कृत, *cut*. This dhatoo has an *anubandha* ई, ष and घ.

Parashmi pada.

दी.

	Sing.	Dual.	Plural.
3.	कृन्तति,	कृन्ततः,	कृन्तन्ति.

टी.

3	अकर्त्तीत्,	अकर्त्तिष्टाम्,	अकर्त्तिषुः.
3.	चकर्त्त,	चकृततुः,	चकृतुः.

ठी.

3.	कर्त्तिता,	कर्त्तितारौ,	कर्त्तितारः.

ढी.

3.	कृषात्,	कृषास्ताम्,	कृषासुः.

तो.

3.	कर्त्तिष्यति‡,	कर्त्स्यति,	कर्त्तिष्यतः,	कर्त्स्यतः,	कर्त्तिष्यन्ति, कर्त्स्यन्ति.

धी.

3. {	अकर्त्तिष्यत्,	अकर्त्तिष्यताम्,	अकर्त्तिष्यन्,
	अकर्त्स्यत.	अकर्त्स्यताम्,	अकर्त्स्यन्.

* *Page* 410, *Rule* 3. † *Page* 153, *Rule* 128. ‡ *Page* 143, *Rule* 46.

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षू, *throw.* This dhatoo has an *unubunbhu* प्रा.

की.

Sing.	Dual.	Plur.
3. सुवति,	सुवतः,	सुवन्ति.

टी.

3. असावीत्,	असाविष्टाम्,	असाविषुः.

ठी.

3. सुषाव,	सुषुवतुः,	सुषुवुः.

व्रश्च, *cut.* This dhatoo has an *unubundhu* क and प्रा.

की.

Sing.	Dual.	Plur.
3. वृश्चति*,	वृश्चतः,	वृश्चन्ति.

टी.

3. अव्रश्चीत्, अव्राक्षीत्†,	अव्रश्चिष्टाम्,	अव्राष्टाम्,	अव्रश्चिषुः, अव्राक्षुः.

ठी.

3. वव्रश्च‡,	वव्रश्चतुः,	वव्रश्चुः.

ढी.

3. व्रश्चिता, व्रष्टा,	व्रश्चितारौ, व्रष्टारौ,	व्रश्चितारः, व्रष्टारः.

णी.

3. वृश्च्यात्,	वृश्च्यास्ताम्,	व्रश्च्यासुः.

तो.

3. व्रश्चिष्यति, व्रक्ष्यति,	व्रश्चिष्यतः, व्रक्ष्यतः,	व्रश्चिष्यन्ति, व्रक्ष्यन्ति.

* *Page* 144, *Rule* 52. † *Page* 142, *Rule* 34. ‡ *Page* 411, *Rule* 11.

ऋच्छ्, *form, shape.* This dhatoo has an *unubundhu* घु.

Purushmi padu.

	Sing.	Dual.	Plur.
		वी.	
3.	ऋच्छति,	ऋच्छतः,	ऋच्छन्ति.
		टी.	
3.	आर्च्छीत्,	आर्च्छिष्टाम्,	आर्च्छिषुः.
		ठी.	
3.	आनर्च्छ*,	आनर्च्छतुः,	आनर्च्छुः.
		ढी.	
3.	ऋर्च्छिता,	ऋर्च्छितारौ,	ऋर्च्छितारः.
		ढी.	
3.	ऋच्छ्यात्,	ऋच्छ्यास्ताम्,	ऋच्छ्यासुः.
		ती.	
3.	ऋच्छिष्यति,	ऋच्छिष्यतः,	ऋच्छिष्यन्ति.

कॄ, *throw.* This dhatoo has an *unubundhu* घु.

Purushmi padu.

	Sing.	Dual.	Plur.
		वी.	
3.	किरति†,	किरतः,	किरन्ति†.
		टी.	
3.	अकारीत्,	अकारिष्टाम्,	अकारिषुः.
		ठी	
3.	चकार,	चकरतुः‡,	चकरुः.
		डी.	
3.	करिता, करीता‖,	करितारौ, करीतारौ,	करितारः, करीतारः.

* *Page* 149, *Rule* 95. † *Page* 152, *Rule* 112. ‡ *Page* 141, *Rule* 28. ‖ *Page* 137, *Rule* 2.

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क्री.

Sing.	Dual.	Pural.
3. कीर्य्यात्,	कीर्य्यास्ताम्,	कीर्य्यासुः.

When प्रति or उप precede this dhatoo and give it the meaning of *doing injury*, or when preceded by उप it has the meaning of *cutting*, they are joined to it by the agum सुम्. The उ and म are rejected.

की.

	Sing.	Dual.	Plural.
3.	प्रतिस्किरति, उपस्किरति.	प्रतिस्किरतः, उपस्किरतः,	प्रतिस्किरन्ति, उपस्किरन्ति.

तृप्, *love*. This dhatoo has an *unubundhu* प्.

Purushmi padu.

की.

Sing.	Dual.	Plural.
3. तृम्पति, तृपति,	तृम्पतः, तृपतः,	तृम्पन्ति, तृपन्ति.

टी.

3. अतृम्पीत्, अतर्पित्,	अतृम्पिष्टाम्, अतर्पिष्टाम्,	अतृम्पिषुः, अतर्पिषुः.

ठी.

2. ततृम्प*, ततर्प,	ततृम्पतुः†, ततृपतुः,	ततृम्पुः, ततृपुः.

तृह्, *injure*. This dhatoo has an *unubundhu* ह्.

की.

Sing.	Dual.	Plur.
तृहति,	तृहतः,	तृहन्ति.

* *Page* 411, *Rule* 13. † *Page* 150, *Rule* 99.

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टी.

Sing.	Dual.	Plur.
3. अचर्त्तीत्,	अचर्त्तिष्टाम्,	अचर्त्तिषुः.

ठी.

3. चचर्त्त,	चचृततुः,	चचृतुः.

डी.

3. चर्त्तिता,	चर्त्तितारौ,	चर्त्तितारः.

ढी.

3. चृत्यात्,	चृत्यास्ताम्,	चृत्यासुः.

तो.

3. चर्त्तिष्यति*, चर्त्स्यति,	चर्त्तिष्यतः, चर्त्स्यतः,	चर्त्तिष्यन्ति, चर्त्स्यन्ति.

थी.

3. { अचर्त्तिष्यत्, अचर्त्स्यत्,	अचर्त्तिष्यताम्, अचर्त्स्यताम्,	अचर्त्तिष्यन्, अचर्त्स्यन्.

प्रच्छ्, *ask*. This dhatoo has an *unubundhu* ओ and ष.

Purushmi padu.

को.

Sing.	Dual.	Plur.
3. एक्ष्यति†,	एक्ष्यतः,	एक्ष्यन्ति.

टी.

3. अप्राक्षीत्‡,	अप्राष्टाम्,	अप्राक्षुः.

ठी.

3. पप्रच्छ॥,	पप्रच्छतुः,	पप्रच्छुः.

डी.

3. प्रष्टा,	प्रष्टारौ,	प्रष्टारः.

* *Page* 143, *Rule* 46. † *Page* 144, *Rule* 52. ‡ *Page* 152, *Rule* 113. ॥ *Page* 411, *Rule* 12.

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छी.

Sing.	Dual.	Plur.
3. एक्ष्यात्,	एक्ष्यास्ताम्,	एक्ष्यासुः.

ती.

3. अत्स्यति,	अत्स्यतः,	अत्स्यन्ति.

सृज्, *create, make.* This dhatoo has an *unubundhu* ओ and घ.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. स्रजति,	स्रजतः,	स्रजन्ति.

टी.

3. अस्राक्षीत्,	अस्राष्टाम्,	अस्राक्षुः.

ठी.

3. ससर्ज*,	ससृजतुः,	ससृजुः.
2. ससर्जिथ†, ससस्रष्ठ‡,	ससृजथुः,	ससृज.
1. ससर्ज,	ससृजिव,	ससृजिम.

डी.

3. स्रष्टा,	स्रष्टारौ,	स्रष्टारः.

ढी.

3. स्रक्ष्यात्,	स्रक्ष्यास्ताम्,	स्रक्ष्यासुः.

ती.

3. स्रक्ष्यति,	स्रक्ष्यतः,	स्रक्ष्यन्ति.

मस्ज्, *immerse, bathe.* This dhatoo has an *unubundhu* ओ, घ and ट्.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. मज्जति,	मज्जतः,	मज्जन्ति.

* *Page* 152, *Rule* 109. † *Page* 143, *Rule* 41. ‡ *Page* 152, *Rule* 113.

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टी.

Sing.	Dual.	Plur.
3. अमाङ्क्षीत्*,	अमांक्ष्टाम्,	अमाङ्क्षुः.

ठी.

3. ममज्ज,	ममज्जतुः,	ममज्जुः.

स्पृश्, *touch.* This dhatoo has an *unubundhu* ओ and घ्.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. स्पृशति,	स्पृशतः,	स्पृशन्ति.

टी.

3. { अस्प्राक्षीत्†, अस्पार्क्षीत्‡,	अस्प्राक्ष्टाम्, अस्पार्ष्टाम्,	अस्प्राक्षुः, अस्पार्क्षुः.	
अस्पृक्षत‖,	अस्पृक्षताम्,	अस्पृक्षन्.	

ठी.

3. पस्पर्श,	पस्पृशतुः,	पस्पृशुः.

ढी.

3. स्प्रक्षत्, स्पर्क्षत्,	स्प्रक्षारौ, स्पर्क्षारौ,	स्प्रक्षारः, स्पर्क्षारः.

विच्छ्, *go.* This dhatoo has an *unubundhu* घ्.

की.

Sing.	Dual.	Plur.
विच्छायति, विच्छति,	विच्छायतः, विच्छतः,	विच्छायन्ति, विच्छन्ति.

* *Page* 411, *Rule* 10. † *Page* 148, *Rule* 85. ‡ *Page* 152, *Rule* 109. ‖ *Page* 149, *Rule* 90.

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टी.

	Sing.	Dual.	Plural.
3.	विच्छायीत्, अविच्छोत्,	अविच्छायिष्टाम्, अविच्छिष्टाम्,	अविच्छायिषुः, अविच्छिषुः.

टः.

3.	विविच्छ्, विच्छायाञ्चकार,	विविच्छतुः, विच्छायाञ्चक्रतुः,	विविच्छुः, विच्छायाञ्चक्रुः.

मथ्, *advice.* This dhatoo has an *unubundhu* थ् and ओ.

की.

	Sing.	Dual.	Plur.
3.	मथ्नाति,	मथ्नीतः,	मथ्नन्ति.

टी.

3.	अमाथ्नीत्*, अम्राथ्नीत्†, अमथ्नात्‡,	अमाथ्यिष्टाम्, अम्राथ्यिष्टाम्, अमथ्नीताम्,	अमाथ्यिषुः, अम्राथ्यिषुः, अमथ्नन्.

इष्, *desire.* This dhatoo has an *unubundhu* ष् and उ.

की.

	Sing.	Dual.	Plural.
3.	इच्छति‖,	इच्छतः,	इच्छन्ति.

टी.

3.	ऐषीत्,	ऐषिष्टाम्,	ऐषिषुः.

ठी.

3.	ईषघ,	ईषतुः,	ईषुः.

डी.

3.	एषिताः, एष्टा,	एषितारौ, एष्टारौ,	एषितारः, एष्टारः§

* *Page* 148, *Rule* 85. † *Page* 152, *Rule* 109. ‡ *Page* 149, *Rule* 90. ‖ *Page* 412, *Rule* 15. § *Page* 143, *Rule* 45.

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कुट, *crooked.* This dhatoo has an *unubundhu* णि.

की.

Sing.	Dual.	Plural.
3. कुटति,	कुटतः,	कुटन्ति.

टी.

3. अकुटीत्*,	अकुटिष्टाम्,	अकुटिषुः.

ठी.

. चुकोट,	चुकुटतुः,	चुकुटुः.

व्यच्, *deceive.* This dhatoo has an *unubundhu* णि.

Purushmi pudu.

ची.

Sing.	Dual.	Plur.
3. विचति†,	विक्तः,	विचन्ति.

टी.

3. अविचीत्‡,	अविचिष्टाम्,	अविचिषुः.

ठी.

3. विव्याच,	विविचतुः,	विविचुः.

This dhatoo when इम् is inserted does not belong to the class कुटादि except it be followed by a krinduntu affix, according to Panini. Thus:

3. अव्याचीत्,	अव्याचिष्टाम्,	अव्याचिषुः.

चुट्, *cut.* This dhatoo has an *unubundhu* णि.

की.

Sing.	Dual.	Plur.
3. चुट्यति‖, चुटति,	चुट्यतः, चुटतः,	चुट्यन्ति, चुटन्ति.

* *Page* 410, *Rule* 5. † *Page* 411, *Rule* 12. ‡ *Page* 410, *Rule* 5. ‖ *Page* 170, *Rule* 3.

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टी.

Sing.	Dual.	Plural.
3. अत्रुटीत्*,	अत्रुटिष्टाम्,	अत्रुटिषुः.

ठी.

3. तुत्रोट,	तुत्रुटतुः,	तुत्रुटुः.

स्फुर्, *expand.* This dhatoo has an *unubundhu* घि.

With a preposition:

की.

Sing.	Dual.	Plur.
3. निरष्फुति, निस्फुरति,	निष्फुरतः निस्फुरत,	निष्फुरन्ति, निरस्फुन्ति.

Without a preposition:

टी.

3. अस्फुरीत्,	अस्फुरिष्टाम्,	अस्फिरषुः.

ठी.

3. पुष्फोर,	पुष्फुरतुः,	पुष्फुरुः.

Thus also स्फुल्.

णू, *praise.* This dhatoo has an *unubundhu* घि.

की.

Sing.	Dual.	Plur.
3. नुवति,	नुवतः,	नुवन्ति.

टी.

3. अनुवीत्*,	अनुविष्टाम्,	अनुविषुः.

ठी.

3. नुनाव,	नुनुवतुः,	नुनुवुः.

* *Page* 410, *Rule* 5. *Page* 140, *Rule* 19.

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उ.

Sing.	Dual.	Plur.
3. नुविता,	नुवितारौ,	नुवितारः.

मृ*, *dic.* This dhatoo has an *unubundu* घ्नि and उ.

Atmane pudu.

की.

Sing.	Dual.	Plural.
3. म्रियते†,	म्रियेते,	म्रियन्ते.

टी.

3. अमृत‡,	अमृषाताम,	अमृषत.

ढी.

3. मृषीष्ट,	मृषीयास्ताम्,	मृषीरन्.

Purushmi pdu.

ठी.

Sing.	Dual.	Plur.
3. ममार,	मम्रतुः,	मम्रुः.

डी.

3. मर्त्ता,	मर्त्तारौ,	मर्त्तारः.

ती.

3. मरिष्यति‖,	मरिष्यतः,	मरिष्यन्ति.

विज्, *fear, shake.* This dhatoo has an *unubundhu* उ, ई, ओ and घ्नु.

की.

Sing.	Dual.	Plur.
3. विजते,	विजेते,	विजन्ते,

टी.

3. अविजिष§,	अविजिषाताम्,	अविजिषत.

* Page 412, Rule 16. † Page 411, Rule 15, and page 152, Rule 111. ‡ Page 153, Rule 128, and page 146, Rule 70.
‖ Page 144, Rule 47. § Page 411, Rule 7.

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ठी.

Sing.	Dual.	Plur.
3. विविजे,	विविजाते,	विविजिरे.
3. विजिता,	विजितारौ, ङी.	विजितारः.
3. विजिषीष्ट,	विजिषीयास्ताम्, ङी.	विजिषीरन्.

SECT. VII.

OF THE SEVENTH CONJUGATION OR रुधादि.

1. The seventh conjugation of verbs are called रुधादि, and are distinguished by having an *anubandhu* ध.

2. In this conjugation श्नण् is inserted after the last vowel of the dhatoo. The ण rejected. The न with its inherent अ remain.

3. If न follow the न of श्नण् it is (लोप) rejected.

4. ऋण् is inserted after the न of the श्नण् of this conjugation when inserted after तृह्, *injure*, if followed by any of the terminations called र which begin with a consonant, and reject ध.

5. The न of श्नण् becomes न् if followed by any of the terminations called र which do not require goon.

6. ऋम् is inserted after सि of the fifth case of अज्, *make known*.

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रुध्, *shut up.* This dhatoo has an *anubundhu* ओ, ज, ध and इर.

Parushmi padu.

वो.

	Sing.	Dual.	Plur.
3.	रुणद्धि*,	रुन्धः†,	रुन्धन्ति.
2.	रुणत्सि,	रुन्धः,	रुन्ध.
1.	रुणध्मि,	रुन्ध्वः,	रुन्ध्मः.

खी.

3.	रुन्ध्यात्,	रुन्ध्याताम्,	रुन्ध्युः.
2.	रुन्ध्याः,	रुन्ध्यातम्,	रुन्ध्यात.
1.	रुन्ध्याम्,	रुन्ध्याव,	रुन्ध्याम्.

गी.

3.	रुणद्धु,	रुन्धाम्,	रुन्धन्तु.
2.	रुन्धि,	रुन्धम्,	रुन्ध.
1.	रुणधानि,	रुणधाव,	रुणधाम.

घी.

3.	अरुणत्‡,	अरुन्धाम्,	अरुन्धन.
2.	अरुणः, अरुणात्‖,	अरुन्धम्,	अरुन्ध.
1.	अरुणधम्,	अरुन्ध्व,	अरुन्ध्म.

ङी.

3.	अरुधत्, / अरौत्सीत्,	अरुधताम्, / अरौत्ताम्,	अरुधन्, / अरौत्सुः.
2.	अरुधः, / अरौत्सीः,	रुधतम्, / अरौत्तम्,	अरुधत, / अरौत्त.
1.	अरुधम्, / अरौत्सम्,	अरुधाव, / अरौत्स्व,	अरुधाम, / अरौत्स्म.

* *Page* 429, *Rule* 2. † *Page* 429, *Rule* 5. ‡ *Page* 145, *Rule* 61. ‖ *Page* 147, *Rule* 80.

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ठी.

Sing.	Dual.	Plur.
3. ररोध,	ररुधतुः,	ररुधुः.
2. ररोधिथ,	ररुधथुः,	ररुध.
1. ररोध,	ररुधिव,	ररुधिम.

डी.

3. रोद्धा,	रोद्धारौ,	रोद्धारः.

ढी.

3. रुध्यात्,	रुध्यास्ताम्,	रुध्यासुः.

णी.

3. रोत्स्यति,	रोत्स्यतः,	रोत्स्यन्ति.

Atmane pada

तो.

Sing.	Dual.	Plural.
3. रुन्धे,	रुन्धाते,	रुन्धते.
2. रुन्त्से,	रुन्धाथे,	रुन्ध्वे.
1. रुन्धे,	रुन्ध्वहे,	रुन्ध्महे.

थी.

3. रुन्धीत,	रुन्धीयाताम्,	रुन्धीरन्.
2. रुन्धीथाः,	रुन्धीयाथाम्,	रुन्धीध्वम्.
1. रुन्धीय,	रुन्धीवहि,	रुन्धीमहि.

दी.

3. रुन्धाम्,	रुन्धाताम्,	रुन्धत.
2. रुन्ध,	रुन्धाथाम्,	रुन्ध्वम्.
1. रुणधै,	रुणधावहै,	रुणधामहै.

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दी.

Sing.	Dual.	Plur.
3. अरुन्ध,	अरुन्धाताम्,	अरुन्धत.
2. अरुन्धाः,	अरुन्धाथाम्,	अरुन्ध्वम.
1. अरुन्धि,	अरुन्ध्वहि,	अरुन्ध्महि.

टी.

3. अरुद्ध,	अरुत्साताम्,	अरुत्सत.
2. अरुद्धाः,	अरुत्साथाम्,	अरुद्ध्वम.
1. अरुत्सि,	अरुत्स्वहि,	अरुत्स्महि.

ठी.

3. रुरुधे,	रुरुधाते,	रुरुधिरे.
2. रुरुधिसे,	रुरुधाथे,	रुरुधिध्वे.
1. रुरुधे,	रुरुधिवहे,	रुरुधिमहे.

डी.

3. रोद्धा,	रोद्धारौ,	रोद्धारः.

ढी.

3. रुत्सीष्ट,	रुत्सीयास्ताम्,	रुत्सीरन.

ती.

3. रोत्स्यते,	रोत्स्येते,	रोत्स्यन्ते.

Passive voice.

दी.

Sing.	Dual.	Plur.
3. रुध्यते,	रुध्येते,	रुध्यन्ते.

टी.

2. अरोधि,	अरुत्साताम्,	अरुत्सत.

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Passive voice.

वी.

Sing.	Dual.	Plur.
3. रुध्यते,	रुध्येते,	रुध्यन्ते.

टी.

3. अरोधि,	अरुत्साताम्,	अरुत्सत.

INFINITIVE MODE.

रोद्धुम्.

PARTICIPLES.

Adverbial, रुद्ध्वा, संरुध्य.

Repeated, रुद्ध्वारुद्ध्वा, रोधमारोधम्.

Passive, रुद्ध. *Past indefinite,* रुद्धवत्.

Future indefinite, रोद्धव्य, रोधनीय, रोध्य, रुधेलिम.

	Parushmi pudu.	Atmane pudu.	Passive voice.
Past,	रुरुधस्,	रुरुधान.	
Present,	रुन्धत्,	रुन्धान,	रुध्यमान.
Future,	रोत्स्यत्,	रोत्स्यमान.	

कृद्, *play.* This dhatoo has an *anubundhu* ज, उ, ध and ऋर.

Parushmi pudu.

वी.

Sing.	Dual.	Plur.
3. कृणत्ति,	कृन्तः,	कृन्दन्ति.

खी.

3. कृन्यात्,	कृन्याताम,	कृन्युः.

गी.

3. कृणत्तु,	कृन्ताम्,	कृन्दन्तु.

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	Sing.	Dual. द्वी.	Plural.
3.	अकृणात्*,	अकृन्ताम्,	अकृन्दन्.
3.	अकर्दीत्, / अकृदत्,	अकृर्दिष्टाम्, / अकृदताम्,	अकर्दिषुः, / अकृदन्.
3.	चकर्द,	चकृदतुः, द्वी.	चकृदुः.
3.	कर्दिता,	कर्दितारौ, द्वी.	कर्दितारः.
3.	कृद्यात्,	कृद्यास्ताम्, द्वी.	कृद्यासुः.
3.	कर्दिष्यति, कर्त्स्यति,	कर्दिष्यतः, कर्त्स्यतः, तौ.	कर्दिष्यन्ति, कर्त्स्यन्ति.
3.	अकर्दिष्यत्, / अकर्त्स्यत्,	अकर्दिष्यताम्, / अकर्त्स्यताम्, द्वी.	अकर्दिष्यन्, / अकर्त्स्यन्,

Atmane pada.

3.	कृन्ते,	कृन्दाते, को.	कृन्दते.
3.	अकर्दिष्ट,	अकर्दिषाताम्, टी.	अकर्दिषत.

In this manner कृद्, *dishonour*, is conjugated.

तृह्, *injure*. This dhatoo has an *unubundhu* घ.

Purushmi pada.

	Sing.	Dual. को.	Plural.
3.	तर्णेढि‡,	तर्ढः,	तृंहन्ति.
2.	तर्णेक्षि,	तर्ढः,	तर्ढ.
1.	तर्णेह्मि,	तृंह्व,	तृंह्मः.

* *Page* 145, *Rule* 61. † *Page* 143, *Rule* 45. ‡ *Page* 429, *Rule* 4.

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खी.

Sing.	Dual.	Plur.
3. तृण्ह्यात्,	तृण्ह्याताम्,	तृण्ह्यु.

गी.

3. तृणेढु,	तृणद्धाम्,	तृन्ह्न्तु.
2. तृणेढि,	तृणद्धम्,	तृणद्ध.
1. तृणह्मानि,	तृणह्माव,	तृणह्माम.

घी.

3. अतृणेट्, अतृणेड्,	अतृणद्धाम्,	अतृंह्न्.

टी.

3. अतर्ह्सीत्,	अतर्ह्सिष्टाम्,	अतर्ह्सिषुः.

ठी.

3. ततर्ह्,	ततर्ह्तुः,	ततर्ज्जः.

डी.

3. तर्ह्सिता,	तर्ह्सितारौ,	तर्ह्सितारः.

ढी.

3. तर्ह्स्यात्,	तर्ह्स्यास्ताम्,	तर्ह्स्यासुः.

हिंस, *injure.* This dhatoo has an *unubundhu* ङ् and घ.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. हिनस्ति*,	हिंस्तः,	हिंसन्ति.
2. हिनस्सि,	हिंस्थः,	हिंस्थ.
1. हिनस्मि,	हिंस्वः,	हिंस्मः.

खी.

3. हिंस्यात्,	हिंस्याताम्,	हिंस्युः.

गी.

3. हिनत्तु,	हिंस्ताम्,	हिंसन्तु.

* Page 429, Rule 9.

ह्वी.

	Sing.	Dual.	Plur.
3.	अहिनत्,	अहिंस्ताम्,	अहिंसन्.
2.	अहिनः, अहिनत्,	अहिंस्तम्,	अहिंस्त.
1.	अहिनसम्,	अहिंस्व,	अहिंस्म.

टी.

3.	अहिंसीत्,	अहिंसिष्ताम्,	अहिंसिषुः.

ठी.

3.	जिहिंस,	जिहिंसतुः,	जिहिंसुः.

अञ्ज्, *manifest.* This dhatoo has an *unubundhu* ऊ, ध and ञि.

Purnshmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	अनक्ति,	अक्तः,	अञ्जन्ति.
2.	अनक्षि,	अक्थः,	अक्थ.
1.	अनज्मि,	अञ्ज्वः,	अञ्ज्मः.

टी.

3.	आञ्जीत्*,	आञ्जिष्ताम्,	आञ्जिषुः.

ठी.

3.	आनञ्ज,	आनञ्जतुः, आनजतुः,	आनञ्जुः, आनजुः.
2.	आनञ्जिथ, आनक्थ,	आनञ्जथुः, आनजथुः,	आनञ्ज, आनज.
1.	आनञ्ज,	आनञ्जिव, आनजिव, आनज्व,	आनञ्जिम, आनजिम, आनज्म.

उी.

3.	अञ्जिता, अङ्क्ता,	अञ्जितारौ, अङ्क्तारौ,	अञ्जितारः, अङ्क्तारः

* *Page* 429. *Rule* 3.

इन्ध, *enlighten.* This dhatoo has an *unubundhu* ई, ङ, ध and जि.

Atmune pudu.

Sing.	Dual.	Plural.
3. इन्धे,	इन्धाते, (की.)	इन्धते.
3. इन्धीत,	इन्धीयाताम्, (खी.)	इन्धीरन्.
3. इन्धाम्,	इन्धाताम्, (गी.)	इन्धताम्.
3. ऐन्ध,	ऐन्धाताम्, (घी.)	ऐन्धत.
3. ऐन्धिष्ट,	ऐन्धिषाताम्, (टी.)	ऐन्धिषत.
3. इन्धाञ्चक्रे*,	इन्धाञ्चक्राते, (टी.)	इन्धाञ्चक्रिरे.

* *Page* 150, *Rule* 96.

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SECT. VIII.

OF THE EIGHTH CONJUGATION, OR तनादि.

1. The eighth conjugation of verbs is called तनादि and is known by having an *unubandhu* द्.

2. षुण् is inserted after dhatoos of the eighth conjugation, when followed by the terminations called ङ्. The ष् and ण् are rejected.

3. कृ, *do*, if preceded by उप्, it has the meaning of *adorn* (भूष,) *collect*, (संच) *changing the quality of any thing without destroying the thing itself* प्रतिघात, *transmuting*, (वकृत,) *or a supplying what is implied*, (अध्याहार;) or, if preceded by सं or परि, let the meaning be what it may requires the junction to be made by inserting सुम्. The उम्, is rejected.

Of Goon.

4. When षुण् is inserted, the penultimate letter does not require goon. There are two forms if the penultimate letter be ऋ.

Of इम.

5. When कृ, *do*, is compounded with a preceding word by an inserted सुम्, it requires that इम् be prefixed to the उ, व and म of the sixth tense, viz. the second person singular, and the first dual, and plural. When not compounded, it require it in the eighth tenses, and in the fifth tense before सि atmane padu, admitting two forms.

6. कृ when not compounded as above, does not admit इम in the sixth tense.

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Of लुप्, लृक् and लोप.

7. The सि of the fifth tense is rejected (लोप) after all dhatoos of this conjugation, except कृ, *do*, when they affix त or थास. There are two forms.

8. कृ, *do*, loses (लोप) its गुण when followed by म, व or य, not requiring goon.

Particular rules.

9. कृ, *do*, changes अ to उ, when its गुण is followed by a letter not requiring goon.

तन्, *stretch, enlarge.* This dhatoo has an *unubundhu* द्, ञ and उ.

Puruhmi pudu.

की.

Sing.	Dual.	Plur.
3. तनोति*,	तनुतः,	तन्वन्ति.
2. तनोसि,	तनुथः,	तनुथ.
1. तनोमि,	तनुवः, तन्वः†,	तनुमः, तन्मः.

खी.

3. तनुयात्,	तनुयाताम्,	तनुयुः.
2. तनुयाः,	तनुयातम्,	तनुयात.
1. तनुयाम्,	तनुयाव,	तनुयाम.

गी.

3. तनोतु,	तनुताम्,	तन्वन्तु.
2. तनु‡,	तनुतम्,	तनुत.
1. तनवानि,	तनवाव,	तनवाम.

* *Page* 438, *Rule* 2. † *Page* 145, *Rule* 65. ‡ *Page* 147, *Rul.* 77.

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घी.

Sing.	Dual.	Plural.
3. अतनोत्,	अतनुताम्,	अतन्वन्.
2. अतनोः,	अतनुतम्,	अतनुत.
1. अतनवम्,	अतनुव, अतन्व,	अतनुम अतन्म.

टी.

3. अतनीत्, अतानीत,	अतनिष्टम्, अतानिष्टाम्,	अतनिषुः, अतानिषुः.
2. अतनीः, अतानीः,	अतनिष्टम्, अतानिष्टम्,	अतनिष्ट, अतानिष्ट.
1. अतनिषम्, अतानिषम्,	अतनिष्व, अतानिष्व.	अतनिष्म, अतानिष्म

ठी.

3. ततान,	तेनतुः,	तेनुः.
2. तेनिथ,	तेनथुः,	तेनि.
1. ततान, ततन,	तेनिव,	तेनिम.

डी.

3. तनिता,	तनितारौ,	तनितारः.

ढी.

3. तन्यात्,	तन्यास्ताम्,	तन्यासुः.

णी.

3. तनिष्यति,	तनिष्यतः,	तनिष्यन्ति.

थी.

2. अतनिष्यत्,	अतनिष्यताम्,	अतनिष्यन्.

Atmane pada.

दी.

3. तनुते,	तन्वाते,	तन्वते.

धी.

3. तन्वीत,	तन्वीयाताम्,	तन्वीरन.

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गी.

Sing.	Dual.	Plur.
3. तनुताम्,	तन्वाताम्,	तन्वताम्.

घी.

3. अतनुत,	अतन्वाताम्,	अतन्वताम्.

ङी.

3. अतत*, अतनिष्ट,	अतनिषाताम्,	अतनिषत.
2. अतथाः*, अतनिष्ठाः,	अतनिषाथाम्,	अतनिढ्वम्, अतनिढ्वम्.
1. अतनिषि,	अतनिष्वहि,	अतनिष्महि.

ठी.

3. तेने,	तेनाते,	तेनिरे.

डी.

3. तनिता,	तनितारौ,	तनितारः.

ढी.

3. तनिषीष्ट,	तनिषीयास्ताम्,	तनिषीरन्.

णी.

3. तनिष्यते,	तनिष्येते,	तनिष्यन्ते.

Passive voice.

कौ.

3. तन्यते,	तन्येते,	तन्यन्ते.

टी.

3. अतानि,	अतनिषाताम्,	अतनिषत.

षन्, *give.* This dhatoo has an *anubundhu* ट्, उ and ञ.
Parusmi padu.

की.

Sing.	Dual.	Plur.
3. सनोति,	सनुतः,	सन्वन्ति.

* *Page* 439, *Rule* 7, *and page* 145, *Rule* 62.

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टी.

Sing.	Dual.	Plur.
3. असानीत्, असनीत्,	असानिष्टाम्, असनिष्टाम्,	असानिषुः, असनिषुः.

ठी.

3. ससान,	सेनतुः,	सेनुः.

ढी.

3. सायात*, सन्यात्,	सायास्ताम्, सन्यास्ताम्,	सायासुः, सन्यासुः.

तो.

3. सनिष्यति,	सनिष्यतः,	सनिष्यन्ति.

Atmune pudu.

दी.

3. सनुते,	सन्वाते,	सन्वते.

टी.

3. असात†, असनिष्ट,	असनिषाताम्,	असनिषत.
2. असायाः, असनिष्ठाः,	असनिषायाम्,	असनिढ्वम्, असनिढ्वम्.
1. असनिषि,	असनिष्वहि,	असनिष्महि.

ठी.

3. सेने,	सेनाते,	सेनिरे.

क्षण, *kill.* This dhatoo has an *unubundhu* ट्, ङ and ञ.

Parushmi pudu.

टो.

3. अक्षणीत्‡,	अक्षणिष्टाम्,	अक्षणिषुः.

क्षिण, *kill.* This dhatoo has an *unubundhu* ट्, ङ and ञ.

Parushmi pudu.

दी.

Sing.	Dual.	Plur.
3. क्षिणोति‖,	क्षिणुतः,	क्षिण्वन्ति.

टी.

3. अक्षेणीत्,	अक्षेणिष्टाम्,	अक्षेणिषुः.

The atmune pudu is regular.

* *Page* 173, *Rule* 33. † *Page* 439, *Rule* 7, *and page* 173, *Rule* 33. ‡ *Page* 141, *Rule* 33. ‖ *Page* 439, *Rule* 4.

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ऋण, *go.* This dhatoo has an *unubundhu* द, उ and ञ.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. ऋणोति*, अर्णोति,	ऋणुतः, अर्णुतः,	ऋण्वन्ति, अर्ण्वन्ति.

टी.

3. आर्णीत्,	आर्णिष्टाम्,	आर्णिषुः.

ठी.

3. आनर्ण,	आनृणतुः,	आनृणुः.

कृ, *do.* This dhatoo has an *unubundhu* ञ, द and उ.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. करोति,	कुरुतः†,	कुर्व्वन्ति.
2. करोषि,	कुरुथः,	कुरुथ.
1. करोमि,	कुर्व्वः†,	कुर्म्मः.

खी.

3. कुर्य्यात्‡,	कुर्य्याताम्,	कुर्य्युः.
2. कुर्य्याः,	कुर्य्यातम्,	कुर्य्यात.
1. कुर्य्याम्,	कुर्य्याव,	कुर्य्याम.

गी.

3. करोतु,	कुरुताम्,	कुर्व्वन्तु.
2. कुरु,	कुरुतम्,	कुरुत.
1. करवाणि,	करवाव,	करवाम.

* *Page* 438, *Rule* 4. † *Page* 439, *Rule* 9. ‡ *Page* 449, *Rule* 8.

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Sing.	Dual.	Plur.
	द्वी.	
3. अकरोत्,	अकुरुताम्,	अकुर्व्वन्.
2. अकरोः,	अकुरुतम्,	अकुरुत.
1. अकरवम्,	अकुर्व्व,	अकुर्म्म.
	टी.	
3. अकार्षीत्,	अकार्ष्टाम्,	अकार्षुः.
2. अकार्षीः,	अकार्ष्टम्,	अकार्ष्ट.
1. अकार्षम्,	अकार्ष्व,	अकार्ष्म.
	ठी.	
3. चकार,	चक्रतुः,	चक्रुः.
2. चकर्थ,	चक्रथुः,	चक्र.
1. चकार, चकर,	चक्रुव,	चक्रुम.
	डी.	
3. कर्त्ता,	कर्त्तारौ,	कर्त्तारः.
	ढी.	
3. क्रियात्,	क्रियास्ताम्,	क्रियासुः.
	तो.	
3. करिष्यति*,	करिष्यतः,	करिष्यन्ति.
	थो.	
3. अकरिष्यत्,	अकरिष्यताम्,	अकरिष्यन्.

Atmune pada.

Sing.	Dual.	Plur.
	दी.	
3. कुरुते,	कुर्व्वाते,	कुर्व्वते.
	धी.	
3. कुर्व्वीत,	कुर्व्वीयाताम्,	कुर्व्वीरन्.
	नी.	
3. कुरुताम्,	कुर्व्वाताम्,	कुर्व्वताम्.

* Page 144, Rule 47.

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	Sing.	Dual.	Plur.
		द्वी.	
3.	अकुरुत,	अकुर्व्वाताम्,	अकुर्व्वताम्.
		टी.	
3.	अक्रत*,	अक्रषाताम्,	अक्रषत.
		ठी.	
3.	चक्रे,	चक्राते,	चक्रिरे.
		डी.	
3.	कर्त्ता,	कर्त्तारौ,	कर्त्तारः.
		ढी.	
3.	क्रषीष्ट†,	क्रषीयास्ताम्,	क्रषीरन्.
		तौ.	
3.	करिष्यते,	करिष्येते,	करिष्यन्ते.

Passive voice.

	Sing.	Dual.	Plur.
		की.	
3.	क्रियते,	क्रियेते,	क्रियन्ते.
		टी.	
3.	अकारि‡, अकारिष्ट,	अकारिषाताम्, अक्रषाताम्,	अकारिषत, अक्रषत.

INFINITIVE MODE.

कर्त्तुम्.

PARTICIPLES.

Adverbial, क्रत्वा, प्रक्रत्य.

Repeated, क्रत्वाक्रत्वा, कारक्कारम्.

Passive, क्रत. *Past indefinite,* क्रतवत्.

Future indefinite, कर्त्तव्य, करणीय, कार्य्य, क्रत्य‖, क्रेत्निम.

* *Page* 146, *Rule* 70. † *Page* 153, *Rule* 128. ‡ *Page* 154, *Rule* 134. ‖ *Page* 166, *Rule* 66.

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	Parushmi pudu.	Atmune pudu.	Passive voice.
Past,	चक्रुवस्,	चक्राण.	
Present,	कुर्व्वत्,	कुर्व्वाण;	क्रियमाण.
Future,	करिष्यत्,	करिष्यमाण,	करिष्यमाण, कारिष्यमाण.

SECT. IX.

OF THE NINTH CONJUGATION; OR क्र्यादि.

1. Dhatoos of the ninth conjugation are called क्र्यादि, and are known by having an *unubundhu* ग.

2. Dhatoos of this conjugation require that श्ना be affixed to them when followed by the terminations called र.

Of the short vowel becoming long.

3. ग्रह्, *take,* requires the vowel of इ to be made long when it is prefixed to any termination except in the ठी tense.

Of the long vowel becoming short.

4. A class of dhatoos, included in this conjugation, called घ्रादि, which are known by having an *unubundhu* ग, require the vowel to be short when श्ना is affixed. The class called व्यादि require the same, but have two forms.

5. श्रृ, *injure,* पॄ, *provide, fill,* दॄ, *tear cloth, &c.* require the vowel to be short when followed by any कित्, termination of the tense ठी. They have two forms.

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Of लोप, लुक and लुप.

6. The affix श्ना loses (लोप) its आ when followed by a vowel which does not require goon. If followed by a consonant which does not require goon it becomes ई.

Of Adesh.

7. Dhat*oo*s of this conjugation which end in a consonant must have the ना of the affix श्ना changed for आन in the second person singular of the गी tense, when हि is affixed.

8. ज्ञा, *know*, becomes जा when followed by the terminations called र.

क्री, *buy*. This dhat*oo* has an *anubandhu* उ, ङ and ग.

Purushmi pudu.

क्री.

Sng.	Dual.	Plur.
3. क्रीणाति,	क्रीणीतः*,	क्रीणन्ति†.
2. क्रीणासि,	क्रीणीथः,	क्रीणीथ.
1. क्रीणामि,	क्रीणीवः,	क्रीणीमः.
	खी.	
3. क्रीणीयात्,	क्रीणीयाताम्,	क्रीणीयुः.
2. क्रीणीयाः,	क्रीणीयातम्,	क्रीणीयात.
1. क्रीणीयाम्,	क्रीणीयाव,	क्रीणीयाम.
	गी.	
3. क्रीणातु,	क्रीणीताम्,	क्रीणन्तु.
2. क्रीणीहि,	क्रीणीतम्,	क्रीणीत.
1. क्रीणानि,	क्रीणाव,	क्रीणाम.

* *Page* 447, *Rule* 6. † *Page* 447, *Rule* 6.

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क्री.

Sing.	Dual.	Plur.
3. अक्रीणात्,	अक्रीणीताम्,	अक्रीणन्.
2. अक्रीणाः,	अक्रीणीतम्,	अक्रीणीत.
1. अक्रीणाम्,	अक्रीणीव,	अक्रीणीम.

टी.

3. अक्रेषीत्,	अक्रेष्टाम्,	अक्रेषुः.
2. अक्रेषीः,	अक्रेष्टम्,	अक्रेष्ट.
1. अक्रेषम्,	अक्रेष्व,	अक्रेष्म.

ञी.

3. चिक्राय,	चिक्रियतुः,	चिक्रियुः.
2. चिक्रयिथ, चिक्रेथ,	चिक्रियथुः,	चिक्रिय.
1. चिक्राय, चिक्रय,	चिक्रियिव,	चिक्रियिम.

ञी.

3. क्रेता,	क्रेतारौ,	क्रेतारः.

ञी.

3. क्रीयात्,	क्रीयास्ताम्,	क्रीयासुः.

ती.

3. क्रेष्यति,	क्रेष्यतः,	क्रेष्यन्ति.

घी.

3. अक्रेष्यात्,	अक्रेष्याताम्,	अक्रेष्यन्.

Atmane pada.

क्री.

3. क्रीणीते,	क्रीणाते,	क्रीणते.

टी.

3. अक्रेष्ट,	अक्रेषाताम्,	अक्रेषत.

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टी.

Sing.	Dual.	Plur.
2. अक्रेष्ठ,	अक्रेषाताम्,	अक्रेढ्वम्.

ठी.

3. चिक्रिये*,	चिक्रियाते,	चिक्रियिरे.

ढी.

3. क्रेषीष्ठ,	क्रेषीयास्ताम्,	क्रेषीरन्.

Passive voice.

की.

Sing.	Dual.	Plur.
3. क्रीयते,	क्रीयेते,	क्रीयन्ते.

टी.

3. अक्रायि, अक्रायिष्ठ, अक्रायिषाताम्, अक्रेषाताम्, अक्रायिढ्वम्, अक्रेढ्वम्.

ष्ठ्यु, *wet.* This dhatoo has an *unubundhu* ग, न and ज.

Parashmi pada.

की.

Sing.	Dual.	Plur.
3. स्युनोति†, स्युनाति,	स्युनुतः, स्युनीतः,	स्युन्वन्ति, स्युनन्ति.

ष्कन्भ, *shut up, prevent.* This dhatoo has an *unubundhu* ग and नु.
When preceded by a preposition, the स of this dhatoo is changed to ष if followed by भ्ना, but not if followed by भ्नु.

Parashmi pada.

की.

Sing.	Dual.	Plur.
3. विष्कोभ्नोति, विष्कभ्नाति,	विष्कभ्नुतः, विष्कभ्नीतः,	विष्कभ्नुन्ति, विष्कभ्नन्ति.

* Page 152, Rule III. † Page 400, Rule 3.

Thus also ष्ठन्भ, ष्टन्भ and ष्टुन्भ, *shut up*, except that ष्टन्भ affixes क्त in the टी tense, admitting two forms, thus, व्यष्टम्भीत् and व्यष्टभत्. It also makes वितष्टम्भ in the ठी tense.

मी, *kill*. This dhatoo has an *unubundhu* ञ and ग.

Parushmi pudu.

ढी.

Sing.	Dual.	Plur.
3. मीनाति,	मीनीतः,	मीनन्ति.

टी.

3. अमासीत्*,	अमासियाम्,	अमासिषुः.

ठी.

3. मिमाय,	मिम्यतुः,	मिम्युः.

डी.

3. माता,	मातारौ,	मातारः.

ढी.

3. मीयात्,	मीयास्ताम्,	मीयासुः.

तौ.

3. मास्यति,	मास्यतः,	मास्यन्ति.

Atmane pudu.

की.

Sing.	Dual.	Plur.
3. मीनीते,	मीनाते,	मीनते.

टी.

3. अमास्त*,	अमासाताम्,	अमासत.

ठी.

3. मिम्ये,	मिम्राते,	मिम्यिरे.

* *Page* 379, *Rule* 3, *and page* 143, *Rule* 40.

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पू, *purify.* This dhatoo has an *unubandhu* ञ and णि.

Purushmi pudu.

	Sing.	Dual.	Plur.
3.	पुनाति*,	पुनीतः, की.	पुनन्ति.
3.	अपावीत्,	अपाविष्टाम्, टी.	अपाविषुः.
3.	पुपाव,	पुपुवतुः, ठी.	पुपुवुः.
3.	पविता,	पवितारौ, डी.	पवितारः.

The atmune pudu is regular.

क्षि, *injure.* This dhatoo has an *unubandhu* ञ and णि.

Purushmi pudu.

	Sing.	Dual.	Plur.
3.	क्षणाति,	क्षणीतः, की.	क्षणन्ति.
3.	अक्षारीत्,	अक्षारिष्टाम्, टी.	अक्षारिषुः.
3.	चक्षार.	चक्षरतुः†, ठी.	चक्षरुः.

Atmune pudu.

	Sing.	Dual.	Plur.
3.	क्षणीते,	क्षणाते, की	क्षणते.

* *Page* 446, *Rule* 4. † *Page* 141, *Rule* 28.

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टी.

	Sing.	Dual.	Plur.
2.	अकरिष्य*, अकरीष्य†, अकीर्ष्य‡,	अकरिषाताम्, अकरीषाताम्, अकीर्षाताम्,	अकरिषत. अकरीषत. अकीर्षत.

ठी.

2.	चकरे‖,	चकराते,	चक्रिरे.

डी.

2.	करिषीष्ठ, कीर्षीष्ठ,	करिषीयास्ताम्, कीर्षीयास्ताम्,	करिषीरन्, कीर्षीरन्.

धू, *tremble, quake.* This dhatoo has an *unubundhu* ग and ञ.

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	धुनाति§,	धुनीतः,	धुन्ति.

टी.

3.	अधावीत‖‖,	अधोषीत्,	अधाविष्याम्, अधोष्याम्,	अधाविषुः, अधोषुः.

ठी.

3.	दुधाव,	दुधुवतुः,	दुधुवुः.

ग्रह्, *take.* This dhatoo has an *unubundhu* ग् and ञ.

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	गृह्णाति§§,	गृह्णीतः,	गृह्णन्ति.

खी.

3.	गृह्णीयात्,	गृह्णीयाताम्,	गृह्णीयुः.

* *Page* 137, *Rule* 2. † *Page* 144, *Rule* 49, ‡ *Page* 152, *Rule* 112, *and page* 39, *Rule* 9. ‖ *Page* 141, *Rule* 27.
§ *Page* 446, *Rule* 4. ‖‖ *Page* 142, *Rule* 38. §§ *Page* 144, *Rule* 52.

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गी.

Sing.	Dual.	Plur.
3. गृह्णातु,	गृह्णीताम्,	गृह्णन्तु.
2. गृहाण*,	गृह्णीतम्,	गृह्णीत.
1. गृह्णानि,	गृह्णाव,	गृह्णाम.

टी.

3. अग्रहीत्,	अग्रहिष्टाम्,	अग्रहिषुः.

ठी.

3. जग्राह,	जगृहतुः†,	जगृहुः.
2. जग्रहिथ,	जगृहथुः,	जगृह.
1. जग्राह, जग्रह,	जगृहिव,	जगृहिम.

डी.

3. ग्रहीता‡,	ग्रहीतारौ,	ग्रहीतारः.

ढी.

3. गृह्यात्,	गृह्यास्ताम्,	गृह्यासुः.

ती.

3. ग्रहीष्यति,	ग्रहीष्यतः,	ग्रहीष्यन्ति.

Atmane pudu.

की.

3. गृह्णीते,	गृह्णाते,	गृह्णते.

टी.

3. अग्रहीष्ट,	अग्रहीषाताम्,	अग्रहीषत.

ष्णृ, *injure.* This dhatoo has an *unubundhu* गि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ष्णाति,	ष्णीतः,	ष्णान्ति.

टी.

3. अष्णारीत्,	अष्णारिष्टाम्,	अष्णारिषुः.

* Page 447, Rule 7. † Page 144, Rule 51, and page 151, Rules 104 and 105. ‡ Page 446, Rule 3.

टी.

	Sing.	Dual.	Plur.
2.	अकरिष्*, अक्रीष्†, अकीर्ष्‡,	अकरिषाताम्, अक्रीषाताम्, अकीर्षाताम्,	अकरिषत. अक्रीषत. अकीर्षत.

ठी.

2.	चक्रे‖,	चक्राते,	चक्रिरे.

डी.

3.	करिषीष्ट, कीर्षीष्ट,	करिषीयास्ताम्, कीर्षीयास्ताम्,	करिषीरन्, कीर्षीरन्.

धू, *tremble, quake.* This dhatoo has an *unubundhu* ग and ज.

Parushmi pada.

की.

	Sing.	Dual.	Plur.
3.	धुनाति§,	धुनीतः,	धुन्ति.

टी.

3.	अधावीत्‖‖,	अधोषीत्,	अधविष्टाम्, अधोष्टाम्,	अधाविषुः, अधोषुः.

ठी.

3.	दुधाव,	दुधुवतुः,	दुधुवुः.

ग्रह्, *take.* This dhatoo has an *unubundhu* ग and ज.

Parushmi pada.

की.

	Sing.	Dual.	Plur.
3.	गृह्णाति§§,	गृह्णीतः,	गृह्णन्ति.

खी.

3.	गृह्णीयात्,	गृह्णीयाताम्,	गृह्णीयुः.

* *Page* 137, *Rule* 2. † *Page* 144, *Rule* 49. ‡ *Page* 152, *Rule* 112, *and page* 39, *Rule* 9. ‖ *Page* 141, *Rule* 27.
§ *Page* 446, *Rule* 4. ‖‖ *Page* 142, *Rule* 38. §§ *Page* 144, *Rule* 52.

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गी.

Sing.	Dual.	Plur.
3. गृह्णातु,	गृह्णीताम्,	गृह्णन्तु.
2. गृहाण*,	गृह्णीतम्,	गृह्णीत.
1. गृह्णानि,	गृह्णाव,	गृह्णाम.

टी.

3. अग्रहीत्,	अग्रहिष्टाम्,	अग्रहिषुः.

ठी.

3. जग्राह,	जगृहतुः†,	जगृहुः.
2. जग्रहिथ,	जगृहथुः,	जगृह.
1. जग्राह, जग्रह,	जगृहिव,	जगृहिम.

डी.

3. ग्रहीता‡,	ग्रहीतारौ,	ग्रहीतारः.

ढी.

3. गृह्यात्,	गृह्यास्ताम्,	गृह्यासुः.

तौ.

3. ग्रहीष्यति,	ग्रहीष्यतः,	ग्रहीष्यन्ति.

Atmune pudu.

थी.

3. गृह्णीते,	गृह्णाते,	गृह्णते.

टी.

3. अग्रहीष्ट,	अग्रहीषाताम्,	अग्रहीषत.

ऋ, *injure*. This dhatoo has an *unubundhu* गि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ऋणाति,	ऋणीतः,	ऋणन्ति.

टी.

3. अर्णारीत्,	अर्णारिष्टाम्,	अर्णारिषुः.

* Page 447, Rule 7. † Page 144, Rule 51, and page 151, Rules 104 and 105. ‡ Page 446, Rule 3.

ठी.

	Sing.	Dual.	Plur.
3.	प्रप्रार,	प्रप्रतुः*, प्रप्रारतुः†,	प्रप्रुः, प्रप्रहुः
2.	प्रप्रारिथ,	प्रप्रथुः, प्रप्रारथुः,	प्रप्र, प्रप्रार.
1.	प्रप्रार, प्रप्रर,	प्रप्रिव, प्रप्रारिव,	प्रप्रिम, प्रप्रारिम.

Thus also are conjugated पॄ, *nourish, fill,* and दॄ, *tear cloth,* &c.

ज्या, *be, old.* This dhatoo has an *unubundhu* गि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	जिनाति‡,	जिनीतः,	जिनन्ति.

टी.

3.	अज्यासीत्,	अज्यासिष्टाम्,	अज्यासिषुः.

ठी.

3.	जिज्यौ,	जिज्यतुः,	जिज्युः.

व्री, *cover, skreen.* This dhatoo has an *unubundhu* ग and गि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	व्रिणाति‖, व्रीणाति,	व्रिणीतः, व्रीणीतः,	व्रिणन्ति, व्रीणन्ति.

टी.

3.	अव्रेषीत्,	अव्रेष्टाम्,	अव्रेषुः.

ज्ञा, *know.* This dhatoo has an *unubundhu* ग.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	जानाति§,	जानीतः,	जानन्ति.

* Page 446, Rule 5. † Page 141, Rule 28. ‡ Page 144, Rule 52. ‖ Page 446, Rule 4. § Page 447, Rule 8.

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टो.

Sing.	Dual.	Plur.
3. अज्ञासीत्,	अज्ञासिष्टाम्,	अज्ञासिषुः.

ठी.

3. ज्ञेो,	ज्ञत्तः,	ज्ञत्तुः.

ढी.

3. ज्ञेयात्,* ज्ञायात्,	ज्ञेयास्ताम्,	ज्ञायास्ताम्,	ज्ञेयासुः, ज्ञायासुः.

अन्य, *liberate, mutually rejoice or please.* This dhatoo has an *unubundhu* ग.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. अघ्नीति†,	अघ्नीतः,	अघ्नन्ति.

टी.

3. अघ्नयीत्,	अघ्नयिष्टाम्,	अघ्नयिषुः.

ठी.

3. घ्नन्ति,	ज्ञेयतुः‡, घ्नन्यतुः,	ज्ञेयुः, घ्नन्युः.
2. ज्ञेथिथ॥, घ्नन्थिथ	ज्ञेथथुः, घ्नन्थथुः,	ज्ञेथ, घ्नन्थ.
1. घ्नन्मि,	ज्ञेयिव, घ्नन्यिव	ज्ञेयिम, घ्नन्यिम.

डी.

3. अन्यिता,	अन्यितारौ,	अन्यितारः.

ढी.

3. अन्यात्,	अन्यास्ताम्,	अन्यासुः.

तो.

3. अन्यिष्यति,	अन्यिष्यतः,	अन्यिष्यन्ति.

कुष्, *be certain, conclude from reason.* This dhatoo has an *unubundhu* ग.

Purushmi pudu.

की.

3. कुष्णाति,	कुष्णीतः,	कुष्णन्ति.

* Page 150, Rule 100. † Page 145, Rule 57. ‡ Page 150, Rule 99; page 145, Rule 57, and page 146, Rule 74.
॥ Page 147, Rule 75.

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	Sing.	Dual.	Plur.
		टी.	
3.	अकोषीत्,	अकोषिष्टाम्,	अकोषिषुः.
		ठी.	
3.	चुकोष,	चुकुषतुः,	चुकुषुः.
		ती.	
3.	कोषिष्यति,	कोषिष्यतः,	कोषिष्यन्ति.

This dhatoo when preceded by निर् has two forms in all the tenses which prefix इम् to the inflections.

		टी.	
3.	निरकोषीत्*,	निरकोषिष्टाम्,	निरकोषिषुः.
	निरकुक्षत्†,	निरकुक्षताम्,	निरकुक्षन्.

अद्, *eat*. This dhatoo has an *unubundhu* ग्.

Parushmi pudu.

	Sing.	Dual.	Plur.
		वी.	
3.	अग्धाति,	अग्धीतः,	अग्धन्ति.
		टी.	
3.	आधीत्,	आधिष्टाम्,	आधिषुः.
		ठी.	
3.	आद,	आदतुः,	आदुः.
		डी.	
3.	अत्ता, अत्तिता‡,	अत्तारौ, अत्तितारौ;	अत्तारः, अत्तितारः.
		ती.	
3.	अत्स्यति,	अत्स्यतः,	अत्स्यन्ति.

* *Page* 142, *Rule* 33. † *Page* 149, *Rule* 90. ‡ *Page* 143, *Rule* 45.

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वृ, *serve.* This dhatoo has an *unubundhu* उ and ग.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	वृणीते,	वृणाते,	वृणते.

टी.

3.	अवरिष्ट*, अवरीष्ट,	अवरिषाताम्, अवरीषाताम्,	अवरिषत, अवरीषत.
	अवृत†,	अवृषाताम्,	अवृषत.

ठी.

3.	वव्रे,	वव्राते,	वव्रिरे.
2.	ववृषे‖,	वव्राथे,	ववृढ्वे, ववृढ्वे.
1.	वव्रे,	वव्रिवहे,	वव्रिमहे.

ढी.

3.	वृषीष्ट, वरिषीष्ट,	वृषीयास्ताम्, वरिषीयास्ताम्,	वृषीरन्, वरिषीरन्.

डी.

3.	वरिष्यते§,	वरिष्येते,	वरिष्यन्ते.

SECT. X.

OF THE TENTH CONJUGATION, OR चुरादि.

1. Dhatoos of the tenth conjugation are called चुरादि, and are known by having an *unubundhu* क, or कि.

Of Insertions.

2. णि is inserted after dhatoos of this conjugation when followed by any termination whatever. The ञ is rejected.

N. B. The word produced by affixing the णि of the tenth conjugation or of the

* *Page* 144, *Rule* 49. † *Page* 137, *Rule* 2. ‡ *Page* 153, *Rule* 128. ‖ *Page* 143, *Rule* 43. § *Page* 144, *Rule* 47.

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causal verb, the सन of the optative, or the यङ् of the frequentative to the dhatoo, or the syllable by which the nominal dhatoos are formed, to the nouns, is accounted a dhatoo.

3. पुक् must be inserted after the increment जि when the terminations called ङ are affixed. पु and च are rejected.

4. All dhatoos which mean *speak* or *kill* are of two conjugations, viz. that to which they properly belong, and the tenth. All dhatoos which have not an *unubundhu* क may also be of the tenth conjugation, admitting both forms.

5. Those dhatoos which have an *unubundhu* कि are both of the first and tenth conjugations, and are conjugated in both forms.

Of Adesh.

6. कॄत, *utter a pleasant sound,* becomes कीर्त.

Of the Reduplication.

7. ईङ् is inserted in the reduplicate syllable of गण, *enumerate,* and कथ, *speak,* when अङ् is inserted after जि. There are two forms.

N. B. Dhatoos of this conjugation are conjugated like the causal verbs, but have not a causal meaning. *See the rules for causals, pages* 461, 462, 463, 464 and 465.

चुर्, *steal.* This dhatoo has an *unubundhu* कि.

Parushmi pada.

दी.

Sing.	Dual.	Plur.
3. चोरयति,	चोरयतः,	चोरयन्ति.
2. चोरयसि,	चोरयथः,	चोरयथ.
1. चोरयामि,	चोरयावः,	चोरयामः.

खी.

3. चोरयेत्,	चोरयेताम्,	चोरयेयुः.
2. चोरयेः,	चोरयेतम्,	चोरयेत.
1. चोरयेम्,	चोरयेव,	चोरयेम.

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गी.

Sing.	Dual.	Plur.
3. चोरयतु,	चोरयताम्,	चोरयन्तु.
2. चोरय,	चोरयतम्,	चोरयत.
1. चोरयाणि,	चोरयाव,	चोरयाम.

घी.

3. अचोरयत्,	अचोरयताम्,	अचोरयन्.
2. अचोरयः,	अचोरयतम्,	अचोरयत.
1. अचोरयम्,	अचोरयाव,	अचोरयाम.

ङी.

3. अचूचुरत्*,	अचूचुरताम्,	अचूचुरन्.
2. अचूचुरः,	अचूचुरतम्,	अचूचुरत.
1. अचूचुरम्,	अचूचुराव,	अचूचुराम.

ठी.

3. चोरयामास†,	चोरयामासतुः,	चोरयामासुः.
2. चोरयामासिथ,	चोरयामासथुः,	चोरयामास.
1. चोरयामास,	चोरयामासिव,	चोरयामासिम, &c.

डी.

3. चोरयिता,	चोरयितारौ,	चोरयितारः.

ढी.

3. चोर्य्यात्,	चोर्य्यास्ताम्,	चोर्य्यासुः.

णी.

3. चोरयिष्यति,	चोरयिष्यतः,	चोरयिष्यन्ति.

थी.

3. अचोरयिष्यत्,	अचोरयिष्यताम्,	अचोरयिष्यन्.

* Page 149, Rule 89; page 150, Rule 104; page 463, Rule 17, and page 463, Rule 23. † Page 150, Rule 97.

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Atmune pada.

की.

	Sing.	Dual.	Plur.
3.	चोरयते,	चोरयेते,	चोरयन्ते.

टी.

3.	अचूचुरत,	अचूचुरताम्,	अचूचुरन्त.

Passive voice.

की.

3.	चोर्य्यते, चूर्य्यते*,	चोर्य्येते, चूर्य्येते,	चोर्य्यन्ते, चूर्य्यन्ते.

टी.

3.	अचोरि,	अचोरयियाताम्, अचोरिषाताम्,	अचोरयियत, अचोरिषत.

क्रन्, *pleasant noise.* This dhatoo has an *anubandhu* क.

Parashmi pada.

की.

	Sing.	Dual.	Plural.
3.	कीर्त्तयति†,	कीर्त्तयतः,	कीर्त्तयन्ति.

टी.

3.	अचिकीर्त्तत्,	अचिकीर्त्तताम्,	अचिकीर्त्तन्.

गण्, *enumerate.* This dhatoo has an *anubandhu* क and ण्.

Parashmi pada.

की.

	Sing.	Dual.	Plural.
3.	गणयति†,	गणयतः,	गणयन्ति.

टी.

3.	अजीगणत्‖, अगणत्,	अजीगणताम्, अगणताम्,	अजीगणन्, अगणन्.

ठो.

3.	गणयामास,	गणयामासतुः,	गणयामासुः.

* *Page* 39, *Rule* 9, † *Page* 458, *Rule* 6. ‡ *Page* 146, *Rule* 67. ‖ *Page* 458, *Rule* 7.

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कथ्, *speak.* This dhatoo has an *unubundhu* क and त्.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. कथयति,	कथयतः,	कथयन्ति

टी.

3. अचीकथत्*, अचकथत्, अचीकथताम्, अचकथताम्, अचीकथन्, अचकथन्.

CHAP. II.

OF THE CAUSAL, OR णिच् VERBS.

1. Causal dhatoos are formed from simple ones by affixing णि. The ञ is rejected. Dhatoos with णि affixed are conjugated in both pudus.

Of Insertions.

2. All causal verbs follow the form of the first conjugation, and require that पुक् be inserted after the new dhatoo when followed by the terminations called र. The प and प् are rejected.

3. हृ, *produce,* must have षुङ् inserted before the causal affix णि. There are two forms. The ङ् is rejected.

4. When पूङ् has any meaning besides that of *motion* तुङ् must be inserted before the causal णि. The ङ् is rejected.

5. लुन् is inserted after ला, *take,* and नुन् after ली, *melt,* before the causal णि, when they mean *liquefy.* There are two forms. The न्, are rejected.

6. षो, *whet,* छो, *cut,* सो, *destroy,* के, *dare,* वे, *fence in, surround,* वे, *sew,* and पा, *drink,* insert यन् before the causal णि. The न् is rejected.

7. ष्मी, *love,* and धू, *tremble,* insert नन् before the causal णि. The न् is rejected. They have two forms.

* *Page* 458, *Rule* 7.

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8. ल्युन् is inserted after पा, *preserve*, and वुञ् after स्फाय्, *enlarge, swell*, before the causal णि. The न् and ञ् are rejected.

9. घ्लु is inserted after ह्री, *shame*, ह्लो, *go*, री, *kill, go*, क्नूय्, *difficult*, ऋ, *go*, ह्मृ, *quake*, and dhatoos which have a final आ, when followed by the causal णि. They also require goon. The ण् is rejected.

10 When हन्, *kill*, is followed by any affix which rejects ञ or ण् the ह् becomes घ्. It also requires that तङ् be inserted when followed by any such affix except णप्, or ण्वुल्. The ङ् is rejected.

11. When घ्रा means a *shaking, vibrating*, &c. it must have ज्यन् inserted before the causal णि. The न् is rejected.

Of the long vowel becoming short.

12. When अङ् is inserted after णि the penultimate vowel must be short, except in such dhatoos as lose (ले:प्र) अ, such as have an *unubundhu* ऋ, and ष्णास, *govern.*

13. भ्राज्, *appear*, भ्रास्, *appear*, भाष्, *speak*, भास्, *appear*, दीप्, *appear*, जीव्, *live*, मील्, *wink*, चीड्, *pain*, कण्, *cry for pain*, रण्, *produce noise*, वण्, *produce noise*, भण्, *produce noise*, ञ्रण्, *give*, लप्, *speak*, लुप्, *cut*, लुट्, *tumble topsy turvy*, and हेठ्, *hinder*, have their penultimate vowel short when अङ् is affixed after णि. There are two forms.

14. The class of dhatoos called घटादि, those which have a final अम्, except कम्, *desire*, अम्, *go*, and चम्, *purify*; जन—ष, *produce*, जॄ—ई, *old*, क्नस्, *appear*, रञ्ज, *dye*, and क्षि when is has the meaning of *beating, pleasing, whetting*, or *shewing*, have short vowels if followed by णि. All these, and जागृ, *waken*, have two forms when followed by ण्वुल्, or the kriduntu affix ण्यत्.

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15. ज्वल्, *shine*, कल्, *move*, ह्वल्, *move*, ग्लै, *wither*, म्ला, *purify*, वन्, *beg*, वम्, *vomit*, and नम्, *bow*, have short vowels when followed by णि unless they are preceded by a preposition. There are two forms.

16. श्राम्, *quiet*, यम्, *cease*, क्षण, *go*, and स्वद् when it is preceded by a preposition, require the vowel to be short if followed by णि. There are two forms.

Of the vowel becoming long.

17. Dhatoos with an initial consonant which do not lose (लोप) अ require that the लघु-इ or उ of the reduplication be made long when the increment णि is followed by अङ्.

Of Goon.

18. Dhatoos which have a penultimate ऋ require goon when णि is followed by अङ्. There are two forms.

Of Vriddhi.

19. When the causal णि follows the frequentative, purushmi pudu, vriddhi is required. There are two forms.

Of णि.

20. स्वप्, *sleep*, requires णि when अङ् is inserted after णि.

21. श्वि, *go*, requires णि when अङ् or the optative सन् are inserted after णि, or when it affixes the frequentative यङ्. There are two forms.

Of लुक्, लुप् and लोप.

22. The न of रन्ज् is lost (लोप) when, followed by णि, it means *the play of deer*.

23. णि is lost (लोप) when followed by any affix except इम्, or such as reject प्र, the kriduntu affixes आलु, इष्णु, आय्य, अन्त, इतु, and the inserted आम् of the sixth tense.

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Of Adesh.

24. The reduplicate form of घा, *drink*, becomes पीप्य when the causal णि is followed by अङ्.

25. When धप् is inserted afer स्था, *situate*, and that is followed by अङ् in the fifth tense after the causal णि, the आ is changed to इ. घ्रा, *smell*, follows the same rule, but has two forms.

26. The ओ of दुष्, *unclean*, which is produced by goon, becomes ऊ in the causal, but when it means *change of heart* there are two forms.

27. क्री, *buy*, जि, *conquer*, and इ-ङ्, *read*, change their vowel to आ when णि follows. वि, *collect*, स्फुर्, *utter*, *manifest*, and वी when it means the *conception of beasts*, make the same change, but have two forms.

28. स्मि, *smile*, and भी, *fear*, change their vowel to आ when the effect is produced by the agent. The causal णि is affixed after the change is made. भी, *fear*, also becomes भीष् in these circumstances. It has two forms. These dhatoos are conjugated only in atmune pudu in this form, but have the common forms in the purushmi pudu.

29. इ-ङ्, *read*, becomes गा, when it affixes अङ् after णि. There are two forms.

Of the Reduplication.

30. These dhatoos which do not lose (लोप) अ, require that the अ of the reduplication be changed to इ when अङ् follows णि, unless it be followed by a गुरु letter. If the अ-क of any nominal dhatoo except कलि and हलि, or of a dhatoo with several vowels be lost (लोप,) there are two forms.

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32. If अ or आ, connected with an initial ज, य-ल, or प-वर्ग, be preceded by उ or ऊ in the reduplication, it is changed to इ when णि, followed by अङ्, is inserted, unless it be followed by a गुरु letter.

N. B. The short vowel of ए and ऐ is इ, and that of ओ and औ is उ.

33. ईर्ष्य, *sow*, doubles its णि when a reduplication is required, and does not lose (लोप) its र्य.

34. स्मृ, *remember*, दृ, *tear*, त्वर्, *quick*, प्रथ्, *famous*, म्रद्, *dig, be light*, स्तृ, *spread out*, and स्नुभ्, *knot, obstruct*, require that अङ् be inserted in the reduplication when the causal णि is followed by अङ्. मेध्, *seek*, and वेष्, *wrap about*, have two forms.

35. कम्, *desire*, in the causal form is only conjugated in the atmune pudu when followed by the terminations called र.

कृ, *do*. The causal dhatoo is कारि*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. कारयति,	कारयतः,	कारयन्ति.
2. कारयसि,	कारयथः,	कारयथ.
1. कारयामि,	कारयावः,	कारयामः.

खी.

3. कारयेत्,	कारयेताम्,	कारयेयुः.
2. कारयेः,	कारयेतम्,	कारयेत.
1. कारयेयम्,	कारयेव,	कारयेम.

* *Page* 461, *Rule* 1, *and page* 142, *Rule* 35.

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गी.

Sing.	Dual.	Plural.
3. कारयतु,	कारयताम्,	कारयन्तु.
2. कारय,	कारयतम्,	कारयत.
1. कारयाणि,	कारयाव,	कारयाम.

घी.

3. अकारयत्,	अकारयताम्,	अकारयन्.
2. अकारयः,	अकारयतम्,	अकारयत.
1. अकारयम्,	अकारयाव,	अकारयाम.

ङी.

3. अचीकरत्*,	अचीकरताम्,	अचीकरन्.
2. अचीकरः,	अचीकरतम्,	अचीकरत.
1. अचीकरम्,	अचीकराव,	अचीकराम.

टी.

3. कारयामास†,	कारयामासतुः,	कारयामासुः.
2. कारयामासिथ,	कारयामासथुः,	कारयामास.
1. कारयामास,	कारयामासिव,	कारयामासिम, &c.

डी.

3. कारयिता,	कारयितारौ,	कारयितारः.

ढी.

3. कार्य्यात्,	कार्य्यास्ताम्,	कार्य्यासुः.

ती.

3. कारयिष्यति,	कारयिष्यतः,	कारयिष्यन्ति.

थी.

3. अकारयिष्यत्,	अकारयिष्यताम्,	अकारयिष्यन्.

The atmune pudu is regular as a verb of the first conjugation. The affixing of अड् and consequent reduplication in the fifth tense does not take place in the passive voice.

* Page 149, Rule 89; page 464, Rule 30, and page 463, Rule 17. † Page 150, Rule 96.

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Passive voice.

की.

Sing.	Dual.	Plur.
3. कार्य्यते,	कार्य्येते,	कार्य्यन्ते.

टी.

3. अकारि,	अकारयिषाताम्,	अकारयिषत.

INFINITIVE MODE.

कारयितुम्.

PARTICIPLES.

Adverbial, कारयित्वा, प्रकार्य्य.

Repeated, कारयित्वाकारयित्वा, कारङ्कारम्.

Passive, कारित*. *Past indefinite,* कारितवत्.

Future indefinite, कारयितव्य, कारणीय, कार्य्य, कारेलिम्.

	Parushmi pudu.	Atmune pudu.	Passive voice.
Past,	कारयाम्बभूवस्,		कारयाम्बभूवान, कारयाम्बभूवुस्.
	कारयामासिवस्,		कारयमानास्.
	कारयाञ्चक्रुवस्,	कारयाञ्चक्राण,	कारयाञ्चक्राण.
Present,	कारयत्,	कारयमाण,	कार्य्यमाण.
Future,	कारयिष्यत्,	कारयिष्यमाण,	कारिष्यमाण, कारयिष्यमाण.

भास्, *govern.* The causal dhatoo is भासि.

Parushmi pudu.

की.

Sing.	Dual.	Plur.
3. भासयति,	भासयतः,	भासयन्ति.

टी.

3. अभाषासत्,	अभाषासताम्,	अभाषासन्.

* *Page* 160, *Rule* 43. † *Page* 464, *Rule* 30, *and page* 462, *Rule* 12.

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ओक्, *go*, This dhatoo has an *anubandhu* ऋ. The causal dhatoo is ओकि.

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ओकयति,	ओकयतः,	ओकयन्ति.

टी.

3.	अनुओकत*,	अनुओकताम्,	अनुओकन्.

ष्वि, *go*. The causal dhatoo is ष्वायि.

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ष्वाययति,	ष्वाययतः,	ष्वाययन्ति.

टी.

3.	अषूषवत्,	अषूषवताम्,	अषूषवन्,
	अधिष्वपत्,	अधिष्वपताम्,	अधिष्वपन्.

स्तम्भ्, *stand, as a post*. The causal dhatoo is स्तम्भि. With a preposition thus:

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	विष्टम्भयति†,	विष्टम्भयतः,	विष्टम्भयन्ति.

टी.

3.	व्यतस्तम्भत्‖	व्यतस्तम्भताम्,	व्यतस्तम्भन्.

षिव्, *sew*. The causal dhatoo is सेवि.

With a preposition:

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	परिषेवयति‡,	परिषेवयतः,	परिषेवयन्ति.

टी.

3.	पर्य्यसीसिवत्§,	पर्य्यसीसिवताम्,	पर्य्यसीसिवन्.

* *Page* 462, *Rule* 12. † *Page* 463, *Rule* 21. ‡ *Page* 139, *Rule* 17. ‖ *Page* 463. *Rule* 30. § *Page* 464, *Rule* 30; *and page* 463, *Rule* 17.

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चकास्, *look well.* This dhatoo has an *anubandhu* ऋ. The causal dhatoo is चकासि.

Parushmi pudu.

चौ

	Sing.	Dual.	Plur.
S.	चकासयति,	चकासयतः,	चकासयन्ति.

टी.

3.	अचचकासत्*, अचीचकासत्,	अचचकासताम्, अचीचकासताम्,	अचचकासन्, अचीचकासन्.

उन्द्, *rot.* The causal dhatoo is उन्दि.

Parushmi pudu.

चौ.

	Sing.	Dual.	Plur.
3.	उन्दयति,	उन्दयतः,	उन्दयन्ति.

टी.

3.	औन्दिदत्†,	औन्दिदताम्,	औन्दिदन्.

उल्ल, *strait.* The causal dhatoo is उल्लि.

Paruhsmi pudu.

चौ.

	Sing.	Dual.	Plur.
3.	उल्लयति,	उल्लयतः,	उल्लयन्ति.

टी.

3.	औल्लिजत्†,	औल्लिजताम्,	औल्लिजन्.

अड्ड, *go to law.* The causal dhatoo is अड्डि.

Parushmi pudu.

चौ.

	Sing.	Dual.	Plur.
3.	अड्डयति,	अड्डयतः,	अड्डयन्ति.

* Page 464, Rule 30. † Page 151, Rule 106 & 108.

टी.

Sing.	Dual.	Plural.
3. आङ्कित्*,	आङ्कितम्,	आङ्कितन्.

अर्च्, *worship.* The causal dhatoo is अर्चि.

Purushmi pudu.

की.

Sing.	Dual	Plur.
3. अर्चयति,	अर्चयतः,	अर्चयन्ति.

टी.

3. आर्चिचत्*,	आर्चिचताम्,	आर्चिचन्.

रम्, *noise.* The causal dhatoo is रमि†.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. रमयति,	रमयतः,	रमयन्ति.

टी.

3. अरमत्,	अरमताम्,	अरमन्.

Thus लभ्, *gain.*

हि, *move.* The causal dhatoo is हायि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. हाययति,	हाययतः,	हाययन्ति.

टी.

3. अजीहयत्‡,	अजीहयताम्,	अजीहयन्.

ध्वन, *produce sound.* The causal dhatoo is ध्वनि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ध्वनयति,	ध्वनयतः,	ध्वनयन्ति.

* *Page* 151, *Rules* 106 *and* 108. † *Page* 173, *Rule* 27. ‡ *Page* 400, *Rule* 8r

टी.

	Sing.	Dual.	Plur.
3.	अध्वनयीत्,	अध्वनयिष्ताम्,	अध्वनयिषुः,
	अदिध्वनत्*,	अदिध्वनताम्,	अदिध्वनन्.

इल्, *go.* The causal dhatoo is एलि.

Parushmi pudu.

दी.

	Sing.	Dual.	Plur.
3.	एलयति,	एलयतः,	एलयन्ति.

टी.

3. ऐलयीत्, ऐलिलत्*, ऐलयिष्ताम्, ऐलिलताम्, ऐलयिषुः, ऐलिलन्.

अर्द्द्, *pain.* The causal dhatoo is अर्द्दि.

Parushmi pudu.

दी.

	Sing.	Dual.	Plur.
3.	अर्द्दयति,	अर्द्दयतः,	अर्द्दयन्ति.

टी.

3. आर्द्दयीत्*, अर्द्दत्, आर्द्दयिष्ताम्, आर्द्दिदताम्, आर्द्दयिषुः, आर्द्दिदन्.

ऊन, *decrease.* The causal dhatoo is ऊनि.

Parushmi pudu.

दी.

3. ऊनयति, ऊनयतः, ऊनयन्ति.

टी.

3. औनयीत्, औनिनत्*, औनयिष्ताम्, औनिनताम्, औनयिषुः, औनिनन्.

* *Page* 149, *Rule* 83.

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स्मृ, *remember.* The causal dhatoo is स्मारि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. स्मारयति,	स्मारयतः,	स्मारयन्ति.

टी.

3. असस्मरत्,*	असस्मरताम्,	असस्मरन्.

दृ, *tear.* The causal dhatoo is दारि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. दारयति,	दारयतः,	दारयन्ति.

टी.

3. अददरत्*,	अददरताम्,	अददरन्.

त्वर्, *quick.* This dhatoo has an *unubundhu* म. The causal dhatoo is त्वरि.

Purushmi pudu

की.

Sing.	Dual.	Plur.
3. त्वरयति†,	त्वरयतः,	त्वरयन्ति.

टी.

3. अतत्वरत्*,	अतत्वरताम्,	अतत्वरन्.

ग्रथ्, *famous.* This dhatoo has an *unubundhu* म. The causal dhatoo is ग्रथि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ग्रथयति†,	ग्रथयतः,	ग्रथयन्ति.

टी.

3. अग्रग्रथत्*,	अग्रग्रथताम्,	अग्रग्रथन्.

* *Page* 465, *Rule* 34. † *Page* 462, *Rule* 14.

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मद्, *dig.* This dhatoo has an *unubandhu* म. The causal dhatoo is मदि*.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	मदयति,	मदयतः,	मदयन्ति.

टी.

3.	अममदत्,	अममदताम्,	अममदन्.

स्त्र, *spread out.* The causal dhatoo is स्तारि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	स्तारयति,	स्तारयतः,	स्तारयन्ति.

टी.

3.	अतस्तरत्,	अतस्तरताम्,	अतस्तरन्.

स्पश्, *weave knots, dispose in rows,* &c. The causal dhatoo is स्पाशि.

Purushmi pudu.

की.

3.	स्पाशयति,	स्पाशयतः,	स्पाशयन्ति.

टी.

3	अपस्पशत्,	अपस्पशताम्,	अपस्पशन्.

चेष्, *seek.* The causal dhatoo is चेषि.

Purushmi pudu.

की.

3.	चेषयति,	चेषयतः,	चेषयन्ति.

* *Page* 462, *Rule* 14. † *Page* 465, *Rule* 34.

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टी.

	Sing.	Dual.	Plur.
S.	अचिचेष्टत्,	अचिचेष्टताम्,	अचिचेष्टन्,
	अचचेष्टत्*,	अचचेष्टताम्,	अचचेष्टन्.

वेष्ट्, *wrap about.* The causal dhatoo is वेष्टि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
S.	वेष्टयति,	वेष्टयतः,	वेष्टयन्ति.

टी.

S.	अविवेष्टत्,	अविवेष्टताम्,	अविवेष्टन्,
	अववेष्टत्*,	अववेष्टताम्,	अववेष्टन्.

भ्राज्, *look well.* The causal dhatoo is भ्राजि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
S.	भ्राजयति,	भ्राजयतः,	भ्राजयन्ति.

टी.

S.	अबिभ्राजत्,	अबिभ्राजताम्,	अबिभ्राजन्,
	अबिभ्रजत्†,	अबिभ्रजताम्,	अबिभ्रजन्.

वृत्, *remain.* The causal dhatoo is वर्त्ति.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
S.	वर्त्तयति,	वर्त्तयतः,	वर्त्तयन्ति.

* *Page* 465, *Rule* 34. † *Page* 462, *Rule* 13.

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टी.

	Sing.	Dual.	Plur.
3.	अवीवृतत्, अववर्त्तत्*.	अवीवृतताम्, अववर्त्तताम्,	अवीवृतन्, अववर्त्तन्.

ष्वप्, *sleep.* The causal dhatoo is स्वापि.

Purushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	स्वापयति,	स्वापयतः,	स्वापयन्ति.

टी.

3.	असूषुपत्†,	असूषुपताम्,	असूषुपन्.

ष्णा, *whet.* The causal dhatoo is स्नायि‡.

Purushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	स्नाययति,	स्नाययतः,	स्नाययन्ति.

टी.

3.	असीस्नायत्,	असीस्नायताम्,	असीस्नायन्.

पा, *drink.* The causal dhatoo is पायि‡.

Purushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	पाययति,	पाययतः,	पाययन्ति.

टी.

3.	अपीप्यत्‖,	अपीप्यताम्,	अपीप्यन्.

* Page 463, Rule 18; †Page 463, Rule 20. ‡ Page 461, Rule 6. ‖ Page 464, Rule 24.

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ह्री, *shame.* The causal dhatoo is ह्रेपि*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ह्रेपयति,	ह्रेपयतः,	ह्रेपयन्ति.

टी.

3. अजिह्रिपत्,	अजिह्रिपताम्,	अजिह्रिपन्.

ह्री, *go.* The causal dhatoo is ह्लेपि*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ह्लेपयति,	ह्लेपयतः,	ह्लेपयन्ति.

टी.

3. अविह्लिपत्,	अविह्लिपताम्,	अविह्लिपन्.

री, *kill.* The causal dhatoo is रेपि*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. रेपयति,	रेपयतः,	रेपयन्ति.

टी.

3. अरीरिपत्,	अरीरिपताम्,	अरीरिपन्.

क्नुय्, *difficult.* The causal dhatoo is क्नोपि*†.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. क्नोपयति,	क्नोपयतः,	क्नोपयन्ति.

टी.

3. अचुक्नुपत्,	अचुक्नुपताम्,	अचुक्नुपन्.

* *Page* 462, *Rule* 9. † *Page* 145, *Rule* 64.

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ऋ, *go* The causal dhatoo is अर्पि*.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. अर्पयति,	अर्पयतः,	अर्पयन्ति.

टी.

3. अर्पयत्,	अर्पयताम्,	अर्पयन्.

द्मा, *quake, tremble.* The causal dhatoo is द्मापि*†.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. द्मापयति,	द्मापयतः,	द्मापयन्ति.

टी.

3. अदिद्मापयत्,	अदिद्मयताम्,	अदिद्मयन्.

ष्ठा, *situate.* The causal dhatoo is स्थापि*.

Purushmi pudu

वी.

Sing.	Dual.	Plur.
3. स्थापयति,	स्थापयतः,	स्थापयन्ति.

टी.

3. अतिष्ठिपत्‡,	अतिष्ठिपताम्,	अतिष्ठिपन्.

घ्रा, *smell.* The causal dhatoo is घ्रापि*.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. घ्रापयति,	घ्रापयतः,	घ्रापयन्ति.

टी.

2. { अजिघ्रिपत्‡,	अजिघ्रिपताम्,	अजिघ्रिपन्,
{ अजिघ्रयत्,	अजिघ्रयताम्,	अजिघ्रयन्.

* *Page* 462, *Rule* 9. † *Page* 145, *Rule* 64. ‡ *Page* 464, *Rule* 25.

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पा, *nourish.* The causal dhatoo is पालि*.

की.

Sing.	Dual.	Plur.
3. पालयति,	पालयतः,	पालयन्ति.

टी.

3. अपीपलत्,	अपीपलताम्,	अपीपलन्.

स्फाय्, *swell, enlarge.* The causal dhatoo is स्फावि*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. स्फावयति,	स्फावयतः,	स्फावयन्ति.

टी.

3. अपिस्फवत्,	अपिस्फवताम्,	अपिस्फवन्.

ग्री, *love.* The causal dhatoo is ग्रीणि† or ग्रायि.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. ग्रीणयति, ग्राययति,	ग्रीणयतः, ग्राययतः	ग्रीणयन्ति, ग्राययन्ति.

टी.

3. { अपिग्रिणत्, अपिग्रयत्,	अपिग्रिणताम्, अपिग्रयताम्,	अपिग्रिणन्, अपिग्रयन्.

धू, *quake.* The causal dhatoo is धूनि† or धावि.

Puruhsmi pudu.

की.

Sing.	Dual.	Plur.
3. धूनयति, धावयति,	धूनयतः, धावयतः,	धूनयन्ति, धावयन्ति,

* *Page* 462, *Rule* 9. † *Page* 142, *Rule* 35.

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टी.

	Sing.	Dual.	Plur.
3.	अदूधुनत्, अदीधवत्	अदूधुनताम्, अदीधवताम्	अदूधुनन्, अदीधवन्.

रुह्, *produce.* The causal dhatoo is रोपि* or रोहि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	रोपयति, रोहयति,	रोपयतः, रोहयतः,	रोपयन्ति, रोहयन्ति.

टी.

3. अरूरुपत्, अरूरुहत्, अरूरुपताम्, अरूरुहताम्, अरूरुपन्, अरूरुहन्.

ग्लै, *go.* The causal dhatoo is ग्लापि. If it has any other meaning it is ग्लपि†.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ग्लापयति, ग्लाद्यति,	ग्लापयतः, ग्लाद्यतः,	ग्लापयन्ति, ग्लाद्यन्ति.

टी.

3.	अग्लीग्लपत्, अग्लीग्लाद्,	अग्लीग्लपताम्, अग्लीग्लादताम्,	अग्लीग्लपन्, अग्लीग्लादन्.

ला, *take.* When the *melting* or *dissolving of unctuous substances* is meant, the causal dhatoo is लालि‡. When it has any other meaning it is लापि.

With a preposition:

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
2.	विलालयति, विलापयति,	विलालयतः, विलापयतः,	विलालयन्ति, विलापयन्ति.

* *Page* 461, *Rule* 3. † *Page* 461, *Rule* 4. ‡ *Page* 461, *Rule* 5.

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टी.

	Sing.	Dual.	Plur.
3.	व्यलीलयत्,	व्यलीलयताम्,	व्यलीलयन्,
	व्यलीललत्,	व्यलीललताम्,	व्यलीललन्.

ली, *melt.* When this dhatoo means to *melt* or *dissolve* any thing not unctuous, the causal dhatoos are लायि and लापि*: When unctuous substances लीनि†.

With a preposition :

की.

	Sing.	Dual.	Plur.
3.	विलीनयति,	विलीनयतः,	विलीनयन्ति,
	विलाययति,	विलाययतः,	विलाययन्ति,
	विलापयति,	विलापयतः,	विलापयन्ति.

टी.

	व्यलीलिनत्,	व्यलीलिनताम्,	व्यलीलिनन्,
	व्यलिलयत्,	व्यलीलयताम्,	व्यलीलयन्,
	व्यलीलपत्,	व्यलीलपताम्,	व्यलीलपन्.

वा, *go.* The causal dhatoo is वाजि‡ when it means *tremble.* When it means *shave the head,* or *cut the hair* the causal dhatoo is वापि‖.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	वाजयति, वापयति,	वाजयतः, वापयतः,	वाजयन्ति, वापयन्ति.

टी.

3. अवीवजत्, अवीवपत्, अवीवजताम्, अवीवपताम्, अवीवजन्, अवीवपन्.

क्री, *buy.* The causal dhatoo is क्रापि§.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	क्रापयति,	क्रापयतः,	क्रापयन्ति.

* *Page* 375, *Rule* 3, *and page* 462, *Rule* 9. † *Page* 461, *Rule* 5. ‡ *Page* 462, *Rule* 11. ‖ *Page* 462, *Rule* 9.
§ *Page* 464, *Rule* 27.

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टी.

	Sing.	Dual.	Plur.
3.	अचिक्रपत्,	अचिक्रपताम्,	अचिक्रपन्.

जि, *conquer.* The causal dhatoo is जापि*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जापयति,	जापयतः,	जापयन्ति.

टी.

3.	अजीजपत्,	अजीजपताम्,	अजीजपन्.

इ, *read.* With its preposition अधि it forms the causal dhatoo अध्यापि*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	अध्यापयति,	अध्यापयतः,	अध्यापयन्ति.

टी.

3.	अध्यापिपत्,	अध्यापिपताम्,	अध्यापिपन्,
	अध्यजीगपत्,	अध्यजीगपताम्,	अध्यजीगपन्.

चि, *collect.* The causal dhatoos are चायि*, चाचि, चयि† and चचि†.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	चाययति, चापयति,	चाययतः, चापयतः,	चाययन्ति, चापयन्ति,
	चयपति, चचपति,	चयपतः, चचपतः,	चयपन्ति, चपपन्ति.

टी.

3. अचीचयत्, अचीचपत्, अचीचपताम्, अचीचयताम्, अचीचपन्, अचीचयन्.

The other two forms do not differ from these in this tense.

* *Page* 464, *Rule* 27, *and page* 462, *Rule* 9. † *Page* 464, *Rule* 29. ‡ According to the Prakria Ratna.

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स्फुर्, *expand, move.* The causal dhatoos are स्फारि* and स्फोरि.

वी.

	Sing.	Dual.	Plur.
3.	स्फारयति, स्फोरयति,	स्फारयतः, स्फोरयतः,	स्फारयन्ति, स्फोरयन्ति.

टी.

3.	अस्फारयत्, अस्फोरयत्,	अस्फारयताम्, अस्फोरयताम्,	अस्फारयन्, अस्फोरयन्.

धी, *conceive.* The causal dhatoos are धायि and धापि†.

धी.

	Sing.	Dual.	Plur.
3.	धाययति, धाययति,	धायतः, धाययतः,	धायन्ति, धाययन्ति.

टी.

3. अधीधयत्, अधीधयत्, अधीधयताम्, अधीधयताम्, अधीधयन्, अधीधयन्.

स्मि, *smile.* The causal dhatoos are स्मापि and स्मायि.

With the preposition वि prefixed, it means *surprise.*

Atmane pada.

वी.

	Sing.	Dual.	Plur.
3.	विस्मापयते,	विस्मापयेते,	विस्मापयन्ते.

टी.

3.	व्यस्मापयत,	व्यस्मापयेताम्,	व्यस्मापयन्त.

Parashmi pada.

वी.

	Sing.	Dual.	Plur.
3.	विस्मापयति,	विस्मापयतः,	विस्मापयन्ति.

* *Page* 464, *Rule* 27. † *Page* 464, *Rule* 28.

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टी.

3. वसिघ्नयत्, वसिघ्नयताम्, वसिघ्नयन्.

The atmune pudu of this form is regular.

भी, *fear*. The causal dhatoos are भाषि* भीषि, and भाषि.

Atmune pudu.

की.

Sing. Dual. Plur.

3. भाषयते, भीषयते, भाषयेते, भीषयेते, भाषयन्ते, भीषयन्ते.

टी.

3. { अबीभयत, अबीभषेताम्, अबीभषन्त,
अबीभिषत, अबीभिषेताम्, अबीभिषन्त.

Purushmi pudu.

की.

Sing. Dual. Plur.

3. भाषयति, भाषयतः, भाषयन्ति.

टी.

3. अबीभयत्, अबीभयताम्, अबीभयन्.

The atmune pudu of this form is regular.

दुष्, *deprave*. The causal dhatoos are दूषि and दोषि†.

Purushmi pudu.

की.

Sing. Dual. Plur.

3. दूषयति, दोषयति, दूषयतः, दोषयतः, दूषयन्ति, दोषयन्ति.

टी.

3. अदूदुषत्, अदूदुषताम्, अदूदुषन्.

The other form is like this in this tense. When this dhatoo means simply *deprave*, the first form only is used; when it means *deprave the heart*, both forms are used.

* *Page* 464, *Rule* 28. † *Page* 464, *Rule* 26.

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घट्, *seek.* The causal dhatoo is घटी*.

N. B. The class of dhatoos called घटादि have an *unubandhu* म्.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	घटयति,	घटयतः,	घटयन्ति.

टी.

3.	अजीघटत्,	अजीघटताम्,	अजीघटन्.

व्यध्, *pain.* The causal dhatoo is व्यधि. This dhatoo has an *unubandhu* म्.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	व्यधयति,	व्यधयतः,	व्यधयन्ति.

टी.

3.	अविव्यधत्,	अविव्यधताम्,	अविव्यधन्.

जन्, *produce.* The causal dhatoo is जनि*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जनयति,	जनयतः,	जनयन्ति.

टी.

3.	अजीजनत्,	अजीजनताम्,	अजीजनन्.

जॄ, *get old.* The causal dhatoo is जरि*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जरयति,	जरयतः,	जरयन्ति.

टी.

3.	अजीजरत्,	अजीजरताम्,	अजीजरन्.

* *Page* 462, *Rule* 14.

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क्लम्, *appear.* The causal dhatoo is क्लमि*.

Purushmi padu.

वी.

	Sing.	Dual.	Plural.
3.	क्लमयति,	क्लमयतः,	क्लमयन्ति.

टी.

3.	अचिक्लमत्,	अचिक्लमताम्,	अचिक्लमन्.

रञ्ज, *dye.* When this dhatoo means the *play of deer,* the causal dhatoo is रजि†. If it mean *dye,* the causal dhatoo is रञ्जि.

वी.

	Sing.	Dual.	Plur.
3.	रजयति, रञ्जयति,	रजयतः, रञ्जयतः,	रजयन्ति, रञ्जयन्ति.

टी.

3.	{ अरीरजत्, अररञ्जत्,	अरीरजताम्, अररञ्जताम्,	अरीरजन्, अररञ्जन्.

रम्, *enjoy.* The causal dhatoo is रमि*.

Purushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	रमयति,	रमयत,	रमयन्ति.

टी.

3.	अरीरमत्,	अरीरमताम्,	अरीरमन्.

ज्ञा, *know.* The causal dhatoos are ज्ञापि and ज्ञपि*.

वी.

	Sing.	Dual.	Plur.
3.	ज्ञापयति, ज्ञपयति,	ज्ञापयतः, ज्ञपयतः,	ज्ञापयन्ति, ज्ञपयन्ति.

* *Page* 462, *Rule* 14. † *Page* 463, *Rule* 22, *and page* 462, *Rule* 14.

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टी.

Sing.	Dual.	Plur.
3. अजित्त्वयत्,	अजित्त्वपताम्,	अजित्त्वयन्.

The other form does not differ from this in this tense.

कम्, *desire*. The causal dhatoo is कामि*.

वी.

Sing.	Dual.	Plur.
3. कामयते†,	कामयेते,	कामयन्ते.

टी.

3. अचीकमत,	अचीकमेताम,	अचीकमन्त.

☞ N. B. This dhatoo is conjugated in both pudus when it has a causal meaning, but not when it has a simple meaning in the causal form.

अम्, *go*. The causal dhatoo is आमि*.

को.

Sing.	Dual.	Plur.
3. आमयति,	आमयतः,	आमयन्ति.

टी.

3. आमिमत्,	आमिमताम्,	आमिमन्.

चम्, *eat*. The causal dhatoo is चामि*.

की.

Sing.	Dual.	Plur.
3. चामयति,	चामयतः,	चामयन्ति.

टी.

3. अचीचमत,	अचीचमताम्,	अचीचमन्.

ज्वल, *kindle*. This dhatoo has an anubundhu म. The causal dhatoos are ज्वलि‡ and ज्वालि. If a preposition precede, it is प्रज्वलि*.

वी.

Sing.	Dual.	Plur.
3. ज्वलयति, ज्वालयति,	ज्वलयतः, ज्वालयतः,	ज्वलयन्ति, ज्वालयन्ति.

* Page 462, Rule 14. † Page 465, Rule 35. ‡ Page 463, Rule 15.

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टी.

Sing.	Dual.	Plur.
3. अजिज्वलत्,	अजिज्वलताम्,	अजिज्वलन्.

ग्लै, *weary.* The causal dhatoos are ग्लपि* and ग्लापि. If preceded by a preposition ग्लापि.

Parushmi padu.

वी.

Sing.	Dual.	Plural.
3. ग्लपयति, ग्लापयति,	ग्लपयतः, ग्लापयतः,	ग्लपयन्ति, ग्लापयन्ति.

With preposition ग्लापयति.

टी.

3. अजिग्लपत्,	अजिग्लपताम्,	अजिग्लपन्.

घ्रम्, *shew, quiet.* The causal dhatoo, when it means *quiet*, is घ्रमि; when it has any other meaning it is घ्रमि* and घ्रामि.

वी.

Sing.	Dual.	Plur.
3. घ्रमयति, घ्रामयति,	घ्रमयतः, घ्रामयतः,	घ्रमयन्ति, घ्रामयन्ति.

टी.

3. अघ्रीघ्रमत्,	अघ्रीघ्रमताम्,	अघ्रीघ्रमन्.

यम्, *cease.* The causal dhatoos are यमि† and यामि.

वी.

Sing.	Dual.	Plur.
3. यमयति, यामयति,	यमयतः, यामयतः,	यमयन्ति, यामयन्ति.

टी.

3. अयीयमत्,	अयीयमताम्,	अयीयमन्.

क्षण्, *go.* The causal dhatoos are क्षाणि and क्षणि*.

Parushmi padu.

वी.

Sing.	Dual.	Plur.
3. क्षाणयति, क्षणयति,	क्षाणयतः, क्षणयतः,	क्षाणयन्ति, क्षणयन्ति.

* Page 463, Rule 15. † Page 463, Rule 16.

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टी.

	Sing.	Dual.	Plur.
3.	अघीघणत्,	अघीघणताम्,	अघिघणन्.

स्खद्, *tear.* The causal dhatoo with a preposition is परिस्खादि, or परिस्खदि*.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	परिस्खादयति,	परिस्खादयतः,	परिस्खादयन्ति,
	परिस्खदयति,	परिस्खदयतः,	परिस्खदयन्ति.

टी.

3.	पर्य्यचिस्खदत्,	पर्य्यचिस्खदताम्,	पर्य्यचिस्खदन्.

हन्, *wound.* The causal dhatoo is घाति†.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	घातयति,	घातयतः,	घातयन्ति.

टी.

3.	अजीघतत्,	अजीघतताम्,	अजीघतन्.

ईर्ष्य, *sew.* The causal dhatoo is ईर्ष्यि.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ईर्ष्ययति,	ईर्ष्ययतः,	ईर्ष्ययन्ति.

टी.

3.	ऐर्ष्यियत्,	ऐर्ष्यियताम्,	ऐर्ष्यियन्.

* *Page* 463, *Rule* 16. † *Page* 462, *Rule* 10. ‡ *Page* 463, *Rule* 33.

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CHAP. III.

OF THE OPTATIVE, OR सनन्त VERBS.

1. Optative dhatoos are formed from simple ones by doubling the first syllable and affixing सन्. The न is rejected. The vowel remains in the स.

2. ष्णुष् is inserted after the optative सन्. The ष is rejected.

3. क्ना is inserted after क्री, *decay*, when followed by the optative सन्. There are two forms.

Of the vowel becoming long.

4. Those dhatoos which have a final vowel, ह्वृन्, *wound*, and the गम् which is substituted for इ–इ्, *read*, require that the vowel should be long in the optative when इस् is not prefixed to the affix सन्.

Of Goon.

5. When the affix सन् does not prefix इस् it does not admit goon, nor any effect which would be produced by goon.

6. The affix सन् is accounted ङित् after those dhatoos which have an initial consonant a penultimate इ or उ, and require इस्, unless they end in च. There are two forms. रुद्, *cry*, विद्, *know*, and मुच्, *kill*, follow this rule constantly.

Of इस्.

7. छृ–ञ्, *enjoy*, छृ–ङ्, *cover*, all dhatoos which begin with a compound letter

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and end with आ, and such as have a final ऋ, must have इम् prefixed to the optative सन्. There are two forms. When कृ, *do*, is connected with a preceding word by सु् to form स्कृ, it does not require इम्.

8. स्मि-ङ, *smile*, पू-ङ, *purify*, ऋ, *go*, अञ्च-ङ, *smear over*, अर्ह्-ङ, *present*, कृ, *throw*, गृ, *vomit*, दृ, *respect*, धृ, *hold*, and भिक्ष्, *ask*, must have इम् prefixed to the optative सन्.

9. भ्रस्ज्, *fry*, भ्रि, *serve*, रुद्, *produce noise*, or *heat*, द्रु, *mix*, वृञ्, *cover*, भृ, *nourish*, (of the first conjugation) दरिद्रा, *be poor*, मन्-ज *give*, तन्-ज, *enlarge*, पत्-लृ, *move*, ज्ञा, *know*, ऋध्, *increase*, दम्भ्, *domineer*, and dhatoos ending in इव, require that इस् be prefixed to the सन् of the optative. There are two forms.

10. The class of dhatoos called तृताद् do not admit इम् before the optative सन् in the *parushmi pada*, but require it constantly in the atmane *pada*. When these dhatoos by means of prepositions, affixes, or the like, should be conjugated in atmane *pada*, there are two forms when followed by any affix which has no respect to that *pada*, such as almost all the kridanta affixes. This class of dhatoos are conjugated in both padas in the optative.

11. ग्रह्, *cover up*, ग्रह्, *take*, and dhatoos which have a final उ or ऊ, do not prefix इस् to the optative affix सन्.

Of जि.

12. ग्रह्, *take*, स्वप्, *sleep*, and भिक्ष्, *ask*, require जि when the optative सन् is affixed. ध्रि, *increase*, requires it in the causal optative, but has both forms.

Of स्मृ, स्वृ, and स्मृ.

13. स्मृ, *know*, ऋध्, *increase*, आप्, *be present, pervade*, respectively change their vowels to ई, ईष्, and ई, and lose (लोप्) the reduplicate syllable when इम् is not prefixed to the optative सन्.

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14. The vowel of दन्भ, *domineer*, when the न is lost (लोप) becomes इ and ई, if followed by सन् not prefixing इस्.

15. मि, *throw*, मी, *kill*, मा, *measure*, दा, *give*, रभ्, *produce sound*, लभ्, *gain*, शक्, *be able*, पत्, *fall*, पद् *go*, and राध्, when it means *injure*, take इस् instead of their vowel, and lose (लोप) the reduplicate syllable, when followed by सन् not prefixing इस्.

16. The penultimate न of a compound final is never lost (लोप) in the optative, when followed by सन् not requiring goon, except in दन्भ, *domineer*.

Of the reduplication.

17. The reduplicated form of मुच्, *free, release*, when intransitive, is changed to मोच् in this mode, when followed by सन्. There are two forms.

18. When an अ or आ connected with an initial ज, य-ल, or प-वर्ग is preceded by उ or ऊ in the reduplication, it is changed for इ, if सन् be affixed.

19. The उ of श्रु, *hear*, स्रु, *go, melt*, स्रु, *ooze*, प्रु, *go*, द्रु, *move, as a liquid*, ह्रु, *go*, and च्यु-ङु, *move*, must be changed for इ in the reduplication. There are two forms.

20. अ or आ is changed to इत् in the reduplication; the त is rejected.

21. ईर्ष्य्, *serve*, doubles its यि. There are two forms.

Of आदेप.

22. इ-ण, *go*, and इ-ङु, *read*, are changed to गम् in this mode. The इ is rejected. इ-ङु, *read*, becomes गा when followed by the optative सन् after the causal णि.

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23. जि, *conquer*, is changed to जि when followed by the optative सन्.

24. चि, *collect*, is changed to चि, but has two forms, when followed by the optative सन्.

25. अद्, *eat*, becomes घस् when the optative सन् is affixed.

General Rules.

26. All optative dhatoos are conjugated in the same pudu as the simple dhatoo from which they are formed.

27. Causal optative and frequentative optative dhatoos are formed from the causal or frequentative dhatoos, in the same manner as simple optatives from simple dhatoos, and are conjugated in the same manner, but सन् is not admitted a second time after an optative dhatoo.

कृ, *do*. The optative dhatoo is चिकीर्ष*.

Parushmi pudu.

वी.

Sing.	Dual.	Plur.
3. चिकीर्षेत्,	चिकीर्षेताम्,	चिकीर्षेयुः.
2. चिकीर्षेस्,	चिकीर्षेतम्,	चिकीर्षेत.
1. चिकीर्षेयम्,	चिकीर्षेव,	चिकीर्षेम.

स्री.

3. चिकीर्षेत्,	चिकीर्षेताम्,	चिकीर्षेयुः.
2. चिकीर्षेः,	चिकीर्षेतम्,	चिकीर्षेत.
1. चिकीर्षेयम्,	चिकीर्षेव,	चिकीर्षेम.

गी.

3. चिकीर्षेत्,	चिकीर्षेताम्,	चिकीर्षेयुः.
2. चिकीर्षेः,	चिकीर्षेतम्,	चिकीर्षेत.
1. चिकीर्षेयम्,	चिकीर्षेव,	चिकीर्षेम.

* Page 489, *Rules* 1, 2, 3; *page* 151, *Rule* 112, *and page* 39, *Rule* 9.

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ङी.

Sing.	Dual.	Plur.
2. अचिकीर्घत्,	अचिकीर्घताम्,	अचिकीर्घन्.
2. अचिकीर्घः,	अचिकीर्घतम्,	अचिकीर्घत.
1. अचिकीर्घम्,	अचिकीर्घाव,	अचिकीर्घाम.

टी.

3. अचिकीर्षीत्,	अचिकीर्षिष्टाम्,	अचिकीर्षिषुः.
2. अचिकीर्षीः,	अचिकीर्षिष्टम्,	अचिकीर्षिष्ट.
1. अचिकीर्षिषम्,	अचिकीर्षिष्व,	अचिकीर्षिष्म.

ठी.

3. चिकीर्षाञ्चकार,	चिकीर्षाञ्चक्रतुः,	चिकीर्षाञ्चक्रुः, &c.

डी.

3. चिकीर्षिता,	चिकीर्षितारौ,	चिकीर्षितारः.

ढी.

3. चिकीर्ष्यात्,	चिकीर्ष्यास्ताम्,	चिकीर्ष्यासुः.

णी.

3. चिकीर्षिष्यति,	चिकीर्षिष्यतः,	चिकीर्षिष्यन्ति.

थी.

3. अचिकीर्षिष्यत्,	अचिकीर्षिष्यताम्,	अचिकीर्षिष्यन्.

The atmane pada and passive voice are regular as a verb of the first conjugation.

INFINITIVE MODE.

चिकीर्षितुम्.

PARTICIPLES.

Adverbial,	चिकीर्षित्वा, अचिकीर्ष्य.
Repeated,	चिकीर्षित्वाचिकीर्षित्वा, चिकीर्षञ्चिकीर्षम्.

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Passive, चिकीर्षित. *Past indefinite,* चिकीर्षितवत्.
Future indefinite, चिकीर्षितव्य, चिकीर्षणीय, चिकीर्ष्य, चिकीर्षलिम.

	Purushmi pudu.	Atmune pudu.	Passive voice.
Past,	चिकीर्षाञ्चक्रुवस्,	चिकीर्षाञ्चक्राण,	चिकीर्षाञ्चक्राण,
	चिकीर्षामासिवस्,		चिकीर्षामासान्,
	चिकीर्षाम्बभूवस्,		चिकीर्षाम्बभूवान्.
Present,	चिकीर्षत्	चिकीर्षमाण,	चिकीर्ष्यमाण.
Future,	चिकीर्षिष्यत्,	चिकीर्षिष्यमाण.	

अद्, *eat.* The optative dhatoo is जिघत्स*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. जिघत्सति,	जिघत्सतः,	जिघत्सन्ति.

टी.

3. अजिघत्सीत्,	अजिघत्सिष्टाम्,	अजिघत्सिषुः.

दी-ङ, *decay.* The optative dhatoo is दिदासत†, and दिदीष.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. दिदासते, दिदीषते,	दिदासेते, दिदीषेते,	दिदासन्ते, दिदीषन्ते.

टी.

3. अदिदासिष्ट, अदिदीषिष्ट,	अदिदासिषाताम्, अदिदीषिषाताम्,	अदिदासिषत, अदिदीसिषत.

* Page 492, Rule 25. † Page 489, Rule 3.

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द्युत्–ऊ, *enlighten.* The optative dhatoo is दिद्योतिष*.

Atmane pudu.

को.

	Sing.	Dual.	Plur.
3.	दिद्योतिषते,	दिद्योतिषेते,	दिद्योतिषन्ते.

टी.

3.	अदिद्योतिषिष्ट,	अदिद्योतिषिषाताम्,	अदिद्योतिषिषत.

उञ्छ्, *glean.* The optative dhatoos are उतिच्छिष*, and उचिच्छिष.

Parushmi pudu.

को.

	Sing.	Dual.	Plur.
3.	उतिच्छिषति,	उतिच्छिषतः,	उतिच्छिषन्ति,
	उचिच्छिषति,	उचिच्छिषतः,	उचिच्छिषन्ति.

टी.

3.	औतिच्छिषीत्,	औतिच्छिषिष्टाम्,	औतिच्छिषिषुः,
	औचिच्छिषीत्,	औचिच्छिषिष्टाम्,	औचिच्छिषिषुः.

इ–ऊ, *read.* With अधि prefixed, the causal optative dhatoos are अधिजिगापयिष†, and अध्यापिपयिष‡.

Parushmi pudu.

को.

	Sing.	Dual.	Plur.
3.	अधिजिगापयिषति,	अधिजिगापयिषतः,	अधिजिगापयिषन्ति.
	अध्यापिपयिषति,	अध्यापिपयिषतः,	अध्यापिपयिषन्ति.

टी.

3.	अध्यजिगापयिषीत्,	अध्यजिगापयिषिष्टाम्,	अध्यजिगापयिषिषुः,
	अध्यापिपयिषीत्,	अध्यापिपयिषिष्टाम्,	अध्यापिपयिषिषुः.

* Page 172, Rule 22. † Page 462, Rule 9, and page 491, Rule 22. ‡ Page 462, Rule 9, and page 464, Rule 27.

श्वि, *go.* The causal optative dhatoos are शिश्वाययिष*, and शुश्रावयिष.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	शिश्वाययिषति, शुश्रावयिषति,	शिश्वाययिषतः, शुश्रावयिषतः,	शिश्वाययिषन्ति, शुश्रावयिषन्ति.

टी.

3.	अशिश्वाययिषीत्, अशुश्रावयिषीत्,	अशिश्वाययिषिष्टाम्, अशुश्रावयिषिष्टाम्,	अशिश्वाययिषिषुः, अशुश्रावयिषिषुः.

क्रै, *dare.* The causal optative dhatoo is जुह्रावयिष†.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	जुह्रावयिषति,	जुह्रावयिषतः,	जुह्रावयिषन्ति.

टी.

3.	अजुह्रावयिषीत्,	अजुह्रावयिष्टाम्,	अजुह्रावयिषिषुः.

वृत्, *be.* The optative dhatoo is विवृत्स‡, or विवर्त्तिषि†.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	विवृत्सति,	विवृत्सतः,	विवृत्सन्ति.

टी.

3.	अविवृत्सीत्,	अविवृत्सिष्टाम्,	अविवृत्सिषुः.

Atmune padu.

की.

	Sing.	Dual.	Plur.
3.	विवर्त्तिषते,	विवर्त्तिषेते,	विवर्त्तिषन्ते.

टी.

3.	अविवर्त्तिषिष्ट,	अविवर्त्तिषिषाताम्,	अविवर्त्तिषिषत.

* Page 450, Rule 12. † Page 173, Rule 25. ‡ Page 450, Rule 10.

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नृत्, *dance.* The causal optative dhatoos are **निनृत्स्**, and **निनर्त्तिष***.

की.

	Sing.	Dual.	Plur.
3.	निनृत्स्यति,	निनृत्स्यतः,	निनृत्स्यन्ति,
	निनर्त्तिषति,	निनर्त्तिषतः,	निनर्त्तिषन्ति.

टी.

3.	अनिनृत्सीत्,	अनिनृत्सिष्टाम्,	अनिनृत्सिषुः,
	अनिनर्त्तिषीत्,	अनिनर्त्तिषिष्टाम्,	अनिनर्त्तिषिषुः.

तॄ, *cross,* or *get over.* The optative dhatoos are **तितरिष**†, **तितरीष**‡, and **तितीर्ष**||.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	तितरिषति,	तितरिषतः,	तितरिषन्ति,
	तितरीषति,	तितरीषतः,	तितरीषन्ति,
	तितीर्षति,	तितीर्षतः,	तितीर्षन्ति.

टी.

3.	अतितरिषीत्,	अतितरिषिष्टाम्,	अतितरिषिषुः,
	अतितरीषीत्,	अतितरीषिष्टाम्,	अतितरीषिषुः,
	अतितीर्षीत्,	अतितीर्षिष्टाम्,	अतितीर्षिषुः.

ध्रु, *crooked.* The optative dhatoos are **दुध्रूर्ष**‡, and **दिध्रिष**†.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	दुध्रूर्षति, दिध्रिषति,	दुध्रूर्षतः, दिध्रिषतः,	दुध्रूर्षन्ति, दिध्रिषन्ति.

टी.

3.	अदुध्रूर्षीत्,	अदुध्रूर्षिष्टाम्,	अदुध्रूर्षिषुः,
	अदिध्रिषीत्,	अदिध्रिषिष्टाम्,	अदिध्रिषिषुः.

* *Page* 143, *Rule* 46. † *Page* 489, *Rul* 7. ‡ *Page* 137, *Rule* 2. || *Page* 152, *Rule* 112, *and page* 33, *Rule* 9.

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वृ, *skreen.* The optative dhatoos are वुवूर्ष*, विवरिष†, and विवरीष‡.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	वुवूर्षति,	वुवूर्षतः,	वुवूर्षन्ति,
	विवरिषति,	विवरिषतः,	विवरिषन्ति,
	विवरीषति,	विवरीषतः,	विवरीषन्ति.

टी.

3.	अवुवूर्षीत्,	अवुवूर्षिष्टाम्,	अवुवूर्षिषुः,
	अविवरिषीत्,	अविवरिषिष्टाम्,	अविवरिषिषुः,
	अविवरीषीत्,	अविवरीषिष्टाम्,	अविवरीषिषुः.

कृ, *do,* preceded by सं. The optative dhatoo is सञ्चिस्कीर्ष‖.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	सञ्चिष्कीर्षति,	सञ्चिस्कीर्षतः,	सञ्चिष्कीर्षन्ति.

टी.

3.	समविष्कीर्षीत्,	समविष्कीर्षिष्टाम्,	समविष्कीर्षिषुः

जि, *conquer.* The optative dhatoo is जिगीष§.

Parashmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जिगीषति,	जिगीषतः,	जिगीषन्ति.

टी.

3.	अजिगीषीत्,	अजिगीषिष्टाम्,	अजिगीषिषुः

* *Page* 489, *Rule* 3; *page* 152, *Rule* 113; *and page* 39, *Rule* 9. † *Page* 489, *Rule* 7. ‡ *Page* 137, *Rule* 2.
‖ *Page* 433, *Rule* 3; *page* 489, *Rules* 4, *and* 7; *page* 152, *Rule* 112, *and page* 39, *Rule* 9. § *Page* 492, *Rule* 23, *and page* 498, *Rule* 3.

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चि, *collect.* The optative dhatoos are चिकीष*, and चिचीष.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	चिकीषति, चिचीषति,	चिकीषतः, चिचीषतः,	चिकीषन्ति, चिचीषन्ति.

टी.

3.	अचिकीषीत्, अचिचीषीत्,	अचिकीषिष्टाम्, अचिचीषिष्टाम्,	अचिकीषिषुः, अचिचीषिषुः.

हन्, *wound.* The optative dhatoo is जिघांस†.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जिघांसति,	जिघांसतः,	जिघांसन्ति.

टी.

3.	अजिघांसीत्,	अजिघांसिष्टाम्,	अजिघांसिषुः.

इ-ण, *go.* The optative dhatoo is जिगमिष‡.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	जिगमिषति,	जिगमिषतः,	जिगमिषन्ति.

टी.

3.	अजिगमिषीत्,	अजिगमिषिष्टाम्,	अजिगमिषिषुः.

इ-इङ्, *read.* The optative dhatoo with अधि prefixed is अधिजिगांस‖.

Atmune pudu.

वी.

	Sing.	Dual.	Plur.
3.	अधिजिगांसते,	अधिजिगांसेते,	अधिजिगांसन्ते

* *Page* 492, *Rule* 24, *and page* 489, *Rule* 4. † *Page* 368, *Rule* 23, *and page* 489, *Rule* 4. ‡ *Page* 491, *Rule* 22.
‖ *Page* 491, *Rule* 22, *and page* 489, *Rule* 4.

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टी.

Sing.	Dual.	Plur.
3. अध्यजिगांसिष्ट,	अध्यजिगांसिषाताम्,	अध्यजिगांसिषत.

हु, *burnt-offering.* The causal dhatoo is जुहूष*.

Purushmi pudu.

दी.

Sing.	Dual.	Plur.
3. जुहूषति,	जुहूषतः,	जुहूषन्ति.

टी.

3. अजुहूषीत्,	अजुहूषिष्टाम्,	अजुहूषिषुः.

भू, *be.* The optative dhatoo is बुभूष*.

Purushmi pudu.

दी.

Sing.	Dual.	Plur.
3. बुभूषति,	बुभूषतः,	बुभूषन्ति.

टी.

3. अबुभूषीत्,	अबुभूषिष्टाम्,	अबुभूषिषुः.

गुह्, *cover up.* The optative dhatoo is जुघुक्षा†.

Purushmi pudu.

दी.

Sing.	Dual.	Plural.
3. जुघुक्षति,	जुघुक्षतः,	जुघुक्षन्ति.

टी.

2. अजुघुक्षीत्,	अजुघुक्षिष्टाम्,	अजुघुक्षिषुः.

ग्रह्, *take.* The optative dhatoo is जिघृक्षा‡.

Purushmi pudu

दी.

Sing.	Dual.	Plur.
3. जिघृक्षति,	जिघृक्षतः,	जिघृक्षन्ति.

* Page 489, Rule 4, and page 490, Rule 11. † Page 490, Rule 11; page 153, Rules 121, 120, and page 152, Rule 116.
‡ See also Page 490, Rule 12.

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टी.

Sing.	Dual.	Plur.
3. अजिहृत्तीत्,	अजिहृत्तिष्टाम्,	अजिहृत्तिषुः.

घृप्, *sleep.* The optative dhatoo is सुघृप्स*.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. सुघृप्सति,	सुघृप्सतः,	सुघृप्सन्ति.

टी.

3. असुघृप्सीत्,	असुघृप्सिष्टाम्,	असुघृप्सिषुः.

स्मि-ङ, *smile.* The optative dhatoo is सिस्मयिष†.

Atmane pudu.

की.

Sing.	Dual.	Plur.
3. सिस्मयिषते,	सिस्मयिषेते,	सिस्मयिषन्ते.

टी.

3. असिस्मयिषिष्ट,	असिस्मयिषिषाताम्,	असिस्मयिषिषत.

पू, *purify.* The optative dhatoo is पिपविष.

Atmane pudu.

वी.

Sing.	Dual.	Plur.
3. पिपविषते,	पिपविषेते,	पिपविषन्ते.

टी.

3. अपिपविषिष्ट,	अपिपविषिषाताम्,	अपिपविषिषत.

ऋ, *go.* The optative dhatoo is अरिरिष‡.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. अरिरिषति,	अरिरिषतः,	अरिरिषन्ति.

टी.

3. अजिगरिषीत्,	अजिगरिषिष्टाम्,	अजिगरिषिषुः.

* *Page* 490, *Rule* 12. † *Page* 490, *Rule* 7. ‡ *See also Page* 151, *Rule* 106.

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टी.

Sing.	Dual.	Plur.
3. अरिरिषीत्,	अरिरिषिष्टाम्,	अरिरिषिषुः.

अञ्ज, *smear over.* The optative dhatoo is अञ्जिजिष*.

Parushmi pada.

की.

Sing.	Dual.	Plural.
3. अञ्जिजिषति,	अञ्जिजिषतः,	अञ्जिजिषन्ति.

टी.

3. अञ्जिजिषीत्,	अञ्जिजिषिष्टाम्,	अञ्जिजिषिषुः.

अस्-अ, *be present.* The optative dhatoo is असिसिष*.
Atmane pada.

की.

Sing.	Dual.	Plur.
3. असिसिषते,	असिसिषेते,	असिसिषन्ते.

टी.

3. असिसिषिष्ट,	असिसिषिषाताम्,	असिसिषिषत.

कृ, *throw.* The optative dhatoo is चिकरिष†.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. चिकरिषति,	चिकरिषतः,	चिकरिषन्ति.

टी.

3. अचिकरिषीत्,	अचिकरिषिष्टाम्,	अचिकरिषिषुः.

गृ, *vomit.* The optative dhatoo is जिगरिष†.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. जिगरिषति,	जिगरिषतः,	जिगरिषन्ति.

* *Page* 151, *Rules* 106, *and* 108, *and page* 490, *Rule* 8. † *Page* 490, *Rule* 8.

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प्रच्छ्, *ask.* The optative dhatoo is पिपृच्छिष*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	पिपृच्छिषति,	पिपृच्छिषतः,	पिपृच्छिषन्ति.

टी.

3.	अपिपृच्छिषीत्,	अपिपृच्छिषिष्टाम्,	अपिपृच्छिषिषुः.

भ्रस्ज्, *fry.* The optative dhatoos are विभर्ज्जिष†, विभ्रज्जिष†, विभ्रक्ष‖, and विभर्क्ष‖.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	विभर्ज्जिषति,	विभर्ज्जिषतः,	विभर्ज्जिषन्ति,
	विभ्रज्जिषति,	विभ्रज्जिषतः,	विभ्रज्जिषन्ति,
	विभ्रक्षति,	विभ्रक्षतः,	विभ्रक्षन्ति,
	विभर्क्षति,	विभर्क्षतः,	विभर्क्षन्ति.

टी.

3.	अविभर्ज्जिषीत्,	अविभर्ज्जिषिष्टाम्,	अविभर्ज्जिषिषुः,
	अविभ्रज्जिषीत्,	अविभ्रज्जिषिष्टाम्,	अविभ्रज्जिषिषुः,
	अविभ्रक्षीत्,	अविभ्रक्षिष्टाम्,	अविभ्रक्षिषुः,
	अविभर्क्षीत्,	अविभर्क्षिष्टाम्,	अविभर्क्षिषुः.

स्रि, *sew.* The optative dhatoos are सिस्रविष§, and सिस्रीष**.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	सिस्रविषति,	सिस्रविषतः,	सिस्रविषन्ति,
	सिस्रीषति,	सिस्रीषतः,	सिस्रीषन्ति.

* *Page* 490, *Rules* 8, *and* 12. † *Page* 411, *Rule* 14. ‡ *Page* 491, *Rule* 9. ‖ This form is according to Kramadeshwuru. § *Page* 491, *Rule* 9. ** *Page* 489, *Rule* 4.

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टी.

	Sing.	Dual.	Plur.
3.	अभिश्रयिषीत्,	अभिश्रयिषिष्टाम्,	अभिश्रयिषिषुः,
	अभिश्रीषीत्,	अभिश्रोषिष्टाम्,	अभिश्रीषिषुः.

स्वृ, *produce sound.* The optative dhatoos are सिस्वरिष*, and सुस्वूर्ष†.

Parushmi padu.

की.

	Sing.	Dual.	Plur.
3.	सिस्वरिषति,	सिस्वरिषतः,	सिस्वरिषन्ति,
	सुस्वूर्षति,	सुस्वूर्षतः,	सुस्वूर्षन्ति.

टी.

3.	असिस्वरिषीत्,	असिस्वरिषिष्टाम्,	असिस्वरिषिषुः,
	असुस्वूर्षीत्,	असुस्वूर्षिष्टाम्,	असुस्वूर्षिषुः.

यु, *mix.* The optative dhatoos are यियविष*, and युयूष†.

Parushmi padu.

की.

	Sing.	Dual.	Plur.
3.	यियविषति,	यियविषतः,	यियविषन्ति,
	युयूषति,	युयूषतः,	युयूषन्ति.

टी.

3.	अयियविषीत्,	अयियविषिष्टाम्,	अयियविषिषुः,
	अयुयूषीत्,	अयुयूषिष्टाम्,	अयुयूषिषुः.

ऊर्णु, *cover.* The optative dhatoos are ऊर्णुनूविष‡, ऊर्णुनविष‖, and ऊर्णुनूष.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	ऊर्णुनूविषति,	ऊर्णुनूविषतः,	ऊर्णुनूविषन्ति,
	ऊर्णुनविषति,	ऊर्णुनविषतः,	ऊर्णुनविषन्ति,
	ऊर्णुनूषति,	ऊर्णुनूषतः,	ऊर्णुनूषन्ति.

* Page 490, Rule 9. † Page 487, Rule 4; page 152, Rule 112, and page 39, Rule 9. ‡ Page 370, Rule 39; page 152, Rule 111; page 151, Rules 106, and 105. ‖ Page 490, Rule 9.

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टी.

	Sing.	Dual.	Plur.
3.	ऊर्णुनुविषीत,	ऊर्णुनुविविषाम,	ऊर्णुनुविविषुः,
	ऊर्णुनविषीत,	ऊर्णुनविविषाम,	ऊर्णुनविविषुः,
	ऊर्णुनूषीत,	ऊर्णुनूषिषाम,	ऊर्णुनूषिषुः.

भृ, *nourish.* The optative dhatoo is बिभरिष*, or बुभूर्षः.

Purushmi padu.

की.

Sing.	Dual.	Plur.
3. बिभरिषति, बुभूर्षति,	बिभरिषतः, बुभूर्षतः,	बिभरिषन्ति, बुभूर्षन्ति.

टी.

3.	अबिभरिषीत,	अबिभरिषिष्टाम,	अबिभरिषिषुः,
	अबुभूर्षीत,	अबुभूर्षिष्टाम,	अबुभूर्षिषुः.

दरिद्रा, *be poor.* The optative dhatoos are दिदरिद्रिष*, and दिदरिद्रास.

Purushmi padu.

की.

Sing.	Dual.	Plur.
3. दिदरिद्रिषति,	दिदरिद्रिषतः,	दिदरिद्रिषन्ति,
दिदरिद्रासति,	दिदरिद्रासतः,	दिदरिद्रासन्ति.

टी.

3.	अदिदरिद्रिषीत,	अदिदरिद्रिषिष्टाम,	अदिदरिद्रिषिषुः,
	अदिदरिद्रासीत,	अदिदरिद्रासिषाम,	अदिदरिद्रासिषुः.

* Page 450, Rule 9. † Page 489, Rule 3; page 152, Rule 112, and page 39, Rule 9.

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सन्, *enjoy*. The optative dhatoos are सिसनिष*, and सिषास†.

Purushmi pudu.

की.

	Sing.	Daul.	Plur.
3.	सिषणिषति,	सिषणिषतः,	सिषणिषन्ति,
	सिषासति,	सिषासतः,	सिषासन्ति.

टी.

3.	असिषणिषीत्,	असिषणिषिष्टाम्,	असिषणिषिषुः,
	असिषासीत्,	असिषासिष्टाम्,	असिषासिषुः.

तन्, *lengthen, stretch*. The optative dhatoos are तितनिष*, तितंस, and तितांस.

N. B. According to Krumudeshwuru the अ of this dhatoo becomes आ in the optative when the सन् does not require इम्.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	तितनिषति,	तितनिषतः,	तितनिषन्ति,
	तितंसति,	तितंसतः,	तितंसन्ति,
	तितांसति,	तितांसतः,	तितांसन्ति.

टी.

3.	अतितनिषीत्,	अतितनिषिष्टाम्,	अतितनिषिषुः,
	अतितंसीत्,	अतितंसिष्टाम्,	अतितंसिषुः,
	अतितांसीत्,	अतितांसिष्टाम्,	अतितांसिषुः.

पत्, *move*. The optative dhatoos are पिपतिष*, and पित्स†.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	पिपतिषति,	पिपतिषतः,	पिपतिषन्ति,
	पित्सति,	पित्सतः,	पित्सन्ति.

* *Page* 492, *Rule* 9, † *Page* 173, *Rule* 33. ‡ *Page* 491, *Rule* 15.

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टी.

	Sing.	Dual.	Plur.
3.	अपिपतिषीत्,	अपिपतिषिष्टाम्,	अपिपतिषिषुः,
	अपित्सीत्,	अपित्सिष्टाम्,	अपित्सिषुः.

क्षपि, *cause to smite.* The optative causal dhatoo is जिक्षपयिष* or क्षीप्स†.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	जिक्षपयिषति, क्षीप्सति,	जिक्षपयिषतः, क्षीप्सतः,	जिक्षपयिषन्ति, क्षीप्सन्ति,

टी.

3.	अजिक्षपयिषी,	अजिक्षपयिषिष्टाम्,	अजिक्षपयिषिषुः,
	अक्षीप्सीत्,	अक्षीप्सिष्टाम्,	अक्षीप्सिषुः.

N. B. The optative of क्षप, *know,* is the same as the lost form of the above.

ऋध्, *increase.* The optative dhatoos are अर्द्धिधिष*, and ईर्त्स†.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	अर्द्धिधिषति, ईर्त्सति,	अर्द्धिधिषतः, ईर्त्सतः,	अर्द्धिधिषन्ति, ईर्त्सन्ति.

टी.

3. अर्द्धिधियोत्, ऐर्त्सीत्, अर्द्धिधिषिष्टाम्, ऐर्त्सिष्टाम्, अर्द्धिधिषिषुः, ऐर्त्सिषुः.

दम्भ, *domineer.* The optative dhatoo is दिदम्भिष*, धीप्स‡ or धिप्स.

Purushmi padu.

की.

	Sing.	Dual.	Plur.
3.	दिदम्भिषति, धीप्सति,	दिदम्भिषतः, धीप्सतः,	दिदम्भिषन्ति, धीप्सन्ति,
	धिप्सति,	धिप्सतः,	धिप्सन्ति.

* *Page* 490, *Rule* 9. † *Page* 490, *Rule* 13. ‡ *Page* 491, *Rule* 14.

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टी.

	Sing.	Dual.	Plur.
3.	अदिदमिधीत्,	अदिदमिधिष्टाम्,	अदिदमिधिषुः,
	अधीष्टीत्,	अधीष्टिष्टाम्,	अधीष्टिषुः,
	अधिक्षीत्,	अधिक्षिष्टाम्,	अधिक्षिषुः.

दिव्, *play.* The optative dhatoo is दुद्यूष*, and दिदेविष†.

Parushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	दुद्यूषति, दिदेविषति,	दुद्यूषतः, दिदेविषतः,	दुद्यूषन्ति, दिदेविषन्ति.

टी.

3.	अदुद्यूषीत्,	अदुद्यूषिष्टाम्,	अदुद्यूषिषुः,
	अदिदेविषीत्,	अदिदेविषिष्टाम्,	अदिदेविषिषुः.

मि, *throw,* मी, *kill,* and मा, *measure.* The optative dhatoo of each of these is मित्स‡.

Purushmi padu.

वी.

	Sing.	Dual.	Plur.
3.	मित्सति,	मित्सतः,	मित्सन्ति.

टी.

3.	अमित्सीत्,	अमित्सिष्टाम्,	अमित्सिषुः.

दा, *give.* The optative dhatoo is दित्स‡.

N. B. This includes all the class दा. *See page* 156, *Observation* VI.

Purushmi padu

वी.

	Sing.	Dual.	Plur.
3.	दित्सति,	दित्सतः,	दित्सन्ति.

टी.

3.	अदित्सीत्,	अदित्सिष्टाम्,	अदित्सिषुः.

धा forms धित्स in the same manner.

* *Page* 132, *Rule* 115. † *Page* 490, *Rule* 9. ‡ *Page* 491, *Rule* 15.

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रभ्-ऊ, *sound.* The optative dhatoo is रिप्स*.

Atmane pada.

की.

Sing.	Dual.	Plur.
3. रिप्सीत,	रिप्सीयाताम्,	रिप्सीरन्.

टी.

3. अरिप्सिष्ट,	अरिप्सिषाताम्,	अरिप्सिषत.

लभ्-ऊ, *gain.* The optative dhatoo is लिप्स*.

Atmane pada.

की.

Sing.	Dual.	Plur.
3. लिप्सीत,	लिप्सीयाताम्,	लिप्सीरन्.

टी.

3. अलिप्सिष्ट,	अलिप्सियाताम्,	अलिप्सिषत.

भृक्, *be strong.* The optative dhatoo is भिक्ष*.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. भिक्षति,	भिक्षतः,	भिक्षन्ति.

टी.

3. अभिक्षीत्,	अभिक्षिष्टाम्,	अभिक्षिषुः.

षद्-ऊ, *move.* The optative dhatoo is षित्स*.

Atmane pada.

की.

Sing.	Dual.	Plur.
3. षित्सते,	षित्सेते,	षित्सन्ते.

* Page 491, Rule 15.

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टी.

	Sing.	Dual.	Plur.
3.	अपित्सिष्ट,	अपित्सिषाताम्,	अपित्सिषत.

राध्, *injure.* With अति prefixed the optative dhatoo is अतिरित्स*.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
3.	अतिरित्सति,	अतिरित्सतः,	अतिरित्सन्ति.

टी.

3.	अत्यरित्सीत्,	अत्यरित्सिषाम्,	अत्यरित्सिषुः.

When this dhatoo does not mean *injuring*, the optative dhatoo with आ prefixed is आरिरात्स.

आप्, *be present.* The optative dhatoo is ईप्स†.

Purushmi pudu.

वी.

	Sing.	Dual.	Plur.
2.	ईप्सति,	ईप्सतः,	ईप्सन्ति.

टी.

3.	ऐप्सीत्,	ऐप्सिष्टाम्,	ऐप्सिषुः.

मुच्-ऌ, *releasee.* The optative dhatoos are मोक्ष‡, and मुमुक्ष.

Atmune pudu.

वी.

	Sing.	Dual.	Plur.
3.	मोक्षते, मुमुक्षते,	मोक्षेते, मुमुक्षेते,	मोक्षन्ते, मुमुक्षन्ते.

टी.

3.	अमोक्षिष्ट,	अमोक्षिषाताम्,	अमोक्षिषत.
	अमुमुक्षिष्ट,	अमुमुक्षिषाताम्,	अमुमुक्षिषत.

* *Page* 491, *Rule* 15. † *Page* 490, *Rule* 13. ‡ *Page* 491, *Rule* 17.

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जु, *go swiftly.* The causal optative dhatoo is जिजावयिष*.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. जिजावयियति,	जिजावयियतः,	जिजावयियन्ति.

टी.

3. अजीजावयियोत्,	अजिजावयियिष्टाम्,	अजिजावयियिषुः.

Thus यु *mix.* The causal optative dhatoo is युयावयिष*.

रु, *noise.* The causal optative dhatoo is रिरावयिष*.

Parushmi pada,

की.

Sing.	Dual.	Plur.
3. रिरावयियति,	रिरावयियतः,	रिरावयियन्ति.

टी.

3. अरिरावयियीत्,	अरिरावयियिष्टाम्,	अरिरावयियिषुः.

पू, *purify.* The causal optative dhatoo is पिपावयिष*.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. पिपावयियति,	पिपावयियतः,	पिपावयियन्ति.

टी.

3. अपिपावयियीत्,	अपिपावयियिष्टाम्,	अपिपावयियिषुः.

भू, *be.* The causal optative dhatoo is बिभावयिष*.

Parushmi pada.

की.

Sing.	Dual.	Plur.
3. बिभावयियति,	बिभावयियतः,	बिभावयियन्ति.

* *Page* 491, *Rule* 18.

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टी.

	Sing.	Dual.	Plur.
3.	अभिभावयिषीत्,	अभिभावयिषिशाम्,	अभिभावयिषिषुः.

The following is an instance of a dhatoo not falling under this rule.

नु, *praise.* The causal optative dhatoo is नुनावयिष.

Parushmi pada.

वी.

	Sing.	Dual.	Plur.
3.	नुनावयियात्,	नुनावयियास्ताम्,	नुनावयियासुः.

टी.

3.	अनुनावयिषीत्,	अनुनावयिषिशाम्,	अनुनावयिषिषुः.

श्रु, *hear.* The causal optative dhatoos are शिश्रावयिष*, and शुश्रावयिष.

Parushmi pada.

वी.

	Sing.	Dual.	Plur.
3.	शिश्रावयियात्,	शिश्रावयियास्ताम्,	शिश्रावयियासुः,
	शुश्रावयियात्,	शुश्रावयियास्ताम्,	शुश्रावयियासुः.

टी.

3.	अशिश्रावयिषीत्,	अशिश्रावयिषिशाम्,	अशिश्रावयिषिषुः,
	अशुश्रावयिषीत्,	अशुश्रावयिषिशाम्,	अशुश्रावयिषिषुः.

हृ-ङ, *Prove.* The optative dhatoos are हरेयिष and हरयिष†.

Atmane pada.

वी.

	Sing.	Dual.	Plur.
3.	हरेयियेत,	हरेयियेयाताम्,	हरेयियेरन्,
	हरयियेत,	हरयियेयाताम्,	हरयियेरन्.

* Page 491, Rule 19. † Page 489, Rule 6.

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टी.

	Sing.	Dual.	Plur.
3.	अरुरोचिषिष्य, अरुरुचिषिष्य,	अरुरोचिषिषाताम्, अरुरुचिषिषाताम्,	अरुरोचिषिषत, अरुरुचिषिषत.

लिख्, *write.* The optative dhatoos are लिलिखिष,* and लिलेखिष.

Purushmi pudu.

की.

	Sing.	Dual.	Plural.
3.	लिलिखिषति, लिलेखिषति,	लिलिखिषतः, लिलेखिषतः,	लिलिखिषन्ति, लिलेखिषन्ति.

टी.

3.	अलिलिखिषीत्, अलिलेखिषीत्,	अलिलिखिषिषीष्टाम्, अलिलेखिषिषीष्टाम्,	अलिलिखिषिषुः, अलिलेखिषिषुः.

रुद्, *cry.* The optative dhatoo is रुरुदिष*.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	रुरुदिषति,	रुरुदिषतः,	रुरुदिषन्ति.

टी.

3.	अरुरुदिषीत्,	अरुरुदिषिषीष्टाम्,	अरुरुदिषिषुः.

विद्, *know.* The optative dhatoo is विविदिष*.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	विविदिषति,	विविदिषतः,	विविदिषन्ति.

* Page 489, Rule 6.

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टी.

	Sing.	Dual.	Plur.
2.	अविविदिषीत,	अविविदिषियाम,	अविविदिषियुः.

मुष, *kill.* The optative dhatoo is मुमुषिष*.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	मुमुषिषति,	मुमुषिषतः,	मुमुषिषन्ति.

टी.

3.	अमुमुषिषीत,	अमुमुषिषियाम,	अमुमुषिषियुः.

स्वप, *sleep.* The causal optative dhatoo is सुस्वापयिषि†.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	सुस्वापयिषति,	सुस्वापयिषतः,	सुस्वापयिषन्ति.

टी.

3.	असुस्वापयिषीत,	असुस्वापयिषियाम,	असुस्वापयिषियुः

स्तु, *praise.* The optative dhatoo is तुष्टुष.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	तुष्टुषति,	तुष्टुषतः,	तुष्टुषन्ति.

टी.

3.	अतुष्टुषीत,	अतुष्टुषियाम,	अतुष्टुषियुः.

* *Page* 489, *Rule* 6. † *Page* 140, *Rule* 23.

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ष्ठा, *stand still.* The optative dhatoo is तिष्ठास*.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. तिष्ठासति,	तिष्ठासतः,	तिष्ठासन्ति.

टी.

3. अतिष्ठासीत्,	अतिष्ठासिष्टाम्,	अतिष्ठासिषुः.

सिच्, *water.* The optative dhatoo is सिसिक्ष†.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. सिसिक्षति,	सिसिक्षतः,	सिसिक्षन्ति.

टी.

3. असिसिक्षीत्,	असिसिक्षिष्टाम्,	असिसिक्षिषुः.

When इ-ण, *go,* is preceded by a preposition, the optative dhatoo is प्रतीषिष. This is an instance of the स becoming ष when it does not follow a reduplication. This dhatoo and इ-क double the स of सन्, according to Doorgadasu, but become इस according to Paninі and others.

* *Page* 139, *Rule* 17. † *Page* 140, *Rule* 23.

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CHAP. IV.

OF THE FREQUENTATIVE VERBS, OR यङन्त, AND यङलुगन्त.

THIS mode comprizes all those verbs whose roots are formed from the simple dhatoo by affixing यङ् and doubling the first syllable. They are not all of them properly frequentative, but have different meanings, as will be seen below.

1. Dhatoos with one vowel having an initial consonant, also मुत्र, *urine*, सूत्र, *dispose in order*, सुच्, *make known*, ऋट्, *move*, ऋप्, *eat*, ऋ, *move*, and ऊर्ण्, *cover*, affix यङ् to form dhatoos signifying *an intenesness of the action*, or *a frequent repetition of it*. भ्रुभ्, *appear*, and क्षत्, *approve*, do not follow this rule.

2. Dhatoos which signify *motion*, (गति) when यङ् is affixed form dhatoos signifying *crooked*, or *tortuous motion*. They also sometimes mean *excessively crooked*, or *repeatedly crooked motion*, but never simply *repeated*, or *excessive motion*.

3. गू, *vomit*, लुप्, *obliterate*, सद्, *sad*, चर्, *conduct*, जप्, *speak in the mind*, जभ्, *cohabit*, दन्श्, *bite*, and दह्, *burn*, affix यङ् to form dhaoos which convey the idea of *reproach or disgrace* attached to the act. These never mean *a repetition of the act*, or *an intensiveness of it*, but may sometimes imply *a repeated* or *excessive degree of dishonour attached to it*.

4. भ्रास्, is inserted after the affix यङ् in this mode.

5. The dhatoos which are formed by affixing यङ् are only conjugated in the atmune pudu. The य् and भ्रास् are obliterated (लुक्) to form the dhatoos for the parushmi pudu.

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Of the vowel becoming long.

6. Those dhatoos which do not reject न require that the vowel be long after the reduplication when यङ् is affixed.

7. हा, *abandon,* does not make the reduplicate long syllable when यङ् is obliterated (लुक्).

Of the change of न *to* ण.

8. This change does not take place in the frequentative of नृत्, *dance.*

Of Goon.

9. The vowel of the reduplication always requires goon when यङ् is affixed.

10. When यङ् is obliterated (लुक्) neither goon or vriddhi are admitted, except when followed by the terminations called र.

11. ऋ, *move,* and dhatoos which end in ऋ after a compound letter require goon when they affix यङ्, स्कृ, viz. कृ, *do,* compounded with a foregoing word by inserting सुम् is excepted.

Of ईम्.

12. When यङ् is obliterated (लुक्) dhatoos require ईम् when followed by any of the terminations called र which begin with a consonant and reject घ. There are two forms.

Of जि.

13. वे, *interpose,* स्वप्, *sleep,* स्वन्, *sound,* and श्वि, *increase,* require जि when यङ् is affixed. श्वि, *increase,* has two forms. The three first of these dhatoos have two forms when यङ् is obliterated (लुक्). All the other dhatoos mentioned *page* 44, *rules* 51 *and* 52, have only one form.

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14. वश्, *desire*, does not require जि when यङ् is affixed.

N. B. ब्रश्च, *cut*, प्रच्छ्, *ask*, वश्, *desire*, वच, *deceive*, and भ्रस्ज, *fry*, do not admit जि when यङ् is obliterated (लुक्), according to Krumudeshwuru.

Of लुक्, लुप्, and लोप्.

15. दन्श्, *bite*, loses (लोप्) its न when यङ् is obliterated (लुक्). There are two forms.

Of Reduplication.

16. वञ्च्, *cheat*, स्रन्स्, *fall from*, ध्वन्स्, *fall from*, भ्रन्श्, *fall from a height*, कस्, *move*, घत्, *move*, घट्, *move*, and स्कन्द, *leap*, insert नीन् in the reduplication. The last न is rejected.

17. Dhatoos which have a final ज—म्, also जप्, *speak in the mind*, जभ्, *cohabit*, दह्, *burn*, दन्श्, *bite*, भन्ज्, *break*, घस्, *bind*, and ष्वप्, *be angry*, insert नुण् in the reduplication when it ends in अ. Those which end in ल्, च्, or य् have two forms. The ण is rejected.

18. चर्, *conduct*, and फल्, *compleat*, insert नुण्, in the reduplication, and change their penultimate vowel to उ. The ण is rejected. This उ does not admit goon.

19. Dhatoos with ऋ in them change it to रीन् in the reduplication, when यङ् is affixed. The रीन् is optionally changed to रिन् or रन्, when यङ् is obliterated (लुक्). The न is rejected.

Of आदेश्.

20. गृ, *vomit*, first becomes गिर् *rule* 112, *of page* 152, and afterwards the र is changed to ल when followed by यङ्.

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21. The final ऋ of a dhatoo becomes रीं when followed by the affix यङ्.

22. ह्रु becomes घ्रु, and व becomes उठ् when the affix यङ् is obliterated (लुक्). There are two forms.

23. कु, *sound*, becomes चु in the reduplication, when यङ् is affixed. There are two forms.

24. हन्, *wound*, becomes घ्नी when यङ् is affixed. There are two forms.

25. चाय्, *worship*, becomes की when followed by यङ्.

26. घ्रा, *smell*, and ध्मा, *enkindle*, affix ङी when followed by यङ्.

27. ष्वी, *lie down*, affixes ङ्य् when followed by a य which does not admit goon.

28. प्याय्, *enlarge*, becomes पी when यङ् is affixed.

29. Whatever rules any dhatoo, specified in any preceeding rule, is affected by in the simple modes, those rules admit of two forms when यङ्, is obliterated (लुक्).

30. Whatever takes place by the foregoing rules in the reduplication when यङ् is affixed, must also take place when यङ् is obliterated (लुक्).

कृ, *do.* The frequentative dhatoo for the atmune pudu is चेक्रीय*.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	चेक्रीयते,	चेक्रीयेते:,	चेक्रीयन्ते.
2.	चेक्रीयसे,	चेक्रीयेथे,	चेक्रीयध्वे.
1.	चेक्रीये,	चेक्रीयावहे,	चेक्रीयामहे.

Page 519, Rule 21, and page 517, Rule 9.

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खी.

Sing.	Dual:	Plural:
3. चेक्रीयत,	चेक्रीयेयाताम्,	चेक्रीयेरन्.
2. चेक्रीयेथाः,	चेक्रीयेयाथाम्,	चेक्रीयेध्वम्.
1. चेक्रीयेय,	चेक्रीयेवहि,	चेक्रीयेमहि.

गी.

3. चेक्रीयताम्,	चेक्रीयेताम्,	चेक्रीयन्ताम्.
2. चेक्रीयस्व,	चेक्रीयेथाम्,	चेक्रीयध्वम्.
1. चेक्रीये,	चेक्रीयावहै,	चेक्रीयामहै.

घी.

3. अचेक्रीयत,	अचेक्रीयेताम्,	अचेक्रीयन्त.
2. अचेक्रीयथाः,	अचेक्रीयेथाम्,	अचेक्रीयध्वम्.
1. अचेक्रीये,	अचेक्रीयावहि,	अचेक्रीयामहि.

ङी.

3. अचेक्रीयिष्ट,	अचेक्रीयिषाताम्,	अचेक्रीयिषत.
2. अचेक्रीयिष्ठाः,	अचेक्रीयिषाथाम्,	अचेक्रीयिढ्वम्.
1. अचेक्रीयिषि,	अचेक्रीयिष्वहि,	अचेक्रीयिष्महि.

ठी.

3. चेक्रीयाञ्चक्रे,	चेक्रीयाञ्चक्राते,	चेक्रीयाञ्चक्रिरे, &c.

डी.

3. चेक्रीयिता,	चेक्रीयितारौ,	चेक्रीयितारः.

ढी.

3. चेक्रीयिषीष्ट,	चेक्रीयिषीयास्ताम्,	चेक्रीयिषीरन्.

णी.

3. चेक्रीयिष्यते,	चेक्रीयिष्येते,	चेक्रीयिष्यन्ते.

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ची.

Sing.	Dual.	Plur.
3. अचेक्रीयिष्यत,	अचेक्रीयिष्येताम्,	अचेक्रीयिष्यन्त.

INFINITIVE MODE.

चेक्रीयितुम्,

PARTICIPLES.

Adverbial,	चेक्रीयित्वा, सञ्चेक्रीय.
Repeated,	चेक्रीयित्वाचेक्रीयित्वा, चेक्रीयञ्चेक्रीयम्.
Passive,	चेक्रीयित. *Past indefinite,* चेक्रीयितवत.
Future indefinite,	चेक्रीयितव्य, चेक्रीयणीय, चेक्रीय्य, चेक्रीयेलिम्.
Past,	चेक्रीयाम्बभूवान, चेक्रीयाञ्चक्राण, चेक्रीयामासान.
Present,	चेक्रीयमाण.
Future,	चेक्रीयिष्यमाण.

The frequentative dhatoos for the purushmi pudu are चर्क्रू*, चरिक्रू*, and चरीक्रू*.

Purushmi pudu.

कृ.

Sing.	Dual.	Plur.
3. चर्क्रर्त्ति, चर्करीति†,	चर्क्रृतः,	चर्क्रति‡.
2. चर्क्रर्षि, चर्करीषि,	चर्क्रृथः,	चर्क्रृथ.
1. चर्क्रर्मि, चर्करीमि,	चर्क्रृवः,	चर्क्रृमः.

क्री.

3. चर्क्रृयात्,	चर्क्रृयाताम्,	चर्क्रृयुः.
2. चर्क्रृयाः,	चर्क्रृयातम्,	चर्क्रृयात.
1. चर्क्रृयाम्,	चर्क्रृयाव,	चर्क्रृयाम.

* *Page* 518, *Rule* 19. † *Page* 517, *Rule* 12. ‡ *Page* 130, *Rule* 40.

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गी.

	Sing.	Dual.	Plur.
3.	चर्कर्त्तु, चर्करीतु,	चर्कृताम्,	चर्कृतु.
2.	चर्कृहि,	चर्कृतम्,	चर्कृत.
1.	चर्करीणि,	चर्करीव,	चर्करीम.

घी.

3.	अचर्कः*, अचर्करीत्,	अचर्कृताम्,	अचर्कुः†.
2.	अचर्कः, अचर्करीः,	अचर्कृतम्,	अचर्कृत.
1.	अचर्करम्,	अचर्कृव,	अचर्कृम.

टी.

3.	अचर्क्रीत्‡,	अचर्क्रियाम्,	अचर्क्रियुः.
2.	अचर्क्रीः,	अचर्क्रियम्,	अचर्क्रिष्ट.
1.	अचर्क्रियम्,	अचर्क्रिष्व,	अचर्क्रिष्म.

According to Panini and Kramadeshwara this tense is:

3.	अचर्करीत्,	अचर्करिष्याम्,	अचर्करिषुः, &c.

ठी.

3.	चर्क्राञ्चकार,	चर्क्राञ्चक्रतुः,	चर्क्राञ्चक्रुः.

According to Panini this tense is:

3. चर्करांचकार, &c.

डी.

3.	चर्क्रिता, चर्करिता§,	चर्क्रितारौ, चर्करितारौ§,	चर्क्रितारः§, चर्करितारः§.

ढी.

3.	चर्क्रियात्,	चर्क्रियास्ताम्,	चर्क्रियासुः.

णी.

3.	चर्क्रिष्यति, चर्करिष्यति§,	चर्क्रिष्यतः, चर्करिष्यतः§,	चर्क्रिष्यन्ति, चर्करिष्यन्ति§.

थी.

3.	अचर्क्रिष्यत्,	अचर्क्रिष्यताम्,	अचर्क्रिष्यन्,
	अचर्करिष्यत्§,	अचर्करिष्यताम्§,	अचर्करिष्यन्§.

* *Page* 145, *Rule* 61. † *Page* 14, *Rule* 25. ‡ *Page* 517, *Rule* 10. § According to Panini and Kramadeshwara

The second form चरिक्र, thus:

वी.

	Sing.	Dual.	Plur.
3.	चरिकर्त्ति, चरिकरीति,	चरिक्रतः,	चरिक्रति.

खी.

3.	चरिक्रयात्,	चरिक्रयाताम्,	चरिक्रयुः, &c.

Thus also चरीक्र.

INFINITIVE MODE.

चर्क्रितुम्, चरिक्रितुम्, चरीक्रितुम्, चर्करितुम्*, चरिकरितुम्* चरीकरितुम्*.

PARTICIPLES.

Adverbial, { चर्क्रित्वा, चरिक्रित्वा, चरीक्रित्वा, सञ्चस्कीर्य्य, सञ्चरिष्कीर्य्य, सञ्चरीष्कीर्य्य.

Repeated†, चर्क्रञ्चर्क्रम्, चरिक्रञ्चरिक्रम्, चरीक्रञ्चरीक्रम्.

Passive, { चक्रित, चरिक्रित, चरीक्रित. *Past indefinite,* चर्क्रितवत्, चरिक्रितवत्, चरीक्रितवत्.

Future indef. { चर्क्रितव्य, चर्करितव्य*, चरिक्रितव्य, चरिकरितव्य*, चरीक्रितव्य, चरीकरितव्य*, चर्क्रणीय, चर्करणीय,* चरिक्रणीय, चरिकरणीय*, चरीक्रणीय, चरीकरणीय*, चर्कीर्य्य, चर्क्रय*, चरिकीर्य्य, चरिक्रय*, चरीकीर्य्य, चरीक्रय*.

Past, { चर्क्राम्बभूवस्, चर्कराम्बभूवस्‡, चरिक्राम्बभूवस्, चरिकराम्बभूवस्‡, चरीक्राम्बभूवस्, चरीकराम्बभूवस्‡.

According to Goyeechundra, the present and future participles for the *parushmi pada* are wanting.

* According to Panini and Kramadeshwara. † One form is made as usual by repeating the adverbial participle.
‡ According to Panini.

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मूत्र*, *urine.* The frequentative dhatoo for the atmune pudu is मोमूत्र्य. That for the purusmhi pudu is मोमूत्र्.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. मोमूत्र्यते,	मोमूत्र्येते,	मोमूत्र्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. मोमूत्र्क्ति†, मोमूत्रीति, मोमूत्र्क्तः,		मोमूत्रति.

सूत्र, *dispose in order.* The frequentative dhatoo for the atmune pudu is सोसूत्र्य. That for the purushmi pudu is सोसूत्र्.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. सोसूत्र्यते,	सोसूत्र्येते,	सोसूत्र्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. सोसूत्र्क्ति†, सेसूत्रीति, सोसूत्र्क्तः,		सोसूत्रति.

सूच, *backbite.* The frequentative dhatoo for the atmune pudu is सोसूच्य. That for the purushmi pudu is सोसूच्.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. सोसूच्यते,	सोसूच्येते,	सोसूच्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plural.
3. सोसूक्ति, सोसूचीति,	सोसूक्तः,	सोसूचति.

* This dhatoo and the two following being of the tenth conjugation are supposed to have जि affixed to them which is lost (लोप) by *Rule* 23, of *page* 463. † *Page* 60, *Rule* 4.

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अट, *go.* The frequentative dhatoo for the atmune pudu is अटाट्य*. That for the purushmi pudu अटाट.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. अटाट्यते,	अटाट्येते,	अटाट्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. अटाट्टि, अटाटीति,	अटाट्टः,	अटाटति.

अद्, *eat.* The frequentative dhatoo for the atmune pudu is अदाद्य*. That for the purushmi pudu is अदाद्.

Atmune pudu.

वी.

Sing.	Dual.	Plur.
3. अदाद्यते,	अदाद्येते,	अदाद्यन्ते.

Purushmi pudu.

वी.

Sing.	Dual.	Plur.
3. अदाद्धि, अदादीति,	अदाद्धः,	अदादति.

ऋ, *go.* The frequentative dhatoo atmune pudu is आरार्य्य. That for the purushmi pudu is अर्र्त् or अरिय†.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. आरार्य्यते,	आरार्य्येते,	आरार्य्यन्ते.

Purushmi pudu.

अर्र्त्.

वी.

Sing.	Dual.	Plur.
3. अरर्त्ति, अररीति,	अर्र्तः,	आरति‡.

* *Page* 517, *Rule* 6. † *Page* 518, *Rule* 19, *and page* 152, *Rule* 111. ‡ *Page* 34, *Rule* 4.

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The other form अरिय, thus:

	Sing.	Dual.	Plur.
3.	अरियर्त्ति, अरियरीति,	अरिय्यतः,	अरिय्यति.

ऊर्ण, *cover.* The frequentative dhatoo for the atmune pudu is ऊर्णानूय. That for the purushmi pudu ऊर्णानु.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	ऊर्णानूयते,	ऊर्णानूयेते,	ऊर्णानूयन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	ऊर्णानोति, ऊर्णानवीति,	ऊर्णानूतः,	ऊर्णान्वति.

दा, *give.* The frequentative dhatoo atmune pudu is देदीय*. That for the purushmi pudu is दादा.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	देदीयते,	देदीयेते,	देदीयन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	दादाति, दादेति,	दादीतः*,	दादति†.

मा, *measure.* The frequentative dhatoo for the atmune pudu is मेमीय*. That for the purushmi pudu is मामा.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	मेमीयते,	मेमीयेते,	मेमीयन्ते.

* *Page* 153, *Rule* 126. † *Page* 145, *Rule* 63.

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Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. मामाति, मामेति,	मामीतः*,	मामति†.

गे, *sing.* The frequentative dhatoo for the atmune pudu is जेगीय*. That for the purushmi pudu is जागा.

Atmune pudu.

की.

3. जेगीयते,	जेगीयेते,	जेगीयन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. जागाति, जागेति,	जागीतः*,	जागति†.

हा, *abandon.* The frequentative dhatoo for the atmune pudu is जेहीय*. That for the purushmi pudu जाहा or जहा. N. B. The last form is according to Vopu Devu. *See page 517, Rule 7.*

Atmune pudu.

को.

Sing.	Dual.	Plural.
3. जेहीयते,	जेहीयेते,	जेहीयन्ते.

Purushmi pudu.

का.

Sing.	Dual.	Plur.
3. { जाहाति, जाहेति,	जाहीतः*,	जाहति†,
{ जहाति, जहेति,	जहीतः*,	जहति†.

पा, *drink.* The frequentative dhatoo atmune pudu is पेपीय*. That for the purushmi pudu is पापा.

Atmune pudu.

को.

Sing.	Dual.	Plur.
3. पेपीयते,	पेपीयेते,	पेपीयन्ते.

* *Page* 153, *Rule* 126. † *Page* 145, *Rule* 63.

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Purushmi pudu.

ञी.

Sing.	Dual.	Plur.
3. षाषाति, षाषेति,	षाषीतः*,	षाषति†.

षो, *destroy*. The frequentative dhatoo for the atmune pudu is सेषीय*. That for the purushmi pudu is सासा.

Atmune pudu.

ञी.

Sing.	Dual.	Plur.
3. सेषीयते,	सेषीयेते,	सेषीयन्ते.

Purushmi pudu.

ञी.

Sing.	Dual.	Plur.
3. सासाति, सासेति,	सासीतः*,	सासति†.

ष्ठा, *situate*. The frequentative dhatoo for the atmune pudu is तेष्ठीय*. That for the purushmi pudu is तास्था.

Atmune pudu.

ञी.

Sing.	Dual.	Plur.
3. तेष्ठीयते,	तेष्ठीयेते,	तेष्ठीयन्ते.

Purushmi pudu.

ञी.

Sing.	Dual.	Plur.
3. तास्थाति, तास्थेति,	तास्थीतः†,	तास्थति†.

ष्णु, *increase*. The frequentative dhatoo for the atmune pudu is षोष्णूय or सेष्णोय. That for the purushmi pudu is षोष्णु or षोष्णि.

Atmune pudu.

ञी.

Sing.	Dual.	Plur.
3. षोष्णूयते,	षोष्णूयेते,	षोष्णूयन्ते.

* *Page* 153, *Rule* 126. † *Page* 145, *Rule* 63.

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Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. प्रोषोति, प्रोषुचीति,	प्रोषुतः,	प्रोषुवति.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. प्रोश्वीयते,	प्रोश्वीयेते,	प्रोश्वीयन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. प्रोश्वेति, प्रोश्वयीति,	प्रोश्वितः,	प्रोश्वियति.

सर्, *remember.* The frequentative dhatoo for the atmune pudu is सासर्ग्य*. That for the purushmi pudu is सर्सर्ति†, सरिसर्, or सरीसर्.

की.

Sing.	Dual.	Plur.
3. सासर्ग्यते,	सासर्ग्येते,	सासर्ग्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. सर्सर्त्ति, सर्सरीति,	सर्सृतः,	सर्सृति.

The other two forms are regular.

सिच्, *throw water.* The frequentative dhatoo for the atmune pudu with नि prefixed is विसेसिच्य. That for the purushmi pudu is विसेसिचत‡.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. विसेसिच्यते,	विसेसिच्येते,	विसेसिच्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. विसेसिक्ति, विसेसिचीति,	विसेसिक्तः,	विसेसिचति.

* *Page* 517, *Rules* 6 *and* 11. † *Page* 518, *Rule* 19. ‡ *Page* 139, *Rule* 17.

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व्रज्, *go.* The frequentative dhatoo for the atmune pudu is वाव्रज्य*. That for the purushmi pudu is वाव्रज. N. B. This dhatoo denotes *crooked motion.* *See page* 516, *Rule* 2.

Atmune pudu.

	Sing.	Dual. की.	Plur.
3.	वाव्रज्यते,	वाव्रज्येते,	वाव्रज्यन्ते.

Purushmi pudu.

	Sing.	Dual. की.	Plur.
3.	वाव्रक्ति, वाव्रजीति,	वाव्रक्तः,	वाव्रजति.

गृ, *swallow.* The frequentative dhatoo for the atmune pudu is जेगिल्य†. That for the purushmi pudu is जागृ. N. B. This dhatoo and the two following signify *performing the act disgracefully.* *See page* 516, *Rule* 3.

Atmune pudu.

	Sing.	Dual. वी.	Plur.
3.	जेगिल्यते,	जेजिल्येते,	जेगिल्यन्ते.

Purushmi pudu.

	Sing.	Dual. की.	Plur.
3.	जागर्त्ति, जागरीति,	जागीर्त्तः‡,	जागिरति.

लुप्, *obliterated.* The frequentetive dhatoo for the atmune pudu is लोलुप्य*. That for the purushmi pudu is लोलुप्.

Atmune pudu.

	Sing.	Dual. की.	Plur.
3.	लोलुप्यते,	लोलुप्येते,	लोलुप्यन्ते.

* *Page* 517, *Rule* 6. † *Page* 513, *Rule* 20. § *Page* 152, *Rule* 112, *and page* 33, *Rule* 9.

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Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. लोलोमि, लोलोपीति,	लोलुप्तः,	लोलुपति.

सद्, *sad.* The frequentative dhatoo for the atmune pudu is सासद्य*. That for the purushmi pudu is सासद्.

Atmune pudu.

की.

Sing.	Dual.	Plur.
2. सासद्यते,	सासद्येते,	सासद्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. सासत्ति, सासदीति,	सासत्तः,	सासदति.

कु, *sound.* The frequentative dhatoo atmune pudu is चोकूय†, or कोकूय. That for the purushmi pudu is चोकु‡, or कोकु.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. चोकूयते, कोकूयते,	चोकूयेते, कोकूयेते,	चोकूयन्ते, कोकूयन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. चोकोति, चोकवीति,	चोकुतः,	चोकुवति. Thus also कोकु.

* *Page* 517, *Rule* 6. † *Page* 510, *Rule* 23. ‡ *Page* 519, *Rule* 30.

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वञ्च, *disappoint, cheat.* The frequentative dhatoo atmune pudu is वनीवच्य*. That for the purushmi pudu is वनीवञ्च.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	वनीवच्यते,	वनीवच्येते,	वनीवच्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	वनीवक्ति, वनीवञ्चीति,	वनीवक्तः†,	वनीवञ्चति, वनीवचति‡.

जन्, *produce.* The frequentative dhatoos atmune pudu are जञ्जन्य§, and जाजाय‖. That for the purushmi pudu जञ्जन्.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	जञ्जन्यते, जाजायते,	जञ्जन्येते, जाजायेते,	जञ्जन्यन्ते, जाजायन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	जञ्जक्ति, जञ्जनीति,	जाजतः, जञ्जक्तः,	जंक्षति**, जञ्जनति.

हन्, *wound.* The frequentative dhatoos atmune pudu are जेघ्नीय§§, and जङ्घन्य††. Those for the purushmi pudu are जङ्घन्‡‡, and जंहन्.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	जेघ्नीयते, जङ्घन्यते,	जेघ्नीयेते, जङ्घन्येते,	जेघ्नीयन्ते, जङ्घन्यन्ते.

* *Page* 519, *Rule* 16, *and page* 145, *Rule* 57. † *Page* 145, *Rule* 57. ‡ According to some Grammarians.
§ *Page* 518, *Rule* 17. ‖ *Page* 359, *Rule* 11. ** *Page* 145, *Rule* 66. §§ *Page* 519, *Rule* 26. †† *Page* 308, *Rule* 234.
‡‡ *Page* 519, *Rule* 29.

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Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	जङ्घन्ति, जङ्घनीति, जंहन्ति, जंहीति,	जङ्घतः*, जंहतः,	जङ्घनति, जङ्घति*, जंहनति, जंहूति†.

N. B. The first of these forms, atmune pudu, is used when the dhatoo means *injuring*, the other when it means *going*.

जप्, *speak in the mind.* The frequentative dhatoo for the atmune pudu is जञ्जप्य‡. That for the purushmi pudu is जञ्जप्.

Atmune pudu.

की.

Sing.	Dual:	Plural.
3. जञ्जप्यते,	जञ्जप्येते,	जञ्जप्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	जञ्जपि, जञ्जपीति,	जञ्जपः,	जञ्जपति.

चल्, *move.* The frequentative dhatoos atmune pudu are चञ्चल्य‡, and चाचल्य‖. Those for the purushmi pudu are चञ्चल्, and चाचल्.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. चञ्चल्यते, चाचल्यते,	चञ्चल्येते, चाचल्येते,	चञ्चल्यन्ते, चाचल्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	चञ्चलि, चञ्चलीति, चाचलि, चाचलीति,	चञ्चलः, चाचलः,	चञ्चलति, चाचलति.

* *Page* 145, *Rule* 62. † *Page* 145, *Rule* 66. ‡ *Page* 518, *Rule* 17. ‖ *Page* 517, *Rule* 6.

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मव्, *bind.* The frequentative dhatoos for the atmune pudu are **मम्मव्य***, and **मामव्य**†. Those for the purushmi pudu are **मम्मव्**, and **मामव्**.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	मम्मव्य, मामव्यते‡,	मम्मव्येते, मामव्येते,	मम्मव्यन्ते, मामव्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	मम्मति‡, मम्मवीति,	मम्मतः,	मम्मवति,
	मामति, मामवीति,	मामतः,	मामवति.

दय्, *move.* The frequentative dhatoos for the atmune pudu are **दन्दय्य***, and **दादय्य**. Those for the purushmi pudu are **दन्दय्**, and **दादय्**.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	दन्दय्यते, दादय्यते,	दन्दय्येते, दादय्येते,	दन्दय्यन्ते, दादय्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	दन्दति‡, दन्दयीति,	दन्दतः‡,	दन्दयति,
	दादति‡, दादयीति,	दादतः‡,	दादयति.

चर्, *act customarily.* The frequentative dhatoo atmune pudu is **चञ्चूर्य**§. That for the purushmi pudu **चञ्चुर्**.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	चञ्चूर्यते,	चञ्चूर्येते,	चञ्चूर्यन्ते.

* Page 518, Rule 17. † Page 517, Rule 6. ‡ Page 145, Rule 64. § Page 518, Rule 18, and page 39, Rule 9.

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Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	चञ्चुर्त्ति, चञ्चुरीति,	चञ्चुर्त्तः,	चञ्चुरति.

फल्, *finished, compleat.* The frequentative dhatoo for the atmune pudu is पंफुल्य*. That for the purushmi pudu is पंफुल्.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	पंफुल्यते,	पंफुल्येते,	पंफुल्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	पंफुल्ति, पंफुलीति,	पंफुल्तः,	पंफुलति.

नृत्, *dance.* The frequentative dhatoo for the atmune pudu is नरीनृत्य†. Those for the purushmi pudu are नर्नृत्†, नरिनृत्‡, and नरीनृत्†.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	नरीनृत्यते,	नरीनृत्येते,	नरीनृत्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	नर्नर्त्ति, नर्नरीति,	नर्नृत्तः,	नर्नृतति,
	नरिनर्त्ति, नरिनरीति,	नरिनृत्तः,	नरिनृतति,
	नरीनर्त्ति, नरीनरीति,	नरीनृत्तः,	नरीनृतति.

वे, *skreen.* The frequentative dhatoo for the atmune pudu is वेवेय‖. That for the purushmi pudu is वेवि or वाय.

* Page 518, Rule 18. † Page 518, Rule 19. ‡ Page 517, Rule 13, and page 137, Rule 1.

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Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	वेवीयते,	वेवीयेते,	वेवीयन्ते.

Parushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	वेवेति, वेवयीति,	वेवितः,	वेवयति*,
	वाव्याति, वाव्येति,	वाव्यातः,	वाव्यति*.

ष्वप्, *sleep.* The frequentative dhatoo for the atmune pudu is सोषुप्य†. That for the purushmi pudu सासप् or सोषुप्.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	सोषुप्यते,	सोषुप्येते,	सोषुप्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plural.
3.	सासपि, सासपीति,	सासप्तः,	सासपति,
	सोषोपि, सोषुपीति,	सोषुप्तः,	सोषुपति.

स्यम्, *produce noise.* The frequentative dhatoo for the atmune pudu is सेसिम्य. That for the purushmi pudu is सेसिम्, or सास्यम्.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	सेसिम्यते,	सेसिम्येते,	सेसिम्यन्ते.

* Page 145, Rule 62. † Page 517, Rule 13.

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Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	सेसेन्ति, सेसिमीति, सास्यन्ति, सास्यमीति,	सेसिन्तः, सास्यन्तः,	सेसिमति, सास्यमति.

वप्, *desire.* The frequentative dhatoo for the atmune pudu is वावश्य*. That for the purushmi pudu is वावप्.

Atmune pudu.

को.

	Sing.	Dual.	Plur.
3.	वावश्यते.	वावश्येते,	वावश्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	वावक्षि, वावक्षीति,	वावक्षः,	वावक्षति.

चाय्, *worship.* The frequentative dhatoo for the atmune pudu is चेकीय†. That for the purushmi pudu is चेकि.

Atmune pudu.

की.

	Sing.	Dual.	Plur.
3.	चेकीयते,	चेकीयेते,	चेकीयन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	चेकेति, चेकयीति,	चेकितः,	चेकयति.

* *Page* 518, *Rule* 14. † *Page* 519, *Rule* 25.

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घ्रा, *smell.* The frequentative dhatoo for the atmune pudu is जेघ्रीय*. That for the purushmi pudu is जेघ्री.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. जेघ्रीयते,	जेघ्रीयेते,	जेघ्रीयन्ते.

Purushmi pudu.

री.

Sing.	Dual.	Plural.
3. जेघ्रेति, जेघ्रयीति,	जेघ्रीतः,	जेघ्रियति†.

ध्मा, *enkindle.* The frequentative dhatoo for the atmune pudu is देध्मीय*. That for the purushmi pudu is देध्मी.

Atmune pudu.

दी.

Sing.	Dual.	Plur.
3. देध्मीयते.	देध्मीयेते,	देध्मीयन्ते.

Purushmi pudu.

दी.

Sing.	Dual.	Plur.
3. देध्मेति, देध्मयीति,	देध्मीतः,	देध्मियति†.

ष्णी, *lie down.* The frequentative dhatoo for the atmune pudu is षाषण्य‡. That for the purushmi pudu is षेष्णी.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. षाषण्यते,	षाषण्येते,	षाषण्यन्ते.

* *Page* 519, *Rule* 26. † *Page* 153, *Rule* 111. ‡ *Page* 519, *Rule* 27, *and page* 517, *Rule* 6.

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Parushmi pudu.

की.

Sing.	Dual.	Plur.
3. प्रेषेति, प्रेषयीति,	प्रेषीतः,	प्रेष्यति.

भू, *be.* The frequentative dhatoo for the atmune pudu is बेभूय. That for the purushmi pudu is बेभू.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. बेभूयते,	बेभूयेते,	बेभूयन्ते.

Parushmi pudu.

की.

3. बेभेति, बेभवीति,	बेभूतः,	बेभुवति.

ङी.

3. अबेभवीत्, अबेभेत्,	अबेभूताम्,	अबेभुवन्.

गम्, *go.* The frequentative dhatoo for the atmune pudu is जङ्गम्य. That for the purushmi pudu जङ्गम्.

Atmune pudu.

की.

Sing.	Dual.	Plur.
3. जङ्गम्यते	जङ्गम्येते,	जङ्गम्यन्ते.

Purushmi pudu.

की.

Sing.	Dual.	Plur.
3. जङ्गन्ति, जङ्गमीति,	जङ्गतः,	जङ्गति*, जङ्गमति.
2. जङ्गन्सि, जङ्गमीसि,	जङ्गथः,	जङ्गथ.
1. जङ्गन्मि, जङ्गमीमि,	जङ्गन्वः,	जङ्गन्मः.

* *Page* 145, *Rule* 65. † *Page* 152, *Rule* 118.

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खन्, *dig*. The frequentative dhatoo for the atmune pudu is चङ्खन्य or चाखन्य*. That for the purushmi pudu is चङ्खन्.

Atmune pudu.

दी.

	Sing.	Dual.	Plur.
3.	चङ्खन्यते, चाखन्यते,	चङ्खन्येते, चाखन्येते,	चङ्खन्यन्ते, चाखन्यन्ते.

Purushmi pudu.

दी.

	Sing.	Dual.	Plur.
3.	चङ्खन्ति, चङ्खनीति, चाखात:,	चङ्खन्त:, चङ्खात†:,	चङ्खति, चङ्खनति.

दिव्, *play*. The frequentative dhatoo for the atmune pudu is देदिव्य. The dhatoo for the purushmi pudu is देदिव.

Atmune pudu.

दी.

	Sing.	Dual.	Plural.
3.	देदिव्यते,	देदिव्येते,	देदिव्यन्ते.

Purushmi pudu.

दी.

	Sing.	Dual.	Plur.
3.	देद्योति‡, देदेति§, देदिवीति,	देद्युत:, देदित:,	देदिवति‖.

विच्छ्, *go*. The frequentative dhatoo for the atmune pudu is वेविच्छ्य. That for the purushmi pudu is वेविच्छ्.

Atmune pudu.

दी.

	Sing.	Dual.	Plur.
3.	वेविच्छ्यते,	वेविच्छ्येते,	वेविच्छ्यन्ते.

* *Page* 173, *Rule* 33. † According to Bhuttujidikshitu and Krumudeshwuru. ‡ *Page* 519, *Rule* 22. § *Page* 145, *Rule* 64. ‖ *Page* 141, *Rule* 24.

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Parushmi pada.

वी.

	Sing.	Dual.	Plur.
3.	वेवेष्टि, वेविष्टीति, वेवेच्छि*	वेविष्टः, वेविच्छः*	वेविष्टति.

दन्श् *bite.* The frequentative dhatoo for the atmane *padu* is दन्दश्य. That for the *parushmi padu* दन्दश् and दन्दन्श्.

Atmane padu.

वी.

	Sing.	Dual.	Plur.
3.	दन्दश्यते,	दन्दश्येते,	दन्दश्यन्ते.

Parushmi padu.

वी.

	Sing.	Dual.	Plur.
2.	दन्दक्षि, दन्दष्टीति, दन्दंक्षि, दन्दंष्टीति,	दन्दष्टः, दन्दंष्टः,	दन्दष्टि, दन्दंष्टि.

भिद्, *cut.* The frequentative dhatoo for the atmane *padu* is बेभिद्य. That for the *parushmi padu* is बेभिद्.

Atmane padu.

वी.

	Sing.	Dual.	Plur.
3.	बेभिद्यते,	बेभिद्येते,	बेभिद्यन्ते.

Parushmi padu.

वी.

	Sing.	Dual.	Plur.
2.	बेभेत्ति, बेभिदीति,	बेभित्तः,	बेभिदति.

* *Page 519, Rule 22, and page 24, Rule 1.*

मृज्, *clean.* The frequentative dhatoo for the atmune pudu is मरीमृज्य. That for the purushmi pudu is मर्मृज्, मरिमृज्, and मरीमृज्.

Atmune pudu.

की

	Sing.	Dual.	Plur.
3.	मरीमृज्यते,	मरीमृज्येते,	मरीमृज्यन्ते.

Purushmi pudu.

की.

	Sing.	Dual.	Plur.
3.	मर्मार्ष्टि, मर्मार्जीति,	मर्मृष्टः,	मर्मार्जति.

The other two forms regular.

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CHAP. V.

OF NOMINAL DHATOOS (लिधु).

Those dhatoos which are formed by affixing a letter or letters to a noun, pronoun, or particle, are called लिधु, viz. dhatoos formed from crude sounds. N. B. लि, or लिङ्, means a crude sound, and धु, a dhatoo.

These dhatoos are of several sorts, viz. Desiderative, Imitative, &c.

SECT. I.

Of the Desiderative nominal Dhatoos.

1. Crude sounds are formed into desiderative dhatoos, meaning *the desiring a thing for one's self*, by affixing काम्यक्. The last क is rejected.

Example.

From पुत्र, *a son*, is formed the dhatoo पुत्रकाम्य.

2. क्य is also affixed to crude sounds, those which have a final म and indeclinable words excepted, to form optative dhatoos. The क is rejected. If a word end in अ or आ it is changed to ई.

3. Words with a final ऋ change it to री when followed by क्य or उ.

4. The य of क्य and उ has the same effect as a vowel would have, if it followed ओ or औ.

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Examples.

ज्ञान्, *knowledge*, forms the dhatoo ज्ञानीय*; गो, *a cow*, forms गव्य†; नौ, *a boat*, forms नाव्य†; कर्त्र, *acting*, forms कत्रीय‡; किम्, *what?* forms the dhatoo किङ्काम्य§, and स्वर्, *heaven*, forms the dhatoo स्वःकाम्य§.

Of लुप्, लुक्, and लोप्.

5. Words with a final न lose (लोप्) it when क्य or ञ्य are affixed.

Example.

राजन्, *a king*, forms the dhatoo राजीय.

6. क्य and ञ्य are lost (लोप्) when they are affixed to a word with a final consonant, if followed by any affix except those called र. There are two forms.

Examples.

समिध्, *sacrificial wood*, forms the dhatoo समिध्य which forms समिधिता, and समिधिता in the seventh tense. If the terminations called र follow, there is only one form, as समिध्यति.

7. The य of the tuddhitu affix एय्य when it forms patronymics, is lost (लोप्) if followed by the affixes क्य or ञ्य.

Example.

गार्ग्य, *a descendant of* Gargu, forms the dhatoo गार्गीय.

8. उ is inserted after धून, *health*, to form a verb signifying *a desire to grasp it*; उनङ् after उद्, *water*, to form a verb signifying *desirous to drink it*; उ after अद्, *an eating*, to form a dhatoo signifying *desirous to eat*; सन् after वृष, *a male of a certain description*, and अश्व, *a male horse*, to form verbs signifying *a desire of*

* Page 544, Rule 2. † Page 544, Rule 4. ‡ Page 544, Rule 3. § Page 544, Rules 1 and 2.

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coition, before the affix क्य. When desiderative verbs, which signify an intense desire of the thing meant by the words from which they are formed, are produced from crude nouns, सन् and असन् are inserted before the desiderative क्य. N. B. This स is never changed to ष. The उ and ङ् of उनङ् and the न of the other affixes are rejected.

Examples.

धन forms the dhatoo धनाय्, *desire to grasp wealth*. When simply desiderative, धनीय, *desire wealth*.

उदन् forms उदन्य, *desire to drink water*, otherwise उदकीय, *desire water*.

अदन forms अशनाय, *desire to eat*, otherwise अशनीय, *desire food*.

Thus also हृद, and अश्व.

दधि, *curds*, forms the verb दध्यस् or दधिस्, *intensely desirous of curds*, otherwise दधीय, *want curds*.

SECT. II.

Of Imitative Verbs.*

I. क्य is affixed to crude words to form dhatoos which imply the agent's conducting himself towards an object expressed in the second or seventh case, as towards that expressed by the word from which the dhatoo is formed. Thus शिव forms the dhatoo शिवीय, and विष्णु forms विष्णूय. The use of these dhatoos will appear from the following sentences: शिवीयामि आत्मानं, *I act towards myself as towards* Shivu. विष्णूयामि आत्मनि, *I act towards myself as towards* Vishnoo.

* Those expressed in the first rule of this section are rather to be esteemed personating, than imitative verbs.

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2. य is affixed to words for the atmune pudu, and क्यो for the purushmi pudu, to form dhatoos signifying the agent's acting like the person or thing expressed by the crude noun. Words with a final स lose (लोप) it optionally. गल्भ, *a capable person*, क्लीव, *an hermaphrodite*, and हेड, *a wager*, are conjugated in the atmune pudu when they take either of these affixes. The ङ and क्यो are rejected.

N. B. According to Kramudeshwuru and some others, the optional लोप of the final स only takes place in the word पयस्, *milk*. In all other words it constantly takes place when य is affixed, but never when क्यो is affixed. According to Bhuttajidikshitu the लोप of the final स constantly takes place in ओजस्, *strength*, and अप्सरस्, *a celestial courtezan*, but is optional in all other words.

Examples.

कृष्ण, Krishnu, forms the dhatoo कृष्णाय for the atmune pudu, and कृष्ण for the purushmi pudu. स्व, *own*, forms the dhatoos स्वाय and स्व: गल्भ forms गल्भाय and गल्भ; पयस्, *milk*, forms पयाय and पयस्य, for the atmune pudu, and पय, पयस, for the purushmi pudu. The following sentences shew the use of these dhatoos: कृष्णायते or कृष्णति हर:, *Huru acts like* Krishnu. स्वामःसभिव:, *Seeb acted like himself*. गल्भयते and गल्भतिश्वा, *the dog acts like an active person*. पयायते or पयस्यतेजल, *the water acts like milk*.

Of other classes of Nominal Dhatoos.

1. य and क्यि are affixed to the class of words called भ्वादि, to form dhatoos meaning the production of a quality or thing (expressed by the words) which did not belong to the agent before. There are two forms. If the word have a final त or स they are lost (लोप) before these affixes. N. B. The change expressed by these verbs is produced in the agent.

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भृश, *great, intense,* forms the dhatoos भृशाय and भृश, *become intense.*

चेतस्, *sensation,* — चेताय and चेत, *become sensible.*

प्रश्वत् *constantly,* — प्रश्वाय and प्रश्व, *become constant.*

वेहत्, *one who procures abortion,* वेहाय and वेह, *become abortive.*

The following words are the class भृशादि, viz. भृश, *exceedingly, great;* प्रोष्ठ, *quick;* चपल, *unsteady, wavering;* उन्मनस्, *having the mind so occupied about another thing as to pay no attention to what is said or done;* सुमनस्, *tranquil;* दुर्मनस्, *perplexed;* उत्सुक, *pleased with something in prospect;* बृहत्, *great;* वर्चस्, *predominant quality;* ओजस्, *strength;* अभिमनस्, *engaged (in any thing;)* शुचि, *clean;* तेजस्, *the most active quality of any thing;* अश्व, *an horse;* वेहत्, *procuring abortion;* पण्डित, *learned;* प्रश्वत्, *constantly,* प्रतीप, *against;* लोहित, *red;* वर्म्मन्, *defensive armour;* धर्म्म, *virtue;* निद्रा, *sleep;* करुणा, *pity;* कृपा, *pity, mercy;* नील, *blue;* मन्द्र, *a deep sound;* फेण, *froth, foam;* हरित, *green;* मन्द, *useless, bad;* and भद्र, *good, &c.*

2. The class of words called लोहितादि, viz. the words beginning with लोहित, in the preceding list, and all words which are formed by affixing क्यच्, form dhatoos which signify the *production* of a quality or thing (expressed by the word,) which was not there before. The dhatoos formed by affixing य are conjugated in both padus; those formed by क्यो only in the parushmi padu.

Examples.

पटापट, *a sound like that of skipping, jumping, &c.* forms the dhatoos पटपटाय, and पटपटा, *produce such a sound.*

लोहित, *red,* forms लोहिताय and लोहित, *become red.*

धर्म्म, *virtue,* — धर्म्माय and धर्म्म, *producing virtue.*

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3. य is affixed to the class of words called भ्वादि to form dhatoos which signify *doing the act denoted by the word*; to the class सुखादि to form dhatoos signifying *the suffering, enjoying,* or *knowing the thing so denoted,* and to the class कष्टादि to form such as signify *a will,* or *inclination to do that by which the thing is produced.* These are conjugated only in the atmane pudu.

		Examples.
भद्र, *a noise,*	forms the dhatoo	भद्राय, *make a noise.*
वैर, *a quarrel,*	—	वैराय, *make a quarrel.*
सुख, *pleasure,*	—	सुखाय, *enjoy pleasure.*
दुःख, *distress,*	—	दुःखाय, *suffer distress.*
कष्ट, *distress,*	—	कष्टाय, *do the evil deeds which produce distress.*

The following words are the class भ्वादि, viz भद्र, *a sound*; वैर, *a quarrel*; कलह, *a quarrel*; अभ्र, *a cloud*; कलंक, *a sin*; मेघ, *a cloud*; सुदिन, *a good day*; दुर्दिन, *a bad day*; निहार, *dew, frost,* and प्रतीप, *against, opposition, &c.*

The following words are the class सुखादि:, viz. सुख, *pleasure*; दुःख, *pain, affliction*; करुणा, *pity*; कृपण, *a miser*; तृप्त, *satisfied*; अलीक, *hated, false*; आम्र, *a mango*; सोढ, *patient*; अश्रु, *a tear*; कृच्छ्र, *distress, difficulty*; अंश, *a share*; प्रतीप, *opposed to, &c.*

The following words are the class कष्टादि, viz. कष्ट, *distress*; कक्ष, *a side*; कृच्छ्र, *distress*; and गहन, *thick, as a forest.*

4. वाष्प, *steam*; उष्मन्, *heat*; फेण, *foam, froth,* and धूम, *smoke,* affix य to form dhatoos which mean the *ascending* of the thing.

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Examples.

वास्, *steam,* forms वास्माय, *steam ascends*

उष्मन्, *heat,* — उष्माय, *heat arises.*

5. रोमन्थ, *chewing the cud,* forms a dhatoo, by affixing आय, which signifies *doing the act.* Thus, रोमन्थाय, *chew the cud.*

6. Dhatoos which signify *doing the act,* are formed by affixing क्य to नमस्, *obeisance;* तपस्, *silent,* or *inward repetition;* परिवस्, *service,* and the class वणादि. These are conjugated in the parashmi pada only, but मही, *worship,* and चित्र, *surprise,* form dhatoos which have only the atmane pada. वण् and मन्यु are conjugated in both padas.

Examples.

नमस्य, *do obeisance.*

तपस्य, *speak in the heart.*

परिवस्य, *serve.*

वणूय, *scratch.*

महीय, *worship.*

चित्रीय, *surprize.*

The following words are the class वणादि, viz. वण्*, *a scratching;* मन्यु*, *guilt;* बलु†, *captivating;* अमु†, *danger;* लेट and लोट, *rascality, sleep, splendour;* ईरस्† and ईर्स्य, *envy;* उषस्, *the dawning;* मेधा, *a capacity of retaining instruction;* कुम्भ्, *a throwing;* मगध, *a surrounding;* तमस् and पवन्, *affliction;* सुख, *happiness;* दुःख, *misery;* सपर्, *worship;* अर्च्, *a saying;* भिषज्, *a doing the office of a physician;* भिषाज्, *serving in the presence of;* इषुध, *a holding arrows;* व्रणी‡, *shame;* मही‡, *worship;* रेवा, *applause;* इवन्, *heat, supplying;* तिरस्, *a hiding;*

* According to some these have both padas. † Conjugated in both padas. ‡ Conjugated in atmane pada only.

अगद्, *a being in health;* उरस्, *strength;* तरण, *a going;* पम्पस्, *a going;* दरण and चरण, *a going;* तृण, *quickness;* भृण, *hold, maintain;* चुरण, *a stealing;* गद्गद, *interrupted words;* एला, केला, खेला, and, according to some, इला, *play;* लेखा, *drop about, play;* लाट, *that by which life is preserved;* लिट, *a little, despised;* सम्भूयस्, *collect;* ऊम्बर and सम्बर, *a covering, skreening;* चित्र*, *surprize, &c.*

7. Crude sounds affix जि to form dhatoos signifying *the doing the act or saying the thing expressed* by the word. N. B. If this affix follow a word of several vowels it is accounted ञित्, viz. requires that टि be lost (लोप्.)

Examples.

प्रश्न, *a question,*	forms the dhatoo	प्रश्नि, *ask a question.*
उढ, *married,*	—	उढि, *call one married,*
इणमत्, *godly,*	—	इणि, *professing an attachment to God.*
स्रुवत्, *a sort of spoon to put ghee upon an offering,*		स्रुचि, *pour ghee on the sacrifice.*
अभिन, *adorned with a bracelet,*		अज *adorn with a necklace.*

N. B. The three last words are originally इण, अुच, and सृज, but become adjectives by means of certain affixes. In forming dhatoos from them, these affixes, viz. मत्, वत्, and विन्, are rejected, and the न and ग are changed for their primitive ण, च, and ज.

8. श्वेताश्व, *a white horse,* loses (लोप्) its final अश्व; अश्वतर, *a mule,* loses (लोप्) its final तर; गालोढित, *foolish, prevaricated,* loses (लोप्) its final इत्, and आडरक्, *an hypocrite,* loses (लोप्) its final अक् when जि is affixed to form dhatoos.

* Conjugated in atmane padu only. † Vopu Devu makes ओडिढत्; but other grammarians make ओजिढत्, in the third person singular टो tense of this verb.

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There are two forms. According to Krumudeshwuru these have only the atmune pudu when the last syllable is lost, and are conjugated in the purushmi pudu when it is not lost. Thus, श्वेति, *say that a horse is white,* or *make it so.*

अश्वि, *make a mule, speak of a mule.*

गालेति, *call one a fool,* or *a prevaricator.*

आक्षरि, *play the hypocrite,* or *call one so.*

9. सत्य, *true*; अर्थ, *a meaning*; वेद्, *the* Vedu; and words with one vowel ending in अ require the insertion of नाप् between the word and the affix णि. The न is rejected.

Thus, सत्यापि, *do* or *speak truly.*

अर्थापि, *explain.*

वेदापि, *make* or *speak the* Vedu.

स्वापि, *do one's own (work.)*

10. The class वल्यादि form dhatoos which have particular meanings by affixing णि.

N. B. The words in the left hand column, in the annexed examples, are the class वल्यादि. The middle column are the dhatoos formed from them, and the words in the right hand column are examples in which there is any particular rule applied.

कलि, *a quarrel,*	कलि, *quarrel,*	अचकलत्*.
हलि, *a large plough,*	हलि, *hold plough,*	अजहलत्*.
कृत, *done,*	कृति, *do a deed,*	अचीकृतत्*, and अचकृतत्*.
वर्ण, *a colour,*	वर्णि, *colour.*	

* *Page* 464, *Rule* 30.

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त्वच्, *skin,*	त्वचि, *seige,* or *adhere to the skin.*
तूस्त, *sin,*	तूस्ति, *destroy sin.*
संवस्त्र—*clothes,*	संवस्त्रि, *clothe compleatly.*
अतिहस्तिन,—*elephant,*	अतिहस्ति, *change place by means of an elephant.*
उपवीणा,—*veena,*	उपवीणि, *play on the veena, near to any one.*
अवतूल,—*balances,*	अवतूलि, *determine the weight,* or *measure.*
उपश्लोक,—*verse,*	उपश्लोकि, *praise in verse, being near to the object.*
अभिषेणा,—*an army,*	अभिषेणि, *face an army.*
रूप*, *form,*	रूपि, *look at a form.*
अनुलोमन, *reversed hair,*	अनुलोमि, *make the hair lie backwards.*
हस्त†, *a hand,*	हस्ति, *lift up the hand.*
उत्पुच्छ, *an erected tail,*	उत्पुच्छि, *erect the tail.*
परिपुच्छ, *a vibrating tail,*	परिपुच्छि, *vibrate the tail.*
सम्भाण्ड, *collected vessels,*	सम्भाण्डि, *collect vessels.*
सच्चिवर, *clothes,*	सच्चिवरि, *clean,* or *collect clothes.*

11. The kriduntu affixes अनट्, घञ्, अल्, ल्युण्, and क्यनु, are lost (लोप्) when णि is affixed to form dhatoos. If the words to which they were affixed formed compounds before the formation of the nominal dhatoos, the composition is thereby dissolved.

Examples.

सीताहरणमाचष्टे, *he says, the stealing of* Sheeta, is by a nominal dhatoo thus expressed;
सीतांहारयति, forms the dhatoo सीतांहारि, the sumasu being dissolved.

* निरूप, according to Kr umadweshurn. † Not conjugated in atmane pudu according to Vopu Deva.

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Examples.

राजागमनमाचष्टे, *he says the king is coming.*	राजनमागमयति,	आगमि.
बलिबन्धमाचष्टे, *he announces the binding of* Bulee.	बलिंबन्धयति,	बन्धि.
वंसवधमाचष्टे, *he announces the killing of* Kungsu.	वंसंघातयति,	घाति.
वक्तोरमाचष्टे, *he says such a one is the doer.*	कारयति,	कारि.
वादितवन्तंप्रयुक्तवान्, *he praised the musician.*	अवीवदत्तवीणं,	वादि.

N. B. In the above examples the first column is the sentence, the second is the same sentence expressed by a nominal dhatoo, and the third is the nominal dhatoo separated from its object.

15. The feminine termination आनी is lost (लोप) in the words भवाणी, रुद्राणी, and इन्द्राणी, when णि is affixed to them to form dhatoos.

Examples.

भवि, *say* Bhuvanee; रुद्रि, *say* Roodranee; इन्द्रि, *say* Indrance.

16. The word चक्र, *page* 102, and the words *pages* 103, *and* 104, undergo the changes there mentioned when णि is affixed to form dhatoos.

Examples.

साधि, *say it is hard.* आप्ति, *say it is best.*

17. According to some grammarians, words ending in आ by affixing णि forms dhatoo which mean, *passing over* or *through*, by means of the thing which the words express.

Example.

ग्रन्थापि, *get through by knowledge.*

18. Words which end in त् in their crude state, and form feminines in ती, resume their primitive त्, and reject the feminine affix, when they affix णि to form dhatoos.

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Examples.

Thus, हरिनी, *green*, (fem.) forms the dhatoo हरिति, *say she is green.*

श्येनी, *white*, — — श्येति, *say she is white.*

युवती, *young*, — — युवि, *say she is young.*

19. All the nominal dhatoos have this peculiarity, that any of their letters may be repeated at pleasure when reduplication is required. Those formed from the class of words called कण्ड्वादि, can have only the य of क्य repeated. Words with an initial vowel may have any letter repeated except the first. Some say that the third letter of those formed from the class कण्ड्वादि may be always doubled.

Examples.

From पुत्र, *a son*, is formed the dhatoo पुत्रीय by affixing क्य; from this are formed the optative dhatoos पुपुत्रीयिय, पुतित्रीयिय, पुत्रीयियिय, and पुपुतित्रीयियिय. कण्ड्, *scratch*, forms the optative, कण्डुयियिय. अश्व, *a horse*, forms अश्वि श्वीयिय, and अश्वीयियिय.

N. B. As all the nominal dhatoos are of the first conjugation, it is unnecesary to give examples of them at large.

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CHAP. V.

OBSERVATIONS UPON THE DHATOOS.

SECT. I.

Of the atmune pudu dhatoos *being conjugated in the* purushmi pudu.

Those dhatoos which have an *unubundhu* ङ denoting that they must be conjugated in the atmune pudu are in some instances conjugated in the purushmi pudu.

1. कृप्, *infer*, is conjugated in the purushmi pudu in the seventh tense only.

2. कृ, *do*, when preceded by परा or अनु; क्षिप्, *throw*, when preceded by प्रति, अभि, or अति; वह्, *carry*, when preceded by प्र; सह, *forbear*, when preceded by परि, and रम्, *enjoy*, when preceded by वि, आ, or परि, are conjugated only in the purushmi pudu. रम् preceded by उप is conjugated in both pudus.

Examples.

पराकरोति, *he acts well*; अनुकरोति, *he imitates*; प्रतिक्षिपति, *he throws in return*; अभिक्षिपति, *he throws at, or in front of*; प्रवहति, *it flows on*; परिसहते, *he forgives entirely*; विरमति, *he sets*; आरमति, *he enjoys ease*; परिरमति, *he enjoys much*; उपरमति and उपरमते, *he marries*.

3. Dhatoos which mean *trembling*, or *eating*; इ–ङ, *read*; बुध्, *understand*; युध्, *war*; द्रु, *move*; स्रु, *move*; श्रु, *hear*; जन्, *produce*; नश्, *destroy*, and intransitive verbs when governed by a living agent in the simple mode, are conjugated only in the purushmi pudu in the causal.

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Examples.

चलयति, *he causes to go.* भोजयति, *he feeds, viz. causes to eat.* अध्यापयति, *he causes to read, &c.*

If an intransitive verb be governed by a living agent in the simple mode, the causal is thus: यशोदाकृष्णंशाययति, Yushoda *causes* Krishnu *to sleep.*

If governed by an inanimate agent,

Thus: सूर्य्यः शालिंशोषयते, *the sun dries the corn.*

If the verb be transitive,

Thus: भक्तिंकारयतेदेवदत्तःयज्ञदत्तेन, Devduttu *causes* Yejnuduttu *to act faith.*

N. B. The agent of the verb in the first of these three sentences in the simple mode would be Krishnu, as Krishnu *sleeps;* and that of the second would be *corn,* as the *corn dries.* In the last भक्ति, *faith,* is the object of the verb.

SECT. II.

Of the conjugating of purushmi pudu dhatoos *in the atmune* pudu.

Those dhatoos which are properly conjugated in the purushmi pudu only, or in both pudus, are in some instances conjugated in the atmune pudu only.

1. पद्, *go,* is conjugated in the atmune pudu only, in the four first tenses.

2. जि, *conquer,* when preceded by वि or परा; क्री, *buy,* when preceded by वि, परि or अव; विश, *enter,* when preceded by नि, प्रच्छ, *ask,* and गृ, *praise,* when preceded by आ, are conjugated in the atmune pudu only.

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Examples.

विजयते, *he conquers.* पराजयते, *he conquers.* परिक्रीणीते, *he buys.* निविशते, *he enters.* आपृच्छते, *he asks.* आनुते, *he sounds.*

3. दा—ज, *give,* when preceded by आ, except it mean *enlarge,* or *expand one's own body,* is conjugated in the atmune pudu only.

Example.

आदत्ते, *he receives the gift.* Otherwise व्यादत्तिमुखं, *he yawns.*

4. गम्, *go,* when it is preceded by आ to form a verb meaning *wait for a time,* or *opportunity,* is conjugated in the atmune pudu only in the causal.

Example.

आगमयतेशालंचोरः, *the thief waits an opportunity.*

5. क्रीड, *play,* preceded by परि, अनु, अव, आ or सं, unless with सं prefixed it implies *noise,* is conjugated in the atmune pudu only.

Examples.

परिक्रीडते, *he plays well.* संक्रीडते, *he plays well;* otherwise, संक्रीडतिचक्रं, *the wheel makes a noise.*

6. When क्षु, *throw,* preceded by अव has a quadruped or a bird for the agent and implies *joy*, eating,* or *an asylum,* it is conjugated in the atmune pudu, and सुम् is inserted to form the junction of the preposition with the root.

Examples.

अवस्किरतेमत्तःकुक्कुटः or श्वा, *the pleased fowl scratches for food, the dog to lie down;* otherwise, मल्लोवकिरति, *the wrestler exultingly throws.* गजोवकिरतिऊमः, *the elephant being pleased throws water.*

* Some say *joyfully, eating,* or *dwelling.*

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7. शप्, when it has the meaning of *swearing*, नाथ्, when it means *blessing*, and रट्; when it means *going in a similar manner with others*, are conjugated in atmune pudu.

Examples.

कृष्णायधयतेगोपी, *the* goopes *swear by* Krishnu. मोक्षायनाथतेमुनिः, *the sage blesses for salvation.* पितृवन्नदुहरतेऽश्वः, *the horse walks like his sire.*

8. When स्था means *assert confidently, be certain*, or *reveal*, or when it is preceded by सं, प्र, वि or अव, it is conjugated in the atmune pudu.

Examples.

नित्यंशब्दमतिष्ठते, *he asserts that sound is eternal.* त्वयितिष्ठतेविवाद, *the quarrel lies with you.* रामायतिष्ठतेसीता, Sheeta *reveals her mind to* Ramu. संतिष्ठते, *he is well.*

9. When स्था is preceded by उत्, except it mean *getting up for the purpose of acting*, it is conjugated in the atmune pudu.

Examples.

मुक्तायतिष्ठते, *he seeks freedom*; otherwise, आसनादुत्तिष्ठति, *he rises from his seat*; ग्रामेशतमुत्तिष्ठति, *an hundred (rupees) are produced in the town.*

10. स्था preceded by उप when it means *propitiate by means of formulas* or *incantations, friendship, path, union* or *reconciliation, worship*, or when it is intransitive, is conjugated in the atmune pudu. When it signifies desire to *gain* or *obtain* it has both pudus.

Examples.

गायत्र्योपतिष्ठतेर्कं, *he propitiates the sun by means of the* Gayutri. सन्तमुपतिष्ठते, *he cultivates friendship with the good.* गङ्गामुपतिष्ठतेपन्थाः, *there is a road to* Ganga. पतिमुपतिष्ठतेनारी, *the woman is (one) with her husband.* विप्रमुपतिष्ठेद्गुरुः,

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the righteous man worships Vishnoo. ज्ञाननुपतिष्ठते, *there is knowledge.* भिक्षु धार्म्मिकमुपतिष्ठते, or उपतिष्ठति, *the beggar keeps with,* or *hopes to gain from the holy man.*

11. गम्, *go*; ऋच्छ्, *go*; इच्छ्, *ask*; वद्, *sound*, or *heat*; श्रु, *hear*; विद्, *know*; इण्, *go*; and दृश्, *see*, when preceded by सं, are conjugated in the atmune pudu when they are intransitive.

Examples.

सङ्गच्छतेवाक्यं, *the word is plain.*

If the verb be transitive:

गङ्गां सङ्गच्छतिजनः, *the man goes to Gunga.*

12. अस्, *throw*, and ऊह्, *examine, judge*, when preceded by a preposition, are conjugated in both atmune and purushmi padas whether they are transitive or intransitive.

Examples.

निरस्यते and निरस्यति, *he throws away.* समूहते and समूहति, *he examines.*

13. हन्, *wound*, and रम्, *cease*, preceded by आ, when any part of the agent is the object, or when they are intransitive, are conjugated in the atmune pudu only.

N. B. The insertion सि of the fifth tense of these two dhatoos is accounted क्ङित्.

Examples.

उरआहते, *he smites his breast.* पादमायच्छते, *he stretches out his foot.* आहते, *he is ill.* आयच्छतेवृक्षः, *the tree grows,* आहत, or अवधिष्ट, *he killed*; otherwise, शत्रुमाहन्ति, *he strikes his enemy*; परशिरआयच्छति, *he seizes anothers head.*

14. When यम् preceded by उप means *marry*, or *receive*, it is conjugated in atmune pudu.

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Examples.

रामःसीतामुपायत or उपायंस्त*, Ramu *married* Sheeta. उपयच्छतेकन्याम्, *he marries a girl.* शाटमुपयच्छते, *he accepts the cart.*

15. तप्, *heat,* preceded by वि or उत् is used in the atmune pudu only, when a part of the agent is the object, or when it is intransitive.

Examples.

पाणिंवितपतेजनः, *the man warms his hands.* उत्तपते, वितपते, *he warms.* Otherwise, वितपतिनहीमर्कः, *the sun warms the earth.*

16. When तप्, means *worship by meditation*, it is used in the atmune pudu. It also inserts यक् when followed by the terminations called र. According to some, when it is preceded by ऋत् it is conjugated in the atmune pudu, but यक् is not inserted.

Examples.

तप्यते तपस्तापसः, *the devotee worships in silent meditation.* अतपे, *he meditated.* ऋतुतपते, *he repents.*

17. If सृज्, *a creating,* be governed by a believing agent it is conjugated in the atmune pudu. यक् must be inserted before the terminations called र, and तन् is changed to इन्.

Examples.

सृज्यतेस्रजम्भक्तः, *the believer makes a necklace.* असर्जि, *he makes.*

18. क्रे-ञ, *dare,* preceded by आ to signify *haughty,* or by नि, सं, वि, or उप is conjugated in atmune pudu only.

* *Page* 174, *Rule* 35.

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Examples.

কৃষ্ণশ্চানূরমাক্রুষ্যতে, Krishnu *called haughtily to* Chanoora. নিক্রুষ্যতে, *he calls.*

19. কৃ-ঋ, *do,* when it has the meaning of *abusing, serving, accusing, being bold, changing one quality for another, speaking, or giving for the purpose of righteousness,* is used in the atmune pudu.

Examples.

অভ্যুহতে বদী দ্বিষং, *the speaker accuses the governed.* শ্যেনোবর্ত্তিকামভ্যুহতে, *the hawk abuses the* Vartika. পরদারান্ প্রহতে লম্পটো, *the lascivious person boldly commits adultery with others' wives.* [illegible], *the physician changes the quality of the decoction of wood.* গীতাঃ প্রহুতে, *he repeats the hymns.* শতম্প্রহুতে শ্রাদ্ধায়, *he gives an hundred,* [rupees] *for the shrad'dha.*

20. কৃ preceded by অধি to mean *conquering,* or *ceasing from,* is used in the atmune pudu.

Examples.

দৈত্যানধিহুতে কৃষ্ণঃ, Krishnu *conquered the infernals.* অধিকুর্ব্বতে রতিং সন্তঃ, *good men leave off sensual enjoyment.*

21. কৃ preceded by বি, if its object be a word meaning *sound,* or if it be intransitive, is used in the atmune pudu.

Examples.

স্বরান্ বিহুতে গায়কঃ, *the singer sings a tune* বায়ুর্বিকুরুতে, *the wind blows.*

If the object does not mean *sound,* or if the verb be transitive, it will be as follows:

[illegible], *lust depraves the heart.*

22. When नी-ञ means *being wise, worshipping, throwing up, investing with the brahminical thread, paying wages, paying a debt,* or *giving,* it is used in the atmune pudu.

Examples.

शास्त्रे नयते जनः, *the man is well informed in the* Shastru. विष्णुं नयते जनः, *the man worships* Vishnoo. दण्डमुन्नयते जनः, *the man lifts up a staff.* पुत्रमुपनयते, *he invests his son with the thread.* भृत्यमुपनयते, *he pays wages to the servant.* ऋणं म्विनयते, *he pays the debt.* द्रव्यम्विनयते, *he gives the things.*

23. When नी governs an incorporeal object inherent in the agent, it is used in the atmune pudu.

Examples.

क्रोधम्विनयते जनः *the man suppresses his anger.*

If the object be not in the agent, it will be thus:

गुरोः क्रोधम्विनयति शिष्यः, *the disciple appeases his tutor's wrath.*

If the object be corporeal, it will be thus:

गण्डम्विनयति, *he cuts the swelling.*

24. When क्रम means *free unobstructed motion, promptness, increasing* or *enlarging,* or if it be preceded by परा or उप with the same meaning, it is used in the atmune pudu.

Examples.

ऋचुनाक्रते बुद्धिः, *the heart is engaged in the* Rik Vedu. धर्म्माय क्रमते, *he is intent on virtue.* सतां श्रीः क्रमते, *the prosperity of the good man enlarges.* पराक्रमते, *he enlarges, &c.* उपक्रमते, *he enlarges, &c.*

25. क्रम preceded by आ, meaning *the ascension of the heavenly bodies,* is used in the atmune pudu.

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Examples.

आक्रमते अर्कः, *the sun rises:* otherwise, आक्रामति धूमः, *the smoke ascends.*

26. क्रम् preceded by वि, meaning *moving onward by the feet,* is used in the atmune pudu.

Examples.

साधु विक्रमते वाजी, *the horse goes well:* otherwise, वाजिना विक्रामति शूरः, *the hero moves on horseback.*

27. क्रम् preceded by प्र or उप, and signifying *inchoative action,* is used in the atmune pudu.

Examples.

भोक्तुम्प्रक्रमते or भोक्तुमुपक्रमते, *he begins to eat.*

28. क्रम् not preceded by any preposition is conjugated in both pudus.

Examples.

क्रमते, and क्रामति, *he steps.*

29. ज्ञा, when it has the meaning of *craft* or *guile,* or when it is intransitive, is conjugated in the atmune pudu.

Examples.

शतमपजानीते, *he denies the hundred* [rupees.] सर्पिषोजानीते, *he engages in* [sacrifice by means of] *ghee.*

30 ज्ञा, preceded by सं or प्रति when it has any meaning except that of *calling to mind,* is used in the atmune pudu.

Examples.

संजानीते, *he knows perfectly.* प्रतिजानीते, *he promises.*

31. If the object of a simple verb become the agent when it is causal, all

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dhatoos are used in the atmune pudu in the causal, except those which signify or imply *remembering*.

Examples.

दर्शयते भवोभक्तान्, Bhuvu *discovered himself to the believers*: otherwise, दर्शयति शम्भुम्भक्तान् भक्तिः, *faith shews* Shumbhoo *to the believers*. स्मारयति भक्तान् हरिः, Hurri *causes the believers to remember*.

32. When वद् means *know, endeavour*, or *covet*, it is conjugated in the atmune pudu.

Examples.

पाणिर्निवदते, Panini *knows*. क्षेत्रे वदते, *he labours in the field*. शिष्यमुपवदते, *he sets, [certain] advantages before the scholar*.

33. वद् preceded by अनु is used in atmune pudu when it is intransitive.

Example.

अनुवदते, *he speaks afterwards*.

34. When वद् means *difference of opinion*, or *several articulating sounds together*, it is used in the atmune pudu.

Examples.

विवदन्ते शिष्याः, *the scholars dispute*. ब्राह्मणावेदं सम्प्रवदन्ते, *the* Brahmunus *repeat the* vedus *in concert*.

When many utter sounds together but do not articulate: thus,

सम्प्रवदन्ति खगाः, *the birds sing in concert*.

When the same word means *controversy*, and *several articulating at once*, it is used in both pudus: thus,

विप्रवदन्ति, or विप्रवदन्ते वैद्याः, *the physicians all speak different opinions*.

35. गृ, *swallow*, preceded by अव, or by सं to mean *promising*, is used in the atmune pudu.

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Examples.

अवगिरते, *he swallows with difficulty.* शतं सङ्गिरते, *he promises an hundred* [rupees.]

36. When चर, preceded by उत्, is used transitively it must be expressed in the atmune pudu.

Example.

धर्म्ममुच्चरते, *he transgresses* [the rules of] *virtue.*

If used intransitively, it will be as follows:

धूममुच्चरति, *the smoke ascends.*

37. चर्, preceded by सं, and governing an instrumental case, is used in the atmune pudu.

Example.

अश्वेन सञ्चरते, *he rides on horseback.*

38. दा, preceded by सं, is used in the atmune pudu when it governs a noun in the third case instead of the dative.

Examples.

दास्या संयच्छते धनक्कामी, *the lecher gives money to the servant girl.*

If the third case be not instead of the dative, it is as follows:

दास्या संयच्छति भिक्षामिच्छवे देवदत्तः, *alms to the beggar by the hand of the servant girl,* [Ddevu duttu gives.]

39. When यम् is preceded by उप to signify *marrying,* it is used in the atmune pudu.

Examples.

रामः सीतामुपायत, or उपायंस्त, Ramu *has married* Sheeta.

40. When भुज्, signifies *eating,* or (according to some) *enjoying,* it is used in the atmune pudu.

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Example.

ओदनंभुङ्क्ते, *he eats rice.*

But if it have any other meaning, the parashmi pudu is used, thus:

पृथ्वीमुनक्तिराजा, *the king nourishes the earth.*

41. क्षणु, preceded by सं, is used in the atmane pudu.

Example.

शस्त्रंसंक्षणुते, *he sharpens the weapon.*

42. युज-इरं, when it is preceded by उत् or a preposition ending with a vowel, is used in the atmane pudu, unless it mean any thing relating to sacrificial vessels.

Examples.

उद्युङ्क्ते, *he prepares* [*the materials.*] प्रयुङ्क्ते, *he orders.*

If it refer to sacrificial vessels, thus:

प्रयुनक्तिपात्रेयाज्ञिकः, *the priest sets the sacrificial vessels in order.*

43. वञ्च, and गृध, in the causal, when they mean *a deceiving*, are used in the atmane pudu.

Examples.

वटुम्वञ्चयते, or वटुङ्गर्धयते, *he deceives the newly invested* Brahman: otherwise, श्येनोऽहिंवञ्चयति, *the hawk makes the serpent go.*

44. लषि, viz. the causal dhatoo from लष, is used in the atmane pudu, when it has the meaning of *worship, conquest, or deceiving.*

Examples.

जटभिर्लाषयते, *he worships the men who wear* Juttas, or *wigs.* श्येनोवर्तिकामुल्लाषयते, *the hawk conquers the* Vurtika. पुत्रमुल्लाषयते, *he deceives the child:* otherwise, घृतम्विलापयति, *he melts the ghee.*

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45. When वारि, viz. the causal of कृ, *do*, preceded by मिथ्या, *false*, implies *frequent repetition*, or *frequent remembering*, it is used in the atmune pudu.

Examples.

पदं मिथ्या वारयते, *he repeats the word wrong:* otherwise, साधुपदं वारति, *he repeats the word rightly.* सकृत् पदं मिथ्या वारयति, *he once expresses the word wrong.*

46. All dhatoos which mean *acting like others*, are used in the atmune pudu except हस, *laugh*, and those which mean *motion*, *injury*, or *sound*. हृ, *steal*, and वह, *carry*, though included in the exception, are used is the atmune pudu. If a word meaning *reciprocal*, or *mutual action*, come in contact with the verb; it must be in the parushmi pudu.

Examples.

व्यतिभवते अर्कमिन्दुः, *the moon acts, (viz. rises and sets) as the sun does.* व्यतिहरते धान्यचौराः, *thieves steal rice alike.* व्यतिवहन्ते गर्गाः, *the Gurgus all carry alike.*

If the words mean *motion*, *injury*, or *sound*, thus:

व्यतिसर्पन्ति, *they go alike.* व्यतिघ्नन्ति, *they kill in the same manner.* व्यतिजल्पन्ति, *they talk alike.* व्यतिहसन्ति, *they laugh alike.*

If a word meaning a mutual act come in contact with the verb, thus:

परस्परव्यतिलुनन्ति, *they cut each other.*

47. सृ, *remember*; दृश, *see*; ज्ञा, *know*, when not preceded by अनु, and श्रु, *hear*, when not preceded by आ or प्रति, are used in the atmune pudu, in the optative.

Examples.

सुस्मूर्षते, *he desires to remember.* दिदृक्षते*, *he wishes to see.* जिज्ञासते, *he wants to know.* शुश्रूषते, *he wants to hear:* otherwise, अनुजिज्ञासति, *he desires to ask in consequence of.*

* This ऋ is not changed to रि.

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48. Those dhatoos which have an anubandha ज, the causals of the following dhatoos, viz. पा, *drink*; धे, *drink*; नृत्, *dance*; वद्, *speak*; वस्, *dwell*; दम्, *quiet*; रुच्, *approve*; अद्, *eat*; मुह्, *lose sensation*, if it be preceded by परि; यम्, *cease*, and यत्, *endeavour*, when they are preceded by आ; also ज्ञा, *know*, when not preceded by a preposition; वद्, *speak*, preceded by अप्, and यम्, *cease*, preceded by आ; सं or उत् when it is not preceded by a word meaning *a book, writing, &c.* are used in the atmane pada, when the action is done for the benefit of the agent.

Examples.

यजते, *he sacrifices.* पाययते, *he causes to drink.* जानीते, *he knows.* अपवदते, *he accuses.* उद्यच्छते, *he is about to act.*

If books or writings are referred to, thus:

वेदमुद्यच्छति, *he engages in reading the* Veda.

If the benefit do not redound to the agent:

यजति याजकः, *the priest offers.*

N. B. All the above rules respect the active voice only.

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Book IV.

OF THE FORMATION OF WORDS.

CHAP. I*.

Of कृदन्त *words, or such as are formed immediately from* dhatoos *by the formative* (कृत्) *affixes.*

These are by the Hindoo grammarians distributed into seven kinds:

1. कर्त्तृवाच्य, which denotes nouns of agency, active participles, &c. as कृत, *doing;* भास्कर, *the enlightener, the sun.*

2. कर्म्मणिवाच्य, which includes the passive participles, &c. as कृत, *done;* कार्य्य, *to be done,* viz. *work.* These for want of a better term are here called passive nouns.

3. करणवाच्य, which comprizes those denoting the instrument by which a thing is done, as वक्त्र, *that by which we speak,* viz. *the mouth.* They are here termed instrumental nouns.

4. सम्प्रदानवाच्य, which denotes the thing or person to whom any thing is given as दास, *one to whom we give,* viz. *servant.* They may be called recipient nouns.

* This chapter and the two following treat of the formation of substantives, adjectives, the pronouns, the participles, and a few indeclinable words, all which are by the Hindoo grammarians included under the general term Szbda, which nearly corresponds with the term Noun.

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5. अपादानवाच्य. This term means ablative words but denotes the person or thing from which any thing is received, or obtained, as उपदेश, *one from whom we learn*, viz. *a teacher*. These are here called communicating nouns.

6. अधिकरणवाच्य, which includes those nouns that convey the idea of containing or possessing, as प्रासाद, *that in which we live*, viz. *an house*. They are therefore called containing words.

7. The general term which includes all the above is कारकवाच्य.

8. Nouns signifying the simple idea expressed by the dhatoo are called भाववाच्य, as, करण, *a doing*; बुद्धि, *understanding*.

N. B. A particular rule prevents the operation of a general one, unless the contrary be expressed.

SECT. I.

*Of the participles.**

N. B. All the rules for forming participles, from page 155, Rule 144, to page 169, Rule 79, inclusive, belong to this section.

1. The यङ् of the frequentative is obliterated (लुक्) when followed by any krit affix. There are two forms, except when अन् is affixed.

2. The words formed by affixing क्त are often substantives denoting the mere action signified by the dhatoo. Thus दत्त, *a giving*; गत, *a going*.

3. When क्त is affixed to dhatoos to form substantives denoting the mere act, or to signify inchoative action, इस् is rejected. There are two forms.

* It is difficult to fix the exact boundary between participles and adjectives; but of those words formed from dhatoos by the krit affixes, those which denote a quality connected with time are in this work called participles, and those which have no relation to time are called adjectives.

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Examples.

मिन्नं, or मेदितंतेन, *by that* [is] *pride.* अमिन्नः, or अमेदितःसः, *he* [who] *begins to be proud.*

4. If क्त be affixed to signify inchoative action, the words formed thereby are either active or passive, or express the mere idea signified by the dhatoo.

Examples.

प्रक्तः कटम्सः, *he* [who] *has begun to make the mat.* प्रक्तः कटस्तेन, *the mat is begun by him.* प्रक्षीणः सः, *he* [who] *is weak.* प्रक्षितम्, or प्रक्षीणन्तेन, *to be weak is begun by him, or he begins to be weak.* क्षितः or क्षीणः अन्तरखी, *the devotee begins to be weak.* क्षितायुः, क्षीणायु, *short lived.*

5. When क्त is affixed to dhatoos which mean *going*, or *obtaining*; to intransitive verbs; to शी, *sleep*, स्था *situate*, आस्, *sit*, वस् *dwell*, जन्, *produce*, and जॄ, *old*, when they become transitive*; to श्लिष्, *embrace*, and हन्, *produce*, it forms words which are active or passive, or which express the mere act.

Examples.

गङ्गाश्रितः, [he] *gone to* Gunga. कृष्णाश्रमः, Krishnu *obtained.* शयितोविष्णुः, Vishnoo [who] *slept.* शेषनधिशयितः, *he* [who] *slept on* Sheshu. वैकुण्ठमधिशितः, *he* [who] *settled at* Vykoonthu. शिवमुपासितः, *he* [who] *propitiated* Shivu. हरिदिनमु पोषितः, *he* [who] *fasted on the day of* Hurri. राममनुजोऽच्युतः, Uchyutu *born after* Ramu. विश्वमनुजोऽनन्तः, Ununtu [who] *destroyed the universe*, viz. *wore it out.* लक्ष्मीमाश्लिष्टोमुकुन्दः, Mookoondu [who] *embraced* Lukshmee. गरुडमधिरूढो गोविन्दः, Govindu [who] *rode on* Gurooru.

* The Hindoo term is सकर्मक, viz. connected with an object. The place or that with which these verbs would have been connected in English by means of a preposition is by a rule of syntax expressed in the second case instead of the seventh. In compliance with this idea of the Hindoos the term transitive is applied to verbs of this description.

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6. When क्त is affixed to dhatoos which mean *remaining in a place, going,* or *eating,* the words formed thereby are active, passive, containing, or such as express the mere act.

Examples.

मुकुन्दस्यास्थितमिदं, इदंयातंरमापतेः, भुक्तमेतदनन्तस्य, इत्युचुर्गोपयोषितः, Mookoondu's *being here was* Rumaputi [who] *walked here; the eating of* Ununta *here,* and *ye* [who] *desire to see; the cowherdesses said this.*

7. When क्त is affixed to dhatoos which mean *knowing, serving,* or *desiring,* or to those which have an *unubundhu* ज्ञि, the words formed thereby are active, passive, or containing, and are either in the present or past tense.

Examples.

विदितः, *he is,* or *was known.* पूजितः, *is,* or *was worshipped.* याचितः, *is,* or *was desired.* इष्टः, *is,* or *was resplendent.* ध्यानितः, *is,* or *was meditated on.* शिवोऽनुदयते, *this is said of Sivu.*

N. B. अनत, and a few words of the like import, formed by the affix क्त, have also a future meaning, and गीत is past, present, and future, according to Joomurunundee and Goocchundru.

8. रञ्ज्, *dye,* loses (लोप्) its न when it affixes घञ्, अन, अस्, and क्विप्.

9. हन्, *kill,* never affixes क्यप् in the impersonal (भाववाच्य).

10. तव्य is affixed to वस, *dwell,* in an active signification, and requires the vowel to be long, to form वास्तव्य, *dwelling.*

11. The future indefinite participles *(see pages* 162—168,*)* are frequently adjectives conveying the same meaning as the English adjectives which terminate in -able, -ible, &c.

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SECT. II.

Of forming adjectives which imply disposition to an act, accustomedness to it, or eminence in it, and have an active signification.*

11. Dhatoos with जि affixed, भ्राज्, *appear, shine,* भू, *be,* सह्, *bear,* रुच्, *approve,* चर्, *go,* वृध्, *increase,* वृत्, *be,* प्रजन्, *produce,* अपत्रप्, *shame,* अलङ्, *adorn,* and नि राक्, *drive away,* likewise मद्, *rejoice,* पत्, *fall,* and पच्, *cook,* when preceded by उत्, form adjectives of this kind by affixing इष्णु.

Examples.

कारि, *cause to do,* forms कारयिष्णु, *managing;* भ्राज् *shine,* भ्राजिष्णु, *elegant;* भू, *be,* भविष्णु, *being, existent;* सह्, *bear,* सहिष्णु, *patient, enduring;* रुच्, *approve,* रोचिष्णु, *approving;* चर्, *go,* चरिष्णु, *going;* वृध्, *increase,* वर्धिष्णु, *increasing;* वृत्, *be,* वर्त्तिष्णु, *existent, present;* प्रजन्, *produce,* प्रजनिष्णु, *producing, prolific;* अपत्रप, *abash,* अपत्रपिष्णु, *abashing;* अलङ्, *adorn,* अलङ्करिष्णु, *adorning;* निराक्, *drive away,* निराकरिष्णु, *driving away;* उन्मद्, *be foolish,* उन्मदिष्णु, *foolish;* उत्पत्, *jump, rise,* उत्पतिष्णु *jumping, leaping up,* and उत्पच्, *cook,* forms उत्पचिष्णु, *cooking.*

12. These adjectives are also formed from भू, *be,* and जि, *conquer,* by affixing ष्णुक्. The क is rejected. N. B. These do not admit the insertion of इ.

Examples.

भूष्णु, *being, existent.* जिष्णु, *conquering.*

13. स्नु is affixed to ग्लै, *weary, fatigue,* म्लै, *waste, fade,* स्था, *situate,* क्षि, *decay,* पच्, *cook,* and परिस्कन्द्, *clean well,* to form adjectives of this kind.

Examples.

ग्लास्नु, *fatiguing, wearying.* म्लास्नु, *saddening, withering.* स्थास्नु, *staying.* क्षेष्णु, *decaying.* पक्ष्णु, *cooking.* परिस्कन्दिष्णु†, *cleanly.*

* Only one of these significations is given in the following examples, but the others may be added at pleasure.

† *Page* 306, *Rule* 9.

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14. क्षिप्, *throw*, त्रस्, *fear*, गृध्, *wish to get*, and धृष्, *dare*, affix कु to form adjectives of this kind. The क is rejected.

Examples.

क्षिप्रु, *throwing.* त्रसु, *fearful, timorous.* गृध्रु, *greedy.* धृष्णु, *confident, capable.*

15. Adjectives of the same import are formed from प्रभ्, *injure*, स्था, *situate*, भू, *be*, कम्, *desire*, गम्, *go*, हन्, *wound*, लघ्, *desire*, वृष्, *throw water*, पत्, *fall*, and पद्, *go*, by affixing उक. The अ is rejected.

Examples.

प्रभावुक, *injurious, mischievous.* स्थायुक*, *placing.* भावुक, *existing.* कामुक, *lascivious.* गामुक, *going, travelling.* घातुक, *wounding, murderous.* लाघुक, *desirous.* वर्षुक, *rainy, dripping.* पातुक, *falling.* यातुक, *going.*

16. भिक्ष्, *beg*; जल्प्, *speak*, कुट्, *disregard, despise*, स्तेन्, *thieve*, and चर्—ट, *serve*, form adjectives of this kind by affixing णक. The ण is rejected.

N. B. These form feminines in ई. *See page* 106, *Rule* 6.

Examples.

भिक्षाक, *begging.* जल्पाक, *garrulous.* कुट्टाक, *despising, pounding to powder, contemptuous.* स्तेनाक, *plundering.* वराक, *serving, poor.*

17. पति†, *fall*, गृह्, *accept*, स्पृह्, *desire*, and स्वप्, *sleep*, are formed into adjectives of this sort by affixing आलु.

Examples.

पतयालु, *inclining to fall.* ग्रहयालु, *disposing to accept*, or *take.* स्पृहयालु, *desirous.* स्वपालु, *disposed to sleep.*

* *Page* 154, *Rule* 137. † This and the two following dhatoos are of the tenth conjugation and are written with their characteristic इ affixed.

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18. शद्, *whet,* सद्, *sad,* मि*, *throw,* धे, *drink,* and दा, viz. the class दा†, are formed into adjectives of this kind by affixing रु.

Examples.

शद्रु, *whetting.* सद्रु, *sad.* मेरु, *throwing.* धारु, *drinking.* दारु, *sharp, cutting, generous, disposed to nourish, purifying.*

19. घस्, *eat,* सृ *go,* and अद्, *eat,* are formed into adjectives of this kind by affixing क्मर. The क is rejected.

Examples.

घस्मर, *gluttonous.* स्मर, *going.* अदमर, *gluttonous.*

20. भिद्, *affection,* भास्, *appear,* and भञ्ज्, *break,* form adjectives of this kind by affixing घुर. The घ is rejected.

Examples.

भेदुर, *affectionate.* भासुर, *elegant.* भङ्गुर, *breaking, brittle.*

21. छिद्, *cut,* भिद्, *perforate,* and विद्, *know,* are formed into adjectives of this kind by affixing कुर. The क is rejected.

Examples.

छिदुर, *cutting.* भिदुर, *perforating.* विदुर, *wise, knowing.*

22. जागृ, *wake,* is formed into an adjective by affixing ऊक. The frequentative characters for the atmane pada of यज्, *worship,* जप्, *speak in the mind,* वद्, *speak,* and दम्भ्, *life,* form adjectives of this kind by taking the same affix.

Examples.

जागरूक, *keeping awake, watchful.* यायजूक, *repeatedly worshipping.* जञ्जपूक, *repeating constantly in silence.* वावदूक, *garrulous.* दन्दशूक, *mortally biting.*

* Viz. दा, *give,* दा-ञ, *give,* दे, *nourish,* दै, *purify,* दो, *cut.* † Some say शि, *sharpen.*

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23. The frequentative atmune pudu dhatoos of चल्, *go*, पत्, *fall*, सह्, *bear*, and वह्, *carry*, form adjectives of this kind by affixing कि. The क is rejected.

Examples.

चाचलि, *crookedly going.* पापति, *tortuously falling.* सासहि, *repeatedly enduring.* वावहि, *repeatedly carrying.*

24. Dhatoos ending in आ, ऋ or ॠ, and those which may lose (लोप) their penultimate letter, form the above kind of adjectives by affixing कि, and doubling the first syllable. The क is rejected.

Examples.

धा, *hold*, forms दधि, *holding, seizing;* कृ, *do*, चक्रि, *doing, active*, and यज्, *produce*, forms जजि, *producing, productive.*

25. यायाय, *go crookedly*, भास्, *appear*, कस्, *go*, स्था, *situate*, ईष्, *grand*, शिष्, *component parts*, and प्रमद्, *intoxicate*, make these adjectives by affixing वर.

Examples.

यायावर, *tortuously going.* भास्वर, *elegant, shining.* कस्वर, *going.* स्थावर, *continuing, standing.* ईश्वर, *great, glorious, grand.* शेश्वर, *composing, compleating.* प्रमद्वर, *intoxicating.*

26. सृ, *go*, जि, *conquer*, इ-ण, *go*, नश्, *spoil*, and गम्, *go*, form adjectives of this kind by affixing ष्वरप्. The म of गम् becomes त. The क, ष, and ष are rejected.

Examples.

सर्वर, *moving.* जिष्णु, *conquering.* इत्वर, *going about.* नश्वर, *ruining.* गत्वर, *walking.*

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27. हिंस, *injure*, दीप्, *shine*, कम्प, *quake*, अजस्, *not kill*, स्मि, *smile*, कम, *desire*, नम्, *descend*, form these adjectives by affixing र.

Examples.

हिंस्र, *injurious.* दीप्र, *shining, irradiating.* कम्र, *quaking.* अजस्र, *continual.* स्मेर, *smiling.* कम्र, *desirous.* नम्र, *humble, condescending.*

28. Dhatoos in the optative mode, viz. with सन् affixed, भिक्ष्, *beg*, and आशंस्, *doubt*, form adjectives of this kind by affixing उ.

Examples.

रिप्सु, *desirous to begin.* लिप्सु, *covetous.* भिक्षु, *begging.* आशंसु, *doubting, conditional.*

29. विद्, *know*, forms विन्दु, *knowing, wise*, and इष, *desire*, forms इच्छु, *desirous*, anomalously.

30. स्वप्, *sleep*, तृष, *thirst*, and धृष, *boast*, form adjectives of this kind by affixing ङ्वनिप्. The उ is rejected.

Examples.

सप्वन्, *sleepy.* तृष्वन्, *thirsty.* धृष्वन्, *presumptuous, daring.*

31. द्रुह्, *injure*, and वन्द्, *salute*, form this kind of adjectives by affixing आरु.

Examples.

द्रुहारु, *injurious.* वन्दारु, *complaisant, flattering.*

32. Two adjectives are formed from भी, *fear*, by affixing रु and ल्लुक. The initial क of these affixes is rejected.

Example.

भीरु, *fearful*, forms भीरुक, *timid.*

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33. स्पृहि, *desire*, and गृहि, *take*, (of the tenth conjugation,) श्रु, *hear*, दृ, *respect*, and जि, *conquer*, form adjectives of this kind by affixing आय्य.

Examples.

स्पृहयाय्य, *desirous.* गृहयाय्य, *accepting.* श्रवाय्य, *hearing.* दराय्य, *shewing respect.* जयाय्य, *conquering.*

34. गणि, *cause to adorn the cheek*, मणि, *cause to adorn*, जि, *conquer*, जनि, *cause to produce*, and नन्दि, *cause joy*, form these adjectives by affixing अन्त.

Examples.

गणयन्त, *causing to adorn the cheek.* मणयन्त, *causing to adorn.* जयन्त, *conquering.* जनयन्त, *causing to produce.* नन्दयन्त, *giving joy.*

35. स्तनि, *cause noise*, गदि, *cause to speak*, मदि, *exhilerate*, ह्लदि, *gladden*, and दूषि, *deprave*, form this kind of adjectives by affixing इत्नु.

Examples.

स्तनयित्नु, *causing noise, a cloud.* गदयित्नु, *conversation.* मदयित्नु, *inebriating.* ह्लदयित्नु, *causing pleasure.* दूषयित्नु, *depraving.*

36. कॄ, *throw*, गॄ, *swallow*, and जागॄ, *wake*, form these kind of adjectives by affixing क्वि. The क is rejected.

Examples.

कीर्वि, *throwing.* गीर्वि, *swallowing.* जागर्वि,* *wakeful.*

37. भू, *be*, preceded by स्वयं, *own*, प्रां, *happy*, or the prepositions वि, सं and प्र, form adjectives of this sort by affixing डु. The उ is rejected.

Examples.

स्वयम्भु, *self-existent.* प्रम्भु, *happy, prosperous.* विभु, *unproduced.* सम्भु, *eminently existent.* प्रभु, *supreme.*

* *Page* 306, *Rule* 6.

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N. B. Many of the words formed by the rules of this section are occasionally used as substantives which denote persons or things possessing the qualities expressed by the dhatoos, and some of them are never used as adjectives.

SECT. II.

Of nouns of simple agency. *

38. Nouns of agency are formed by affixing तृण् and ण्वुल् † to dhatoos. The णs are rejected.

Examples.

कृ, *do*, forms कर्त्तृ; कारक, *acting*, and दरिद्रा, *poor*, form दरिद्रित्, and दरिद्रयाक, *impoverishing*.

39. चुर्, *move slowly*, preceded by गले, *in the neck*, forms गलेचोरक, and हृ, *steal*, preceded by पाद्, *a foot*, forms पादहारक, by affixing ण्वुल्. These are both passive.

40. क्रम्, *step*, does not prefix इम् to its तृण्, when it may be conjugated in the atmune pudu, viz. when preceded by certain prepositions. *See page 562, Rules 24 and 25, and page 563, Rules 26, 27, and 28.*

Examples.

प्रक्रान्त and उपक्रान्त, *engaging in:* otherwise, क्रमित्र *stepping*.

41. The class of dhatoos called गहादि form adjectives by affixing णिन्; the class नन्द्यादि by affixing ल्यु, and the class पचादि by affixing अच्. न् is rejected when it follows the class पचादि, and ण when it follows गहादि.

N. B. The following dhatoos are the class गहादि, viz. गह्, *take*, छा, *situate*, उत्सह्, *be active*, उद्दान्, *give*, उद्भास्, *shine out*, अपराध्, *guilt*, उपधा, *show*

* According to Kramadeshwara the words formed by this affix are sometimes used as the infinitives.

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partiality, मन्त्र्-इ, *speak in secret,* संन्द्द्, *rub in universally,* निरत्त, *keep well,* निष्णु, *hear the whole,* निष्वी-ङ, *sleep soundly,* निवप्, *give,* प्रया, *drink well, &c.*

The class नन्द्यादि are नन्दि, *cause joy,* वाघि, *cause noise,* मदि, *cause joy,* दूषि, *deprave,* रोचि, *make agreeable,* वर्त्ति, *cause to be,* शोभि, *cause to shine,* वर्द्धि, *cause to increase,* साधि, *cause to accomplish,* चित्तविनाशि, *corrupt the heart,* कुलभूषि, *adorn the family,* कुलदूषि, *subject the family,* जनार्द्दि, *induce to pray,* मधुसूदि, *causing the destruction of* Mudhoo*, भीषि, *cause fear,* विद्योषि, *instruct,* संक्रन्दि, *cause to weep much,* वलसूदि, *destroying* Bulu*, हंहर्षि, *cause joy,* संवर्षि, *cause to plow well,* लू-ङ, *cut, &c.*

The class पचादि are पच्, *cook,* वद्, *speak,* दिव्, *play,* नद्, *rejoice,* भष्, *bark,* प्लु, *jump,* चुर्, *steal,* भृ, *nourish,* जुह्, *despise,* धृ, *hold,* पू, *purify,* क्षम्, *endure,* भू, *dwell,* भिष्, *dominecr,* सिव्, *serve,* लिख्, *write,* कुध्, *anger,* मिथ्, *with,* नृत्, *dance,* स्वन् *sound,* दृश्, *see,* गम्, *go,* स्रघ्, *go,* विल्, *spread out,* चिल्, *dwell,* दद्, *give,* दध्, *give,* आरभ्, *maintain a gallant,* जातिस्मृ, *remember a former birth,* हृ, *rob,* गृ, *swallow,* हन्, *steal,* गाह्, *churn, agitate, &c.*

42. When अन् is affixed to frequentative atmune pudu dhatoos the यङ् is constantly obliterated (लुक्) except the dhatoos have a final उ.

43. चत्त, *speak,* does not admit the change *(page* 308, *Rule* 21*)* when अन्, उस् or the Oonadiku affix अस् follow it.

Examples.

गाहिन्, *accepting,* स्थायिन्, *situate, fixed,* प्रपायिन्, *drinking much,* are formed by affixing णिन्. नन्दन, *causing pleasure, viz. a son,* विचक्षण, *teaching,* जनार्द्दन, *inducing to ask, prayer-hearing,* मधुसूदन, *destroying* Mudhoo, viz. Vishnoo, and लवण†, *cutting* are formed by affixing अन्. पचन, *cooking,* देवन, *playsome,* लेलीय or लेल्य,

* Names of tyrants † When this word means *a salt taste,* it is written लवण.

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repeatedly dissolving, लोलूय or लोलुव, *repeatedly cutting,* रोरूय or रोरुव, *perpetually weeping,* are formed by affixing यङ्. N. B. The three last are examples of the frequentative, illustrative of *Rule* 42.

44. The following have two forms, one regular, the other anomalous: क्लिद्, *form pus,* forms क्लेद and क्लिक्लिद्, *emitting pus, an ulcer.* क्रम्, *shine,* क्रस and चक्रस, *shining.* चर्, *go,* चर and चराचर, *travelling.* चल्, *go,* चल and चलाचल, *wandering.* पत्, *fall,* पत and पतापत, *falling.* वद्, *speak,* वद and वदावद, *speaking.* हन्, *kill, go,* हन and घनाघन, *killing, wandering, a cloud,* and घटि, *cause to go,* forms घट, and घटाघट *causing to go.* According to some कृ, *do,* forms चक्र, *a dicus,* by this rule.

45. When any dhatoo followed by a krit affix is compounded with a preceding रात्रि, *night,* the junction is made by inserting नद्. The म is rejected. There are two forms.

Example.

रात्रिञ्चर and रात्रिचर, *wandering in the night, a* Rukshoos.

46. कृ, *throw,* गृ, *swallow,* ज्ञा, *know,* प्री, *love,* and dhatoos with a penultimate इ-च, form adjectives by affixing क. The क is rejected. दुह्, *milk,* requires the insertion of घ before the क. The उ is rejected.

Examples.

किर, *throwing.* गिर, *swallowing.* ज्ञ, *wise.* प्रिय, *affectionate.* क्षिप, *throwing.* भूरुह, *growing on the earth.* कामदुघा (गौः), *(a cow) producing what any one desires.*

47. When शील is affixed to any dhatoo preceded by another word the adjective formed from it, implies *inclination,* or *disposition to an act.*

Examples.

उष्णभोजिन्, *loving to eat things hot.* प्रातःस्नायिन्, *loving to bathe in the morning.*

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48. The class of dhatoos called युजादि, form nouns of agency by affixing इन्.

Examples.

योगिन्, *devoting, a devotee.* रागिन्*, *angry, passionate.*

The class called युजादि are युज्, *contact,* रञ्ज्, *passion,* त्यज्, *abandon,* भज् *worship,* संसृज्, *unite with,* विविच्, *discriminate,* समृच्छ्, *unite to.*

49. हन्, *kill;* जन्, *produce;* dhatoos ending in आ, and the class of dhatoos called गमादि, form adjectives by affixing ड. The ड is rejected. N. B. These forms are almost always preceded by some word or preposition.

Examples.

शोकघ्न, *sorrow-destroying.* वराह, *killing the best,* viz. *a hog.* सरसिज, *pond-produced, a water lily.* पङ्कज, *mud-produced, a water lily.* अज, *unproduced.* गोद, *cow-giving.* द्विप, *twice drinking,* viz. *an elephant.* प्रक्, *loudly calling.* द्रुग, *swiftly moving,* viz. *an arrow.* नग, *immoveable.* गिरिश, *lying or sleeping on a hill.* वार्ष, *aquatic,* viz. *a duck.*

50. पा–ट, *drink,* दृश्, *see,* पा, *drink,* घ्रा, *smell,* and ध्मा, *kindle, sound,* form adjectives by affixing श्र. The श्र is rejected.

Examples.

उद्धय, *drinking from above.* उत्पश्य, *looking up.* उत्पिव, *drinking from above.* उज्जिघ्र, *smelling upwards.* उद्धम, *sounding from above,* viz. *a cloud.*

51. The causal dhatoos साहि, *cause to bear,* सादि, *cause sadness,* वेदि, *cause to know,* एजि, *cause to quake,* धारि, *cause to take hold of,* पारि, *cause to nourish,* and the simple dhatoos लिम्प, *plaster,* and विन्द, *gain,* form adjectives by affixing श्र. The श्र is rejected. N. B. This form is seldom used when the dhatoo is preceded by a preposition.

Examples.

साहय, *causing to bear.* सादय, *causing sadness.* वेदय, *causing knowledge.* एजय,

* An evil genus so called.

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causing to quake. धारय, *causing to hold.* पारय, *nourishing.* लिम्प, *plastering.* विन्द, *gaining.* गोविन्द, Vishnoo. अरविन्द, *a water lily.*

52. दु, *repent;* नी, *gain;* भू, *be;* ग्रह*, *take;* and the class called ज्वलादि†, if not preceded by a preposition; सृ, *move,* preceded by सं; and सु, *move,* preceded by आ, form adjectives by affixing ण. The ण is rejected. These likewise affix अन् being of the class पचादि.

Examples.

दाव and दव, *penitent.* नाय and नय, *gaining.* भाव and भव, *existent.* ग्रह, *a planet,* and ग्राह, *a crocodile.* ज्वाल and ज्वल, *kindling.* चाल and चल, *moving.* संस्राव and संस्रव, *moving.* आस्राव and आस्रव, *melting.*

N. B. Dhatoos of the class ज्वलादि affix ण optionally if preceded by a preposition, according to Krumudeshwuru.

53. श्वस, *respire,* व्यध, *kill,* इ-ण, *go,* तन, *stretch, lengthen,* दा, *cut,* धा, *hold,* धै, *reflect,* and धे, *drink;* likewise स्तृ, *rob,* and सो, *destroy,* when preceded by अव, form adjectives by affixing ण. The ण is rejected.

Examples.

श्वास, *breathing.* व्याध, *killing,* viz. *a disease.* अत्याय, *hastily going, perishing.* अवतान, *enlarging.* दाय, *cutting.* धाय, *drinking.* अवहार, *a truce,* or *cessation of hostilities for a time.* अवसाय, *leaving off.*

54. नृत, *dance,* खन, *dig,* and रन्ज, *dye,* form nouns by affixing घञ. The घ is rejected.

Examples.

नर्त्तक, *dancing.* खनक, *digging.* रजक, *washing, colouring.*

55. गै, *sing,* forms adjectives by affixing णनट and थक. The ण and ट are rejected.

* According to Krumudeshwuru † Known by having an anubandha ज.

Examples.

गायन and गायक, *singing.* हायन, *a year, rice,* is anamolous.

55. गु, *go,* द्रु, *ooze,* स्रु *go,* सृ, *go,* and लू, *cut,* form nouns by affixing अक.

Examples.

अवक, *going.* द्रवक, *oozing.* स्रवक, *going.* सरक, *going.* लवक, *cutting.*

57. अक is also affixed to all dhatoos to form adjectives implying *the possession of some blessing,* or *benefit,* as जीवक, *living, continuing.*

N. B. Nouns are likewise formed by तिक and several other affixes not here mentioned.

Examples.

देवदात, रन्ति, सति, सांति and सन्ति, proper names.

Of forming nouns of simple agency from dhatoos *compounded with an object*.*

58. Dhatoos compounded with their objects preceding them, form nouns by affixing अण. The ग् and ण are rejected.

Examples.

घटीकार†, *making* Ghutus, or *pitchers.* कुम्भकार, *a potter.*

59. हन्, *kill,* चर्, *go, act customarily,* and गै, *sing,* compounded with a preceding object form nouns by affixing टक्. The ट and क् are rejected.

Examples.

पापघ्न, *sin destroying.* कुरुचर, *living in the* Koorco *country.* सामग, *singing the* Samu vedu.

* The object of a verb is always in the second case or its substitute, and is fourfold, viz (प्राप्य,) *to be attained,* (विकार्य्य), *to be changed,* (निर्वर्त्त्य), *to be produced,* (अभिप्सित), *not to be desired.* The following rules only include the three last. The termination of the case is rejected when the word is compounded.

† The reason why इ is inserted will be explained in the chapter of Tuddhitu affixes. In this word the dhatoo follows either the second or seventh case.

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60. सृ, *go*, and कृ, *do*, compounded with an object form nouns like the above by affixing ट. The ऋ is rejected.

Examples.

पुरःसर, *preceding.* यशस्कर, *fame-causing.* कर्म्मकर, *work-performing*, viz. *a servant.* भास्कर, *irradiating*, viz. *the sun.* क्षपाकर, *night-making*, viz. *the moon.*

61. When either निशा, *night*, प्रभा, *light*, चित्र, *painting*, नान्दि, *flattery*, the pronouns (त्यदादि), लिपि, लिखि, *writing*, बलि, *a sacrifice*, भक्ति, *devotedness*, क्षेत्र, *a field*, जङ्घा *a thigh*, धनुस्, *a bow*, उरस्, *the breast*, numerals, सङ्ख्या, *enumeration*, क्षपा, *night*, or रजनी, *night*, precede कृ, *do*, as its object, ट is affixed to form the noun. The ऋ is rejected.

Example.

निशाकर, *the moon.*

62. सृ, *go*, following पुरस्, अग्रस्, अग्र or अग्रे, *before*, forms nouns of agency by affixing ट. The ऋ is rejected.

Example.

पुरःसर, *preceding.*

63. धृ, *hold*, following words signifying *offensive* or *defensive armour*, (प्रहरण), forms nouns of agency by affixing ट, but दण्ड, *a rod*, and सूत्र, *a line*, affix धर to form any word except it be a substantive. The ऋ of ट, and the ध् and ण of धर are rejected.

Examples.

चक्रधर, Vishnoo. वज्रधर, *Indra.* दण्डधर, *rod-holding.* सूत्रधर, *line-holding.* But दण्डधर, *a king*, and सूत्रधर, *a carpenter*, are formed by ट. The ऋ is rejected.

64. कृ, *do*, preceded as above by श्लोक, *a verse*, गया, *a word*, कलह, *a quarrel*, सूत्र, *a thread*, मन्त्र, *a formula*, पद, *a foot*, वैर, *an enemy*, चाटु, *enlivening*, कुम्भ, *a jug*, or शब्द, *a sound*, form the nouns of agency by affixing धर, instead of ट. The ध् and ण are rejected.

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Examples.

श्लोककार, *versifying*, गाथाकार, *story-telling.*

65. The class of words called चुरादि, when they are the objects of कृ, *do*, require that ट be affixed to the dhatoo, to form words, chiefly substantives meaning sensible objects. The ट is rejected.

Examples.

चपकर, *the moon.* यशस्कर, *fame-producing.* कर्म्मकर, *business-performing, a servant.* श्राद्धकर, shraddha *performing.* भास्कर *the sun.* वचस्कर, *obedient.* तस्कर, *a thief.* अश्वकर, *a chariot wheel.* अवस्कर, *ordure.* अहस्कर, *the sun.* दिवाकर, *the sun.* यमाकर, Yama.

66. Certain dhatoos form proper names masculine by affixing घ. The घ is rejected. उरस्कट, *a covering the breast.* कर, *a hand,* श्रव *the ear.* लय, and निलय, *a house.* सञ्चर, *going freely.* गोचर, *a cow-pasture.* वह, *a carrier.* व्रज, *a path, &c.*

67. कृ, *do*, compounded with पुच्छत्, *ordure*, or स्तम्ब, *a tuft*; हृ, *take away*, compounded with दृति, *leather*, or नाथ, *a lord, master*; ग्रह, *receive*, compounded with फले, *in fruit*, रजस्, *dust*, or मल, *filth*; and आप, *fill, pervade*, compounded with देव, *a celestial being*, or वात, *the wind*, form adjectives by affixing इ.

Examples.

पुच्छत्करि, *a calf.* स्तम्बकरि, *growing in tufts*, viz. *rice.* दृतिहरि, *leather-stealing*, viz. *a dog.* नाथहरि, *injuring his keeper*, viz. *a beast.* फलेग्रहि, *fruit-bearing.* देवापि, *present with the* Devas. वातापि, *pervaded with wind, the name of an infernal.*

68. भृ, *nourish*, compounded with कुक्षि, *a side*, आत्मन्, *self*, or उदर, *the belly*, form nouns by affixing म्भि. The ख् is rejected.

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69. When words which have a final vowel are followed by a dhatoo to form compounds, मन् must be inserted after them and the vowel must be short, if any affix follow which rejects ख. The म of this increment when it follows words with one vowel which have a final इ—च is equivalent to the termination of the second case.

70. Indeclinable words, and अहन्, *marrow*, are excepted from this rule. The न is rejected

71. Words with a final न्, also द्विषत्, *an enemy*, and अहन्, *marrow*, lose their final when followed by मन्.

Examples.

कुक्षिम्भरि, *filling out his sides*, viz. *a glutton.* आत्मम्भरि, *self-nourishing*, viz. *a selfish greedy man.* उदरम्भरि, *belly-filling*, viz. *a great eater.*

72. When एजि, *cause to tremble*, is compounded with its object, the noun is formed by affixing खश्. The ख and श are rejected.

Example.

जनमेजय, *making a man tremble.*

73. Words which signify the esteeming ones-self to be any other person or thing, are formed by compounding the dhatoo मन्, *mind*, with its object, and affixing खश्. The ख and श are rejected. The junction of the two words must be made by inserting मन. The न is rejected.

Examples.

गाम्मन्य, *accounting himself a cow.* श्रियम्मन्या, *accounting herself to be* Lukshmee.

74. धे—ट, *drink*, compounded with मुञ्ज, *the young shoots of the writing cane**, कुल, *a bank*, आस्य, *a mouth*, and पुष्प, *a flower*, form adjectives by affixing खश्. The ख and श are rejected.

Examples.

मुञ्जत्यय, fem. मुञ्जत्यया, *eating the tender shoots of the writing-reed, a cow.* कुलत्यय,

* Sacceorum sara. Roxburgh.

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bank-drinking, viz. *a river*. आस्यन्धय, *mouth-drinking*, viz. *a whore*. पुष्पन्धय, *flower-drinking*, viz. *a bee*.

75. The dhatoos धे-ट, *drink*, and ध्मा, *enkindle, produce noise*, when compounded with नाडी, *the intestines*, शुनी, *a bitch*, स्तन, *a breast*, कर, *a hand*, मुष्टि, *a fist*, पाणि, *a hand*, and नासिका, *a nose*, form nouns by affixing खप्. The ख् and प् are rejected.

Example.

नाडिन्धम and नाडिन्धय, *striking as if he would burst his bowels*, viz. *a goldsmith*.

76. ध्मा, *enkindle, produce sound*, compounded with घटी, *a small pitcher*, or *jug*, खारी, *the name of a measure*, or वात, *the wind*; तुद्, *pain*, compounded with विधु, *the moon*, अस्थि, *marrow*, or तिल, *sesamum*; दृश्, *see*, compounded with असूर्य, *not the sun*, or उग्र, *terrific*; तप्, *burn*, compounded with ललाट, *a forehead*; द्विषत्, *an enemy*, पर,* *another*, and पच्, *cooking, ripening*, compounded with मित, *measured*; नख, *a nail*, or words meaning *measure*, form nouns by affixing खप्. The ख् and प् are rejected.

Examples.

घटिन्धम, *pitcher-baking*, viz. *a potter*. खारिन्धम, khari-*burning*. वातन्धम, *fire-blowing*. विधुन्तुद, *moon-paining*, viz. Rahoo. अस्थन्तुद, *paining-marrow*. तिलन्तुद, *sesamum-distressing*. असूर्य्यम्पश्य, *not seeing the sun*. उग्रम्पश्य, *terrific*. ललाटन्तप, *forehead-burning*, viz. *misfortune-causing*. मितम्पच, *cooking barely what will be eaten*, viz. *a miser*. नखम्पच, *nails-ripening*, *a whitlow*. द्रोणम्पच, *cooking a drona at once*.

77. भञ्ज्, *break*, and वह्, *increase*, preceded by उत्, if they are compounded with कूल, *a bank*, or *side*, form nouns by affixing खप्. The ख् and प् are rejected.

Examples.

कूलमुद्भज, *bank-destroying*, viz. *a river*. कूलमुद्वह, *filling up its banks*, viz. *a river*.

* According to Krumudeshwura.

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78. वद्, *speak*, compounded with प्रिय, *beloved*, or वश, *subjection*; कृ, *do*, compounded with भय, *fear*, ऋति, *motion*, or मेघ, *a cloud*, and वध्, *kill*, compounded with सर्व्व, *all*, कूल, *a bank, side*, अभ्र, *a cloud*, or करिष, *the powder of dried cow-dung*, form nouns by affixing ख. The ख is rejected.

Examples.

प्रियम्वद, *affectionately-speaking*. वशम्वद, *persuasively-speaking*. भयङ्कर, *terrific*. ऋतिङ्कर, *moving*. मेघङ्कर, *cloud-causing*. सर्व्वङ्कष, *all-destroying*. कूलङ्कष, *bank-destroying*, viz. *a river*. अभ्रङ्कष, *cloud-destroying*, viz. *the wind*. करिषङ्कष, *destroying the powder of cow-dung*.

79. कृ, *do*, compounded with क्षेम, *welfare*, प्रिय, *beloved*, and भद्र, *a particular country*, form adjectives by affixing, ख. There are two forms. The ख is rejected.

Examples.

क्षेमङ्कर, and क्षेमङ्कार, *welfare-producing*. प्रियङ्कर, and प्रियङ्कार, *affection-exciting*. भद्रङ्कर, and भद्रङ्कार, *governing*, or *improving* Mudru.

80. भू, *be*, compounded with आप्रित, *gratification, satisfaction*, forms the instrumental noun आप्रितम्भव, *satisfying*, viz. *food*, and the verbal noun आप्रितम्भव, *a satisfying*, by affixing ख. The ख is rejected.

81. तॄ, *cross over*, भृ, *nourish*, त्र, *skreen*, दृ, *tear*, जि, *conquer*, धृ, *hold*, तप्, *bur*, यम्, *cease*, दम्, *quiet*, मद्, *rejoice*, लिह्, *taste, lick*, गम्, *go*, सह्, *bare*, and अज्, *go*, form nouns when compounded with other words, by affixing ख. The ख is rejected. N. B. These are chiefly proper names.

Examples.

रथन्तर, *riding in a chariot*, viz. the Samu Vedu. विश्वम्भर, *nourishing the universe*. पतिम्बरा, *husband-serving*. पुरन्दर and भगन्दर, *Indru*. धनञ्जय, *lucre-subduing*, viz. *Urjoonu*, and *fire*. वसुन्धर, *wealth-containing*, viz. *the earth*. शत्रुन्तप, *foe-distressing*, viz. *an elephant*. वाचंयम, *taciturn, the name of a sage*. अरिन्दम, *enemy-*

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subduing. उरम्मद्, *satiated with water,* viz. *the electric fluid.* वहंलिह*, *licking what it carries,* viz. *a cart.* जङ्गम्, *tortuously-going,* viz. *a serpent.* सर्व्वंसंहा, *all-enduring,* viz. *the earth.* वातमज†, *moving like the wind,* viz. *an antelope.*

82. The following words are formed irregularly by compounding dhatoos with a preceding word, and affixing ख. The ख् is rejected.

Examples.

ऊर्द्धंजह्, *causing a breaking of wind backwards,* viz. *Phaseolus radiatus.* विहङ्ग, विहङ्गम् and विहग, *going in the air,* viz. *a bird.* उरङ्गम and उरग, *going on the breast,* viz *a serpent, worm, &c.* तुरङ्गम, तुरग & तुरङ्ग, *going swiftly,* viz. *an horse.* भुजङ्गम, भुजग and भुजङ्ग, *going crookedly,* viz. *a serpent.* पतङ्ग, पतङ्गम, and पतग, *going by leaps,* viz. *a grasshopper.* प्लवङ्गम, प्लवङ्ग and प्लवग, *going by leaps,* viz. *a frog.*

83. डुकृञ्, *do,* when compounded with लग्न, *a security,* पलित, *gray hair,* or *any sign of old age,* प्रिय, *beloved,* अन्ध, *blind,* स्थूल, *fat, thick,* सुभग, *beloved,* and ऋद्ध, *rich,* affix खनट्, to form instrumental nouns which have the property of producing some new quality. The ख् and ट् are rejected.

Examples.

लग्नङ्करण, *inducing a man to become a security.* पलितङ्करण, *making old.* प्रियङ्करण, *producing love where it was not.* अन्धङ्करण, *blinding.* स्थूलङ्करण, *fattening.* सुभगङ्करण, *causing,* (a neglected wife) *to become the favorite.* ऋद्धङ्करण, *enriching.*

84. भू, *be,* compounded with the above words forms nouns of agency by affixing खिष्णु and खुकञ्. The ख् and ञ् are rejected.

Example.

लग्नम्भविष्णु and लग्नम्भावुक, *surety-becoming.*

* This does not admit goon. † This does not admit the substitute वी instead of the dhatoo.

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85. भज, *eat*, वह, *carry*, and रह, *bear*, when compounded with an object, form adjectives by affixing विण्. The whole affix is rejected.

Examples.

सुखभाज्, *voluptuous, devoted to pleasure.* पृष्ठवाह्, *carrying on the back.* तुरासाह्, *speed-enduring*, viz. Indru.

86. The following anomalous words are formed by affixing विण:

Examples.

अनड्वह्, *cart-drawing*, viz. *an ox*, from अनस्, *a cart*, and वह. श्वेतवाह्, *riding on a white horse*, viz. Indru, from श्वेत, *white*, and वह. अवयाज्, *imperfectly-worshipping*, viz. *a selfish priest*, from अव, and यज. उक्थशास्, *one repeating the* Ookthu *chapter of the* Vedu *at a sacrifice*, viz. *a priest*, from उक्थ, *a part of the* Vedu, and शन्सु. पुरोडाश्, *first offered in sacrifice*, viz. *ghee*, from पुरस्, *first*, and दाश: written also पुरोडाष्.

87. क्रम्, *step*, गम्, *go*, खन्, *dig*, सन्, *give*, and जन्, *produce*, form nouns signifying sensible objects by affixing क्विट्. Words formed by the affixes क्विट् or क्विन्, always affix ड to form the crude noun.

Examples.

उदधिक्रा, *sea-subduing.* अग्रेगा, *preceding.* विसखा, *digging up the water lily root.* गोघा, *cow-giving.* अबजा, *water-produced.*

88. Nouns of agency, of instrumentality, and such as signify the simple act, are formed by affixing अ, अस्, उस्, इस्, मन्, निप्, वलिप्, क्वचित् and क्विप्. The क and इप् of क्वनिप्, the इप् of निप्, and the whole of the two last affixes are rejected. N. B. Each of the above affixes cannot follow every dhatoo indifferently but only those classes to which they are assigned, viz. अ is affixed to the class भ्वादि; अस् to the class स्वादि; उस् to चत्तादि; इस to रुधादि, and मन to आदि. The other four affixes may follow any dhatoo.

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89. इम् is not prefixed to the ह्–ब of any krit affix, nor to ति and त्र.

90. क्ष becomes ष, and व becomes उट्, when followed by the affix क्विप्.

षास्, *govern*, when alone, and when preceded by आ, or any other word except a preposition, changes its penultimate vowel to इ when क्विप् is affixed.

Examples.

त्र affixed forms नेत्र, *that by which one gets*, [sees] viz. *an eye*, from नी, *get.* दंष्ट्रा, *that by which any one bites*, viz. *a tooth*, from दन्द्शू *bite.* नद्री, *that by which any one is bound*, viz. *a leather thong*, from नह्, *bind.* योत्र, *that by which any thing is tied*, viz. *a cord to fasten the yoke to an ox*, from यु, *bind.*

अस् affixed forms उरुव्यचस्, *deceiving the great*, from व्यच्, *deceive.* नृचक्षस्, *one who addresses* or *speaks to men*, *a* Rukshus, from चक्ष्, *speak.* रजस्, *that which colours*, viz. *dust*, from रञ्ज्, *dye.*

उस् affixed forms चक्षुस्, *that by which knowledge is gained*, viz. *the eye*, from चक्ष्, *speak.*

इस् affixed forms सर्पिस्, *that which melts*, viz. *ghee*, from सृप्, *move.*

मन् affixed forms सुदामन्, *giving in an engaging manner*, a proper name, from दा, *give.* गन्मन्, *going*, from गम्, *go.* सुशर्म्मन्, *fortunate*, a proper name, from शृ, *injure.*

क्वनिप् affixed forms सुषीवन्, *drinking freely*, from षा, *drink.* प्रातरित्वन्, *walking in the morning*, from ऋ, *go.* सुत्वन्, *churning*, from सु, *churn.*

वनिप्, affixed forms भूरिदावन्, *giving much*, from दा *give.* वारिजावन्, *born in the water*, from जन्, *produce.*

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क्विप् affixed forms सोमपा, *drinking the juice of* Soma-luta*, from पा, *drink;* रेफ्, *injurious,* from रिष्, *kill;* रोष्, *wrathful, a churl,* from रुष्, *anger;* क्रञ्च्, *going,* viz. *a brown paddy bird,* from क्रञ्च्, *go.*

क्विप् affixed forms युज्, *uniting,* from युज्, *unite;* प्रत्यञ्च्, *all pervading. viz. God,* from अञ्च्, *go;* अक्षद्यु, *playing at dice, a gamester,* from दिव्, *play;* गिर्, *proceeding from the mouth, a word, voice,* from गॄ, *swallow;* मित्रप्रिस्, *friend-governing,* from प्रास्, *govern;* आप्रिस्, *desiring good, a blessing,* from प्रास्, *govern;* वहभ्रट्, *falling from a vehicle,* from भ्रट्, *fall from a height;* प्रास्याद्, *granivorous,* from अद्, *eat;* क्रव्याद्, *carnivorous,* from अद्, *eat;* घृतस्पृक्, *touching with ghee,* from स्पृश्, *touch.*

The class न्यादि follow, viz. नी, *obtain,* द्युत्, *shine,* त्रे, *nourish,* हू, *sacrifice,* लू *cut,* लुप्, *cut,* श्रु, *hear,* वस्, *cover,* अस्-उ, *throw,* प्रास्, *govern,* वच्, *speak,* षिच् *water,* मिह्, *water,* छद्, *cover,* पद्, *move,* तुद्, *pain,* षद्, *move,* अन्, *live,* यस्, *cease,* तन्, *stretch,* पा, *drink,* गै, *sing,* क्षि, *decay,* यु, *mix,* युज्, *unite,* राज्, *shine,* दन्श्, *bite,* नह्, *bind,* घस्-उ, *kill,* चि, *collect,* मिद्, *affection,* सि, *bind,* अस्-उ,† *throw,* गु, *sound,* धे, *hold,* वी, *cover,* पच्, *cook,* छद्, *skreen,* धा, *nourish,* या, *go,* मा, *measure,* भस्, *hide,* विष्, *occupy place,* भ्रस्ज्, *fry,* नम्,‡ *descend,* हन्,† *injure,* आस्, *sit,* खन्, *dig,* दो, *cut,* उस्, *burn,* पू,§ *purify,* सू, *bring forth,* and, perhaps, a few others. These affix त्र.

The class स्वादि are: स्वृ, *move,* तिज्, *whet,* चित्, *know,* तम्, *faint,* अय्, *go,*

* Cynanchum viminale of Linneus. Asclepias acida of Dr. Roxburgh's unpublished flora.

† The अ is rejected to form स्त्री, *a woman.* ‡ Reject their final, and require vriddhi. § When the vowel is short, it forms पूत्र, *a son.*

वय्, *go*, पी, *drink*, अर्च्, *worship*, रक्ष्, *preserve*, अस्-अ(1), *occupy place*, वच्(2), *speak*, ऊर्ज्(3), *honest*, ऋ(4), *injure*, अञ्(5), *move*, इ(6), *move*, शि(7), *lie down*, सु(8), *move*, रि(9), *ooze*, नह्(10), *bind*, अज्(11), *throw*, अम(12), *sickness*, वह्(13), *abandon*, उच्(14), *connect*, भू(15), *be*, रञ्ज्, *colour*, वस्(16), *cover*, छद्(17), *cover*, उष्(18), *burn*, ईह्(19), *seek*, preceded by the negative particle; पा(20), *nourish*, विध्, *legislate*, चद्-इ(21), *shine*, धा, *hold*, preceded by पयस्, *water*, पुरस्, *before*, or वयस्, *age*; रु, *sound*, preceded by पुरस्, (changed to पुर्); दिव्, *play*, preceded by विश्वे, *in the universe*; भुज्, *eat*, preceded by विश्वे; रिच्(22) *flow*, चाय्(23), *worship*, दृ-ज(24), *shroud*, पा(25), *nourish*,

(1) The अ is changed to य. *Ex.* यशस्, *fame*. (2) The final is optionally changed to त. *Ex.* वचस्, *a word*. वक्षस्, *the breast*. (3) Loses its व. *Ex.* ओजस्, *strength*. (4) Changes its final to इर. *Ex.* शिरस्, *the head*. (5) Is changed to उर, अर्ष्, and अर्ण. *Ex.* उरस्, *the breast*. अर्षस्, *a flux*. अर्णस्, *water*. (6) न् must be inserted after the dhatoo. *Ex.* एनस्, *sin*. (7) फ must be inserted after the dhatoo. *Ex.* प्रफस्, *pudendum*. (8) त must be inserted after the dhatoo. *Ex.* स्रोतस्, *a stream*. (9) त must be inserted after the dhatoo. *Ex.* रेतस्, *sperm*. (10) The final is changed to भ. *Ex.* नभस्, *the air*. (11) The final is changed to ग, and admits vriddhi optionally. *Ex.* अगस्, आगस्, *guilt*. (12) ह् must be inserted after the dhatoo. *Ex.* अंहस्, *sin*. (13) Requires the insertion of न् before its final. There are two forms. *Ex.* वंहस्, *swiftness*. वहस्, *a private place*. (14) Changes its final to क. *Ex.* ओकस्, *place*. (15) उ must be inserted व instead of its final. *Ex.* भुवस्, *the air*. (16) Requires vriddhi. *Ex.* वासस्, *clothing*. (17) न is inserted before the last letter. *Ex.* छन्दस्, *a part of the* Vedu. (18) The initial is long when preceded by प्रति. *Ex.* प्रत्यूषस्, *early in the morning*. (19) Requires goon. *Ex.* अनेहस्, *time*. (20) Is changed to इम. *Ex.* प्रमस्, *a male*. (21) Is changed to चन्द्रम्. *Ex.* चन्द्रमस्, *the moon*. (22) Is changed to रिक्थ. *Ex.* रिक्थस्, *gold*. (23) Is changed to चन्. *Ex.* चनस्, *wealth*. (24) ष is inserted after the dhatoo. *Ex.* वर्षस्, *form*. (25) Inserts ज and ष after the dhatoo. *Ex.* पाजस्, *strength*, पाषस्, *water*.

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अद(26), *eat,* पच्(27), *cook,* स्कन्द(28), *go,* आप्(29), *occupy space,* युज्(30), *unite,* वच्, *speak,* प्रवच्, *speak well,* नृवच्, *speak to man,* अपस्(31), *move from,* अक्-इ, *move,* भृ(32), *nourish,* and some others. These affix अस्.

The class चत्तादि are: चत्, *speak,* वप्, *sow, weave,* यज्, *unite,* ध्वन्, *sound,* इ,* *go,* त्रप्, *shame,* मुह्, *lose sensation,* जन्, *produce,* ऋ, *move,* पॄ, *fill,* तप्, *burn,* and a few others. These affix उस्.

The class स्वादि are: सप्, *move,* ऊर्च्, *worship,* षुच्, *purify,* हू, *sacrifice,* छद्, *cover,* क्रद्, *enlighten,* वृह्, *increase,* रुच्, *approve,* द्युत्,† *shine,* ष्टु, *praise,* सह्,‡ *bear,* पद्,‖ *go,* and, perhaps, a few others. These affix इस्.

The class आदि are: ऋ, *injure,* कॄ, *do,* वृ, *screen,* चर्, *go,* भृ, *nourish,* हि, *move,* जन्, *produce,* छद्, *cover,* अद्, *eat,* दा, *give,* धा, *hold,* रु, *sound,* लू, *cut,* षो, *destroy,* नम्(1), *descend,* वे-ज(2), *sew,* घि(3), *bind,* पा(4), *drink,* जन्(5), *constantly move,* वृह्-इ(6), *increase,* घा(7), *situate,* preceded by अश्व, *a horse,* घु-ज, *move,* हू, *offer,* गम्, *go,* and perhaps a few others. These affix मन्.

(26) Is changed to अन्ध. *Ex.* अन्धस्, *blind.* (27) Is changed to पत्त्. *Ex.* पत्तस्, *a month.* (28) Is changed to स्कन्ध. *Ex* स्कन्धस्, *a shoulder.* (29) Has its vowel short optionally. *Ex.* आपस्, अपस्, *water.* It is likewise changed to आम्, अल्, and अम्भ. *Ex.* आम्रस्, *conduct, action.* अल्कस्, L kshmee, अम्भस्, *water.* (30) The final is changed to ग. *Ex.* यागस्, *meditation.* (31) The final vowel of the preposition is lost. *Ex.* अप्सरस्, *a celestial courtezan.* (32) ग is inserted after the dhatoo. *Ex.* भर्गस्, *splendor.*

* Requires vriddhi.

† The initial is changed to ज. ‡ The final is changed to द्. ‖ Requires vriddhi.

(1) The final is changed to आ. *Ex.* नामन्, *a name.* (2) The vowel is not changed to आ, *Ex.* वेमन्, *a weaver's lathe.* (3) The vowel must be long. *Ex.* सीमन्, *a boundary.* (4) म is optionally inserted after the dhatoo. *Ex.* पाप्मन्, *sin,* पामन्, *a scorbutic, disease.* (5) Requires vriddhi. *Ex.* आत्मन्, *a spirit.* (6) Does not admit नुट्, and the अ is changed to र. *Ex.* ब्रह्मन्, Brahma, the Veda. (7) The initial म is changed to त. *Ex.* अश्वत्थामन्, a proper name.

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91. The vowel of छादि, *cause to cover*, must be short when त्र, मन्, क्ति, इस् or त्व are affixed.

Examples.

छत्र, *that by which any one is covered*, viz. *an umbrella.* छद्मन्, *that by which any thing is covered*, viz. *a pretence, deceit.* तनच्छद्, *that by which the body is covered*, viz. *clothing.* छदिस्, *that by which covering is effected*, viz. *a roof.* प्रच्छद्, *that which covers well*, viz. *an outer covering.*

92. The following are formed irregularly by affixing क्विप्, viz. दृत्, *that which tears.* जुहू, *that by which an offering is made.* वाच्, *that by which any one speaks*, viz *words.* प्रश्न्, *a question.* श्री, *that on which people depend*, viz. *wealth.* प्लू, *moving.* द्रू, *running*, (as melted unctuous substances). जू, *sudden*, viz. *a sound from the clouds.* उपतप्, *flattering an inferior.* कटप्रू, *walking on a mat.* परिव्राज्, *wandering, a Sunyassi* दिद्युत्, *shining.* जगत्, *going, the world.* दृप्त्, *bold, presumptuous.* स्रज्, *making, a necklace.* उष्णिह्, *a measure of verse in the* Vedus.

93. Dhatoos with a final ज-म must have their vowels made long when followed by भ-स् not requiring goon, or by क्ति. When तिक् is affixed this does not take place.

Example.

प्रशान्, *tranquillizing.*

94. When the final vowel of a dhatoo takes the change called जि, the vowel must be long.

Example.

मित्रहू, *calling a friend.*

95. वे-ज, *sew*, ध्यै, *meditate*, प्यै, *increase*, require the change called जि, and must have the vowel long, when क्ति is affixed.

Examples.

ऊ, *sewing.* धि, *meditating.* आपी, *increasing.*

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96. शिव्, *dry*, *go*, अव्, *preserve*, मट्, *bind*, ज्वर्, *disease*, and त्वर्, *haste*, change their व, together with the penultimate letter, to ऊठ्, when they affix क्विप्. The ट is rejected.

Examples.

सू, *drying*. उ, *protecting*. मू, *binding*. जूर्, *diseased*. तूर्, *quick*.

97. छ or व following र are lost (लोप्) when followed by भ–स् not requiring goon, or by ज–म्, or if क्विप् be affixed. If ऊठ् follow अ it requires vriddhi.

Examples.

मूर, *insensible*, from मूर्च्छ्, *insensible*. धूर, *burdening*, from धूर्वि, *carry*. जनौ, *man-keeping*, form जन, *a man*, and अव्, *preserve*.

98. Dhatoos with the affix क्वि, if they follow a preposition or other word sometimes occasion the final vowel thereof to be long. If क्व be affixed, this rule only affects the preposition.

99. यम्, *cease*, मन्, *know*, तन्, *enlarge*, and गम्, *go*, lose their finals when they affix क्विप्.

Examples.

संयत्, *ceasing entirely*. परिमत्, *intelligent*. परीतत्, *enlarging much*. वनगत्, *wandering in a wilderness*.

100. When अञ्च्, *go*, *honour*, with क्वि affixed, follows any of the adjectives called सर्व्वादि, विश्वच्, *wandering*, or देव, *a celestial spirit*, the टि* of those words is changed to अदि.

Examples.

सर्व्वेदञ्च, *worshipping every thing*. विश्वदञ्च, *worshipping every where*. देवदञ्च, *worshipping the* Devus.

But the following are formed irregularly, viz. अमुदञ्च, अदमुयञ्च, अमुमुयञ्च and अदयञ्च, *approaching*, or *worshipping this*.

* *See Page* 37, *Remark* VI.

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101. सह, *with*, सम, *like*, and तिरस्, *crooked*, are respectively changed to सध्रि, समि and तिरि, when अञ्च with क्विप् affixed is compounded with them.

Examples.

सध्रञ्च्, *going to worship in company.* सम्यञ्च्, *worshipping well.* तिर्य्यञ्च्, *worshipping or going away.*

102. वीरुध्, *great, increase*, when क्विप् is affixed, requires that धुक् be inserted after it. The क् is rejected.

Example.

विरुध्, *powerful*, viz. *a climbing plant.*

103. दृश्, *see*, when compounded with pronouns in their crude form, or with समान and अन्य, or any other word, when they form words of comparison, make passive nouns (adjectives) by affixing टक्, सक् and क्विप्. The words called सर्व्वादि affix डा when thus compounded. समान, इदम्, किं and अदस् are changed to स, ई, की and अमु, respectively. The ट्, क् and क्विप् are rejected.

Examples.

तादृश, तादृक्ष and तादृग्, *like him*, or *it*. भवादृश, भवादृक्ष and भवादृग्, *like yourself*. सदृश, सदृक्ष, and सदृग् *appearing like*. ईदृश, ईदृक्ष and ईदृग्, *like this* कीदृश कीदृक्ष, and कीदृग्, *like what?* अमूदृश, अमूदृक्ष and अमूदृग्, *like that*. अन्यादृश, अन्यादृक्ष and अन्यादृग्, *like another*, or *otherwise*.

104. ब्रह्मन्, *a* Brahman. भ्रूण, *a fœtus, a* Brahman, वृत्र, *a particular damon*, and a few other words, when they are the objects of हन्, *kill*, form nouns by affixing क्विप् or ट. These do not affix घञ्. The क्विप् and ट् are rejected.

Examples.

ब्रह्महन्, Brahman-*killing*. भ्रूणहन्, *abortion-procuring*. वृत्रहन्, *Indra*. मधुहन्, Vishnoo. अहिहन्, *serpent-killing* Guroou. गोघ्नहन्, *Indra*. ब्रह्मघ्न, Brahman-*killing*. मित्रघ्न, *friend-killing*. पापघ्न, *sin-destroying*.

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105. सु, *good*, पुण्य, *holiness*, पाप, *sin*, कर्म, *work*, मन्त्र, *counsel, a formula*, and some other words, when followed by कृ, *do*, affix क्विप्, to form past participles. The क्विप् is rejected. क्त is not affixed to these words.

Examples.

सुकृत्, *having done well.* पुण्यकृत् *having done virtue.* पापकृत्, *having sinned.* कर्मकृत्, *having done the business.* मन्त्रकृत्, *having advised.* पदकृत्, *having inflected the word.* शास्त्रकृत, *having made the law.* सूत्रकृत, *having made the principles.* When the words formed, are not past participles, ण is affixed, forming the words कर्मकार, &c.

SECT. III.

Of Instrumental Nouns, and some Miscellaneous forms.

Several rules for forming instrumental nouns have been given in the preceding section. *See Rules* 33, 88 and 47. The same affixes being used, to form both nouns of agency and instrumentality, they could not easily be separated from those rules, and must therefore be referred to here.

106. लू, *cut*, ऋ, *go*, धू, *quake*, खन्, *dig*, सू, *bring forth*, चर्, *go*, पू, *purify*, सह्, *bear*, वह्, *attain*, कट्, *move*, क्षप्-उ, *throw*, बन्ध्, *bind*, अम्, *disease*, वद्,* *speak*, भू,* *be*, and गृ,* *swallow*, affix इत्र to form nouns of instrumentality.

Examples.

लवित्र, *that by which cutting is performed, a bill-hook.* अरित्र, *that by which motion is effected, an oar.* धवित्र and धुवित्र, *that which causes trembling, a fan.* खनित्र, *an instrument by which digging is performed, a paddle.* सवित्र, *that by which any thing is produced.* चरित्र, *that by which customs are observed, disposition.* पवित्र, *that by which purity is*

* Require vriddhi.

obtained, pure. **सहित्र**, *that by which any thing is endured.* **वादित्र**, *that by which music is made, a musical instrument.*

107. Dhatoos affix **घञ्**, **अल्** and **अनट्**, to form nouns of all sorts, except those of agency. The **च्**, **ञ्**, **ल्** and **ट्** are rejected. Those formed by **अनट्** are almost all of them nouns which signify the mere act expressed by the dhatoo.

Examples.

प्राकार,* *what is well done, a fence wall.* **पाट्**, *that by which going is performed,* viz. *a foot.* **दास**, *he to whom something must be given, a Brahman.* **उपाध्याय**, *one from whom instruction may be obtained, a preceptor.* **प्रासाद्**, *that which is good to reside or take repose in, a house.* **समाज**, *that in which equality is produced,* viz. *society.* **घ्राम**, *peace.* **काम**, *desire.* **वाम**, *beautiful.* **आचाम**, *cleansing the mouth.* **श्रम** and **आम**, *sickness.* **यम**, and **यम**, *cessation.* **विश्रम** and **विश्राम**, *rest.*

The following are nouns of agency, instrumentality, &c. promiscuously, viz. **प्रघस्**, *eating much.* **वध**, *killing.* **धर**, *holding.* **कर**, *doing.* **निलय**, *that in which any thing is absorbed.* **समज**, *that in which good is produced,* viz. *society.* **मय**, *throwing.* **लय**, *absorption.* **संमद्**, *joy.* **दान**, *a giving.* **ज्ञान**, *a knowing.* **मान**, *a measuring.* **प्रवेपन**, *a quaking.* **वयन**, *a sewing.* **अजन**, *a going, a throwing.* **दरिद्राण**, *poverty.* **घ्रायन**, *a sleeping.*

108. **ष्ठीव्**, *spit,* and **सिव्**, *sew,* require the vowel to be long when **अनट** is affixed. There are two forms.

Examples.

ष्ठीवन and **ष्ठेवन्**, *a spitting.* **सीवन** and **सेवन**, *a sewing.*

109. When **लभ्**, *get, obtain,* following any preposition except **दुर्** or **सु**, when they are uncompounded with another word or preposition, affixes **खल्** or **घञ्** to form the noun, **मुन्** must be inserted. The **उन्** is rejected.

Examples.

प्रलम्भ, *properly-gained.* **अतिदुर्लम्भ**, *obtained with great difficulty.*

* *See page* 597, *Rule* 98

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If a simple दुर् or सु precede the dhatoo the form is thus, दुर्लभ, *obtained with difficulty*, सुलभ, *easily obtained.*

110. The following are formed by affixing क्विप्, but are irregular, viz. स्यद् *moving quick*, from स्यन्द *ooze*; एध, *that which feeds fire*, viz. *wood*, from इन्ध, *shine*; अवेद, *corruption*, from उन्द, *corrupt*; हिमश्रय, *the departure of cold*, and प्रश्रय, *a compleat freedom*, from श्रि, *abandon*; स्फार and स्फाल, *a pleasing sensation*, from स्फुर, *sensibility*; राग, *anger, what colours*, from रञ्ज्, *colour*; काय, *that by which things are collected*, viz. *the body*, निकाय, *what is well put together*, viz. *a house*, and आकाय, *what is collected, a collection*, from चि, *collect.*

111. खन्, *dig*, forms nouns by affixing ड, डर, इक and इकक. The ड of the affixes is rejected.

Examples.

आख, आखर, आखनिक and आखनिकक, *what is dug up.*

112. Dhatoos form nouns which imply the presence of the thing or quality denoted by them, by affixing णिन्, which must be followed by घञ्.* The ञ is rejected.

Example.

सांराविणम्वर्त्तते, [*there is*] *a great noise*, from संराव, *noise.*

113. Dhatoos form nouns feminine which mean mutual action or passion by affixing णच्, which is also followed by घञ्. The ञ and च् are rejected.

Example.

व्यावहारी, *mutual custom.*

* The effect of rejecting घञ् is explained in the Chapter of Tuddhitu affixes.

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114. Dhatoos which have an *unubundhu* उ form nouns, which imply a being produced from the act, by affixing त्रिमक. The क् is rejected.

Example.

कृ, *do*, forms कृत्रिम, *factitious, produced from an act, artificial.*

SECT. IV.

Of Nouns which signify the mere act.

Several forms which properly belong to this section have been treated of already. *See page 570, Rule 2, and page 600, Rule 106.*

115. All dhatoos which have an *unubundhu* उ form nouns which signify the mere act by affixing अथु.

Example.

वेप्, *quake*, forms वेपथु, *a quaking.*

116. स्वप्, *sleep*, रक्ष्, *preserve*, यत्, *endeavour*, प्रच्छ्, *ask*, विच्छ्, *shine*, याच्, *ask*, and यज्, *worship*, form nouns signifying the mere act or circumstance by affixing नङ्. These words do not require ञि when they take this affix. The ङ् is rejected.

Examples.

स्वप्न, *sleep.* रक्षण, *preservation.* यत्न, *an endeavour.* प्रश्न, *a question.* विश्न, *splendor*, याञ्ञा, *a petition.* यज्ञ, *a sacrifice, worship.*

117. When dhatoos of the class called दा follow a preposition, or the word अन्तर्, they form nouns which signify the mere act or circumstance by affixing कि.

Examples.

आदि, *reception.* अन्तर्द्धि, *concealment.*

118. The same dhatoos when compounded with a word in the accusative case affix कि to form containing nouns.

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Examples.

वारिधि. *that which contains water, viz. the sea.* **पयोनिधि**, *that which contains water, or milk, viz. the sea of milk.*

119. Dhatoos affix **क्ति** to form nouns* feminine of any kind except those of agency. The **क** is rejected. The class of dhatoos called **ङ्ग्रादि**, require the vowel to be short if **क्ति** follow.

Examples.

कृति, *an action.* **बुद्धि**, *understanding.* **स्मृति**, *a remembrance.* **प्रह्वत्ति**, *joy.* **भूति**, *existence.* **पुल्ति**, *completion.*

120. **कॄ**, *throw,* **गॄ**, *swallow,* **ज्य**,† *grow old,* **क्लै**, *weary,* **ह्वा**, *abandon,* and the class called **ल्वादि**,† form nouns by substituting the affix **नि** for **क्ति**.

Examples.

कीर्णि, *a toss.* **गीर्णि**, *a gulp.* **ज्यानि**, *antiquity.* **ग्लानि**, *fatigue.* **हानि**, *loss.* **लूनि**, *an incision.* **पूनि**, *holiness, purity.*

121. The following are irregular, but are formed by affixing **क्ति**: **षो**, *destroy,* forms **सात्ति**, *destruction;* **हि**, *move,* forms **हेति**, *motion;* **यु**, *mix,* forms **यूति**, *a mixture,* and **जु**, *swift, sudden,* forms **जूति**, *suddenness.*

122. **स्वप्**, *sleep,* **व्रज्**, *move,* **यज्**, *worship,* **विद्**, *know,* **सू**, *bring forth,* **आस्**, *sit,* **मन्**, *understand,* **चर्**, *go; feed,* **भृ**, *nourish,* **आटाट्य**, *go repeatedly,* **इ-ण**, *go,* **समज्**, *go well,* **निपत्**, *fall down,* and **निसद्**, *take refuge,* form feminine nouns by affixing **क्यप्**. The **क** and **प** are rejected.

* These words generally signify the effect produced by an act, and answer to those words which in English end in tion and other terminations of a similar import.

† These have an anubandhu **ग्**. See the list of dhatoos.

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Examples.

शय्या, *a bed.* व्रज्या, *a wandering.* इज्या, *worship.* विद्या, *knowledge.* सूत्या, *parturition.* आस्या, *a sitting.* मन्या, *obedience, knowledge.* चर्य्या, *custom.* भृत्या, *education, maintenance.* अटाट्या, *repeated motion.* इत्या, *a going.* समज्या, *an assembly.* निषत्या, *a place into which any one falls.* निलय, *an asylum.*

123. कृ, *do,* affixes य् and क्यप् to form feminine nouns. The य्, क् and प् are rejected.

Example.

क्रिया and कृत्या, *an act.*

124. सृ, *move,* and जागृ, *wake,* form nouns feminine by affixing य.

Examples.

परिसर्य्या, *motion.* जागर्य्या, *wakefulness.*

125. शंस्, *applaud,* and dhatoos formed from the primitive dhatoos by any affix except क्ति, form this sort of feminines by affixing अ.

Examples.

प्रशंसा, *praise.* दिदृक्षा, *a desire to see.* अटाट्या, *repeated motion.* कण्डूया, *a scratching.*

126. सेमक्क dhatoos, viz. such as require that इस be prefixed to क्त, *(see page 159, Rules 35-40)* if they have a गुरु vowel in them, form feminine nouns by affixing अ.

Examples.

ईहा, *search.* जागरा, *wakefulness.* If the dhatoo be not सेमक्क the form will be thus: राद्धि, *prayer.* नीति, *duty, morality,* formed by affixing क्ति.

127. The following nouns are formed by affixing अ, but are irregular, viz. तुला, *a balance,* इच्छा, *will,* जरा, *old age,* आरा, *a knife,* तारा, *a star,* राधा, *the star Radha,* धारा, *a rivulet, way, custom,* गोधा, *a guana,* हारा, *a necklace,* कारा, *a prison,* लेखा, *a sign, mark,* रेखा, *a stroke, mark,* and चुडा, *a sending.* This last word is formed from चुद्, *send.*

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128. भीषि,* *fear,* चिन्ति,* *think,* पूजि,* *worship,* कथि,* *speak,* कुम्बि,* *spread out,* चर्चि,* *discourse,* स्पृहि,* *desire,* तोलि,* *weigh,* दोलि,* *swing,* all dhatoos which have an *unubundhu* घ, the class called भिदादि, and that called घृतादि,† as far as त्वर्, form feminine nouns by affixing ङ. The ङ is rejected.

Examples.

भीषा, *terror.* चिन्ता, *anxiety.* पूजा, *worship.* कथा, *a word.* कुम्बा, *a place in which kooshu grass is spread.* चर्चा, *discourse.* स्पृहा, *desire.* तोला, *weight, a balance.* दोला, *a swing.* पचा, *cookery.* जरा, *old age.* भिदा, *perforation.* छिद्, *a cutting.* गुहा, *a cave, retreat.* विद्या, *knowledge.* क्षिपा, *a throw.* जना, *a production.* पीडा, *pain.* वसा, *the inner skin.* रुजा, *sickness.* सरा, *motion.* घटा, *an assembly.* व्यथा, *pain.* प्रथा, *a common saying.* त्वरा *speed.*

129. Dhatoos with a final आ compounded with ऊनार्, *without,* अत्, *yes, true,* or a preposition, form nouns feminine by affixing ङ. The ङ is rejected.

Examples.

ऊनार्धा *an interposition.* श्रद्धा, *faith.* संज्ञा, *a name, a class.* प्रमा, *certainty.*

130. Dhatoos formed by affixing जि, ईषि,* *desire,* ग्रथि,* *dispose in rows,* ग्रथि,* *liberate,* वेत्ति, *cause to know,* वन्दि,* *salute,* and आस् *sit,* form nouns feminine by affixing अन.

* इ and ति are often affixed to dhatoos to form words which have a कारक signification, or to form words having the meaning of the dhatoo. The ति requires the application of the rule which respects तिप, third person singular. This accounts for the finals of these dhatoos.

† Known by having an *unubundhu* म.

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Examples.

कारणा, *a cause.* ईहना, *a volition.* ग्रन्थना, *a writing, plaiting.* अन्यना, *liberty.* वेदना, *knowledge.* वन्दना, *a salutation.* आसना, *a sitting.*

131. Feminine nouns used in questions and replies are formed from dhatoos by affixing नि. The न is rejected.

Example.

कारि, *business;* exemplified in the following question and answer, काङ्कारिमकर्षीःत्वम्, *what work have you done?* अहंसर्व्वाङ्कारिमकार्षम्, *I have done all the business.*

132. Dhatoos compounded with the privative particle, form feminine words expressive of *abuse* or *cursing*, by affixing अनि.

Examples.

अजीवनिस्तेभूयात्, *may you die, or may lifelessness be to you.* अप्रयाणिस्तवभूयात्, *may your not going be.*

133. Dhatoos compounded with ईषत्, *a little,* दुर्, *bad,* and सु, *good,* form nouns passive, and such as denote the simple act, by affixing खल्. The ख and ल् are rejected.

Examples.

ईषदाप्यम्भवम्भवता, *a little [wealth] possessed [is] by you.* दुराप्यम्भवम्, *a being with difficulty possessed [of wealth.]* ईषत्करःकटस्त्वया, *a little mat made by thee.* दुष्कर, *difficult to be done.* सुकर, *easy to be done.*

134. Dhatoos which end in आ, दरिद्रा, *poor,* excepted, when compounded with ईषत्, *a little,* दुर्, *bad,* or सु, *good,* form passive nouns or such as denote only the act, by affixing अन.

Examples.

ईषत्पान, *a sip.* सुपान, *a good draught.* दुष्पान, *a bad draught.*

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135. दृश्, *see*, प्रास्, *govern*, युध, *fight*, धृष्, *dare*, and मृष्, *forbear*, when compounded with ईषत्, *a little*, दुर्, *bad*, or सु, *good*, form passive nouns, and such as denote the mere act, by affixing अन. There are two forms.

Examples.

सुदर्शन and सुदर्श, *well-looking*. दुःप्रासन् and दुःप्रास, *governed with difficulty*. दुर्योधन and दुर्योध, *difficult to fight with*. सुधर्षण and सुधर्ष, *manageable*. ईषन्मर्षण and ईषन्मर्ष, *barely tolerable*.

SECT. V.

Of Words formed by the affixes उन्, &c.

This section is an appendix to the kriduntu, and accounts for the formation of many words which are not otherwise accounted for. The connection between the meaning of the root and the word formed from it is not always evident. This section was originally written by Katyayunu.

136. कृ, *do*, वा, *move*, घा, *drink*, जि, *conquer*, मि, *throw*, स्वदि,* *taste*, साध, *accomplish*, अश्, *eat*, सनि,* *enjoy*, जनि,* *produce*, चति,* *ask*, and चरि,* *walk*, *feed*, form nouns by affixing उन्. The न् is rejected.

Examples.

कारु, *an artist, workman*. वायु, *wind*. पायु, *the anus*. जायु, *a medicine*. मायु, *bile*. गोमायु, *a jackal*. स्वादु, *taste, or things which taste well*. साधु, *righteous, upright*. आशु, *quickness, celerity*. सानु, *any place in a hill*. जानु, *a thigh*. चातु, *a distinct speech*. चारु, *a beautiful, or captivating object*.

* N. B. The ऊ affixed to the dhatoos in this section makes no alteration in their meaning.

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137. भृ compounded with किम्, and इ–ण compounded with जरा, form nouns by affixing उन्. The न् is rejected.

Examples.

किंशारु, *an arillus or harl on the chaff of corn.* जरायु, *the womb.*

138. वह्, *carry,* रह्, *abandon,* तल्, *compleat,* and ध्वंस्, *destroy,* form nouns by affixing उन्. The न् is rejected.

Examples.

बाहु, *the arm, hand.* राहु, *the dragon's head,* or *ascending node.* तालु, *the palate.* ध्वंसु or ध्वांसु, *dust.*

139. वच्, *speak,* preceded by कृक, *the throat,* forms कृकवाकु, *a fowl,* viz. *an animal which speaks in his throat,* by affixing उन्. The न् is rejected.

140. भृ, *nourish,* मृ, *die,* तॄ, *cross over,* or *get over,* चर्, *feed, walk,* त्सर्, *crooked,* तन्, *stretch,* मस्ज्, *bathe,* and ष्वी–इ, *sleep,* form nouns by affixing उ.

Examples.

भरु, *a nourisher, maintainer.* मरु, *a country without water.* तरु, *a tree.* चरु, *a meat-offering.* त्सरु, *the handle of a* khurgu. तनु, *the body.* मद्गु, *an aquatic bird,* viz. *the pan-koori,* or *large anhinga.* भुजगु, *a large serpent, (Boa constrictor.)*

141. पट्, *move,* अस्, *be,* वस्, *dwell,* हन्, *kill,* मन्, *know,* त्रप्, *shame,* इन्द्, *sound, magnificent,* कन्द्, *be restless,* बन्ध्, *bind,* वह्, *gain,* and अन्, *live,* form nouns by affixing उ.

Examples.

पटु, *good, excellent.* असु, *life.* वसु, *wealth.* हनु, *the lower jaw bone, the pouch of the cheek.* मनु, *a sage.* त्रपु, *soldier.* इन्दु, *the moon.* कन्दु, *parched corn.* बन्धु, *a friend.* बहु, *many.* अणु, *Panicum pilosum.*

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142. स्यन्द्, *ooze*, affixes उ, and changes its य to इ, and द् to ध्, to form सिन्धु, *the sea.*

143. मन्, *know*, जन्, *produce*, and नम्, *descend*, are respectively changed to मध्, जत् and नाक्, and affix उ to form मधु, *the spring, honey*, जतु, *lac*, नाकु, *the earth thrown up by a white ant.*

144. सृज्, *create*, forms रज्जु, *a rope*; कृत, *wrap about*, forms तर्कु, *a hand spindle*; वल्, *spread out*, forms वलु, *captivating*; फल्, *compleat*, forms फलु, *the name of a reputed holy place at* Gya; प्लप्, *jump*, forms शिप्रु, *a child*; रप्, *kill*, forms रिपु, *an enemy*; प्रथ्, *famous*, forms पृथु, *renowned*, the name of a king; लघ्, *dry*, forms लघु, *light*, [*not heavy*] irregularly.

145. प्रथ्, *famous*, affixes क्विप्, (the प being rejected) and changes its र to ऋ to form पृथिवी, *the earth.*

146. इष्, *go*, धृष्, *brisk*, भिद्, *cut*, मृद्, *light*, गृध्, *desire to obtain*, and पृ, *nourish*, form nouns by affixing कु. The क is rejected.

Examples.

इषु, *an arrow.* धृषु, *active.* भिदु, *a dart, Indru's weapon.* मृदु, *peaceable, meek.* गृधु, *desire.* पुरु, the name of a king of the Kshutris.

147. कृ, *throw*, गॄ, *swallow*, and ऋ, *go*, change their ऋ to उर्, and affix कु to form कुरु, *a* Kooroo, the name of an ancient tribe, गुरु, *a preceptor*, and उरु, *great*. ऊरु, *a thigh*, is formed from ऋ in the same manner by changing it to ऊर्.

148. भ्रस्ज्, *fry, cook*, loses (लोप्) its स्, changes its र to ऋ, its ज to ग, and affixes कु to form भृगु, *a mountain top*, also *the planet* Venus or *Sookru.*

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149. मन्द्, *sleep*, अङ्क्, *mark*, वास्, *dwell*, मथ्, *churn*, and चत्, *ask*, form nouns by affixing उर.

Examples.

मन्दुरा, *a stable.* अङ्कुर, *a bud, a plantlet.* वासुर, *an enemy.* मथुर, Muthoora, Krishna's *dwelling.* चतुर, *clever.*

150. मक्, *adorn*, forms मकुर and मुकुर, *a mirror*; दृ, *respect*, forms दर्दुर, *a frog*, and विध्, *legislate*, forms विधुर, *separation, a widower*, by affixing उर. These are irregular.

151. अम्, *collect*, compounded with भू, forms श्वशुर, *a wife's father*, by affixing उर.

152. अव, *produce sound*, and मह्, *increase*, form अविष, *the sea*, अहिंधी, *a courtezan*, महिष, *a buffalo*, and महिषी, *a queen*, by affixing टिष. The ट is rejected.

153. रुह्, *produce*, forms रोहिष, *a sort of deer*, and रोहिषं, neut. *lemon grass*;* कृ, *do*, forms किल्बिष, *sin, hell*, and व्यय, *pain*, with अ privative prefixed, forms अव्यथिष, *the sun*, by affixing टिष; but are irregular.

154. तिम्, *wet*, रुध्, *cover, skreen*, मद्, *rejoice*, मन्द्, *sleep*, बध्, *despise*, रुच्, *approve*, and भुष्, *dry*, form nouns by affixing किर. The क is rejected.

Examples.

तिमिर, *darkness.* रुधिर, *blood.* मदिरा, *wine.* मन्दिर, *a temple, an house.* बधिर, *deaf.* रुचिर, *pleasing, agreeable.* भुषिर, *hole.*

155. अज्, *go*, forms अजिर, *a court yard*; भास्, *jump*, forms भासिर, *an inclosed place*, and तिमिर, *dew*, or *the dewy season*; स्था, *situate*, forms स्थिर, *steady, stedfast*; खाद्, *eat*, forms खदिर, *catechu*,† by affixing किर; but they are all irregular.

* Andropogon Schœnanthus. † Or the tree which produces it, viz. Mimosa catechu.

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156. प्रल्, *move*, forms प्रालुक, *a water-lily root*; मण्, *joy*, forms मण्डुक, *a frog*, and भस् or भल्, *kill*, form भालुक, or भल्लूक and भाल्लूक, *a bear*, by affixing ऊक; but are irregular.

157. षि, *fasten*, तन्, *lengthen, enlarge*, गम्, *go*, मस्, *measure*, शक्, *able*, अव्, *kill*, आ, *hold*, and क्रुश्, *cry*, form nouns by affixing तुन्. The व of अव् becomes उ. The न is rejected.

Examples.

सेतु, *a bridge*. तन्तु, *thread*. गन्तु, *a traveller*. मस्तु, *whey*. शक्तु* and सक्तु, *meal*. ओतु, *a cat*. धातु, *a metal, a fossil, a root of a word*. क्रोष्टु, *a jackal*.

158. मन्, *understand*, कम्, *desire*, जन्, *produce*, वस्, *dwell*, वास्, *dwell*, and हि, *go*, form nouns by affixing तुन्. The न is rejected.

Examples.

मन्तु, Bruhmu. कन्तु, *Cupid*. जन्तु, *an animal*. वस्तु, *a thing*. वास्तु, the name of a Hindoo deity. हेतु, *a cause, a reason*.

159. कै, *sound*, forms केतु, *the descending node, [dragon's tail] also a flag*; ऋ, *go*, forms ऋतु, *a season, the menstrual flux*; कृ, *doing*, forms क्रतु *a sacrifice*; आप्, *fill, pervade*, forms आप्तु, *a person giving an oblation*, and आप्तितु, *a father*; एध्, *increase*, forms एधतु, *fire*; वह्, *increase*, forms वहतु, *a bull*; जीव्, *live*, forms जीवतु and जीवातु,† *that employment by which a man lives*; क्रम्, *step*, forms क्रान्तु, *a bird*; क्षम्, *bear*, forms क्षान्तु, *a father*; पी, *drink*, forms पीतु, *the sun*; गै, *sing*, forms गातु, *a celestial chorister*; भा, *shine*, forms भातु, *the sun*; या, *go*, forms यातु, *a messenger*; आप्, *pervade*, forms आप्तु, *sacrificial fire*, by affixing तुन्. These are irregular.

160. कर्षि, *cause to cultivate*, and वाशि, *cause a sound like that of a bird*, affix इतु to form कर्षितु, *gold*, and वाशितु, *the* Kokilu, or *Indian cuckoo*.

* According to some these words are also formed from यच्, *unite*. † This dhatoo also forms जेवातृक, *sun, the moon, a long-lived person*. by affixing आतृकण. The ण is rejected.

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161. मृ, *die*, and गृ, *swallow*, affix उत् to form महत्, *the wind*, and गरुत्, *a wing*.

162. कृष्, *cultivate*, चम्, *eat*, तन्, *enlarge*, धन्, *produce noise*, बध्, *bind*, मृज्, *cleanse*, and खर्ज्, *pain*, form nouns by affixing ऊ.

Examples.

कर्षू, *a fire of dried cow dung*. चमू, *an army*. तनू, *the body*. धनू, *an offensive weapon*. बधू, *a wife*. मर्ज्जू, *purification, a washerman*. खर्ज्जू, *an itching pustule*.

163. तॄ, *get over* [*a river*, &c.] forms तर्, *a wooden spoon*, by affixing ऊ after the agum दन्. The न् of the agum is rejected.

164. दिधि, *play*, forms दिधिषू, *a woman married to a second husband*; कच्, *shine*, forms कच्चू, *a sort of herpes on the leg*; लम्ब, *fall off*, forms अलाबू, *cucurbita lagenaria*; पद्, *go*, forms पादू, *a shoe*; धा, *hold*, preceded by कर्क, *difficult*, forms कर्कन्धू, *a fruit of the Rhamnus Jujuba*; कष्, *kill*, forms कास्, *a sort of disease, a stammering*; सृज, *create*, forms सर्ज्जू, *lightening*; कुह्, *surprize*, forms कुहू, *the new moon*; ऋ, *go*, forms आरू, *lascivious*; अद्, *eat*, forms आडु, *a plantain tree raft*; नृत्, *dance*, forms नृतू, *a dancer*; वम्, *vomit*, forms तमू, *the celestial river*; भ्रम्, *wander*, forms भ्रू, *an eye-brow*; गम्, *go*, preceded by अग्रे, *before*, forms अग्रेगू, *a precursor, wind*; शृध्, *corrupt*, forms शृधू, *the anus*; गृध्, *desire to obtain*, forms गृधू, *ugly*; अद्-इ, *bind*, forms उन्दू, *a potter*; दन्म्, *dare*, forms दृणमू, *a serpent*; जम्, *eat*, forms जम्बू, *Eugenia jambolana*; कम्, *desire*, forms कम्बू, *taking by force*; फल्, *compleat*, preceded by क, *water*, forms कफेलू, *dillenia indica*; खड्, *pierce*, forms खडू, *a bedstead on which the dead are carried out*, and खडु, *an ornament for the wrist*; दरिद्रा, *poor*, forms दद्रू, *a ring-worm*; शॄ, *injure*, preceded by क, *water*, forms कशेरू, *Scirpus maximus*, by affixing ऊ. They are all irregular.

165. हृ, *rob*, सृ, *go*, तड्, *shine*, रुह्, *produce*, and युध्, *kill*, form nouns by affixing इत्.

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Examples.

हरित्, *green,* सरित्, *a river.* तडित्, *lightening.* रोहित् and रोहित, *the* Roohi *fish.** योषित्, *a woman.*

166. शम्, *quiet,* forms षण्ढ, *an hermaphrodite,* by affixing ढ.

167. Dhatoos which end in ज—म form nouns by affixing ड.

Examples.

रन्, *go,* forms राड, *a person who has no prepuce,* also *a childless person;* in the feminine *a widow,* or *childless person.* कम्, *desire,* forms काड,† *an arrow.* शम्, *quiet,* forms षाड, *an hermaphrodite.* दम्, *quiet,* forms दाड, *a rod, sceptre, punishment.* खन्, *tear, break,* forms खाड, *a piece, raw sugar.* चन्, *injure,* forms चाड, *wrath,* and चाडी, *a very angry woman, a termagant, Doorga.* गण्, *enumerate,* forms गाड, *a cheek.* पण्, *conduct,* forms पाड, *useless, in vain.*

168. दृ, *skreen,* forms दराड, *small pustules on the face;* कुण्, *prepare articles,* forms कुराड, *an hole, altar, a child of a concubine;* पा, *drink,* forms पिराड, *a mass squeezed together like a ball;* कृ, *do,* forms करराड, *a sort of basket;* ऋ, *injure,* forms भरराड, and सरराड, *a quadruped;* भृ, *nourish,* forms भराड, *a lord, husband;* जॄ, *old,* forms जरराड, *old;* कम्, *desire,* forms कमराड, *the moon;* छम्, *eat,* forms छमराड, *a forlorn person;* and इर्, *go,* preceded by आ, forms एरराड, *ricinus communis,* in an irregular way, by affixing ड.

169. कम्, *desire,* with अठ affixed, forms कमठ, *a turtle.*

170. शक्, *able,* शम, *quiet,* and वह्, *increase,* form शकल, *a piece,* शमल, *ordure,* and वहल, *much, many,* by affixing अल.

* A species of cyprinus. † Requires Vriddhi.

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171. The class of dhatoos called वृषादि affix अल. *Ex.* वृष्, *water*, forms वृषल, *a Soodru*; दिव्, *play*, forms देवल, *a person who is paid for performing worship*; केव, *serve*, forms केवल, *only, alone*; कल्, *order*, forms कलल, *the secundines*; तप, *love*, forms तपला, *a climbing plant*; कम, *desire*, forms कमल, *a water-lily*, fem. Luckshmee; पट्, *move*, forms पटल, *a cataract of the eyes*; कुष्, *ascertain*, forms कुषल, and कुशल, *welfare*; मुष, *steal*, forms मुषल, *an instrument for pounding bricks, &c.* मग्-इ, *go*, forms मङ्गल, *welfare*; चप्, *deceive*, forms चपल, *fickle*; छो, *cut*, forms छागल or छाल, *a goat*; प्रोण्, *swear*, forms प्रोवल, *various*; पल्, *preserve*, forms पलल, *flesh*; धाव्, *purify*, forms धवल, *white*; खड्-इ preceded by आ forms आखण्डल, *Indra*; मड्-इ, *surround*, forms मण्डल, *an orb*; कुड्-इ, *preserve*, forms कुण्डल, *an ear-ring*; छो, *cut*, forms छल, *deceit*,—irregularly by affixing अल.

172. काण्, *cry with distress*, affixes ठ to form काण्ठ, *the throat*.

173. पत्, *fall*, and चण्ड्, *angry*, form पाताल, *the inferior region or world of serpents*, चण्डाल and चाण्डाल, a Chundalu; स्था, *situate*, forms स्थाल, *a dish*; पी, *drink*, forms पियाल, *the name of a tree*; कुन्, *assist*, forms कुनाल, *a town*; आप्, *pervade*, preceded by सं, forms समापाल, *a husband, lord*; चष्, *kill, eat*, forms चषाल, *the place where a victim is bound in order to be immolated*; कुल, *collect*, forms कुलाल, *a potter*; पल्, *preserve*, forms पलाल, *rice straw*; मण्, *injure*, forms मणाल, *the stalks of the water-lily*; विड्, *vexation*, forms विडाल, *a cat*; सृज्, *create*, forms सृगाल, *a jackal*; and चत्, *ask*, forms चाटाल, *a hole*, by affixing आलच्. The च् is rejected.

174. प्री, *lie down*, affixes वाल and वलच् to form प्रेवाल and प्रेवल, *a sort of conserva, or water plant*. The च् is rejected.

175. इल्, *throw*, forms इल्वला, *stars which are invisible to the naked eye*; पल्, *preserve*, forms पल्वल, *a small pond*; भुक्, *go*, forms भुक्ल, *white*; तड्, *beat*, forms ताण्डल,

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rice cleaned from the husk; चष्, *kill*, forms चषाल, *an image of a bull set in a post after performing the shraddha*; मा, *measure*, forms माला, *a necklace*, काम्, *desire*, forms कम्बल, *a blanket*; सम्, *anxious* forms सम्बल, *road expences*, by affixing वल in an irregular way.

176. शॄ, *injure*, forms शृङ्ग, *a horn*; भृ, *nourish*, forms भृङ्ग, *an humble-bee*, and अस्, *being*, forms अङ्ग, *a body*, by affixing ग. They are irregular.

177. गॄ, *swallow*, and मुद्, *rejoice*, form गर्ग, the name of a celebrated sage, and मुद्ग, *phaseolus mungo*; गम्, *go*, forms गङ्गा, *Gunga*; खड्, *perforate*, forms खड्ग, *a scymeter*; पू, *purify*, forms पूग, *areca catechu*; ऋद्, *eat*, forms ऋद्ध, *ghee, the matter of a burnt sacrifice*; and छो, *cut*, forms छाग, *a goat*, by affixing ग and गक्. The क is rejected.

178. शॄ, *injure*, and दॄ, *tear*, form शारद्, *autumn*, and दरद्, *a mountain*, by affixing अदि. The इ is rejected.

179. दृ, *shew respect*, affixes अदि after the agum घनक् to form दृषद्, *a stone*. The इ and नक are rejected. This word may also be written दृषाद्.

180. युध्, *kill*, and अस्, *be*, form युष्मद्, *thou*, and अस्मद्, *I*, by affixing मदिक. The इक is rejected.

181. ऋ, *go*, उ, *offer*, सु, *churn*, धृ, *hold*, क्षि, *decay*, णी, *get*, पद्, *go*, भा, *shine*, या, *go*, and स्तु, *applaud*, form nouns by affixing म.

Examples.

अर्म, *a sort of disease*. होम, *a burnt offering*. सोम, *the moon*. धर्म, *duty, justice*. क्षेम, *happiness*. तेम, *from, unto, another*. पद्म, *a water-lily*.* भाम, *wrath*. याम, *the space of three English hours*. सोम, *a heap, collection*.

* Nelumbium speciosum.

182. ग्रस्, *swallow*, forms ग्राम, *a village*, by affixing म after the agum आङ्. The ङ is rejected.

183. इन्ध्, *shine*, युध्, *war*, श्ये, *go*, धू, *quake, tremble*, and हि, *increase*, form इध्म, *wood*, युध्म, *war*, श्याम्, *black*, धूम, *smoke*, and हिम, *cold*, by affixing मक्. The क is rejected.

184. ह्वृ, *water*, forms घर्म्म, *sweat*; षि, *bind*, forms सिमा, *a border, margin*; गृ, *water*, forms ग्रीष्म, *heat*; ध्मा, *enkindle*, preceded by अ, privative, forms अधम, *bad*; युज्, *join*, forms युग्म, *a couple*; रुच्, *approve*, forms रुक्म, *gold*; तिज्, *whet*, forms तीक्ष्ण, *sharp*; भी, *fear*, forms भीम, *terrific*, also a proper name, and भीषि, *cause fear*, forms भिष्म, a proper name.

185. अघ्, *eat*, लट्, *speak brokenly*, खट्, *desire*, विश्, *enter in*, and बिल्, *perforate*, form nouns by affixing क्त. The क is rejected.

Examples.

अश्व, *an horse.* लक्ष्मा, *a kind of bird.* खट्वा, *a bedstead.* विश्व, *the universe.* बिल्व, *cratevu marmelos.*

186. प्रथ्, *injure*, forms पार्व्व, *Sivu*; हा, *abandon*, forms जिह्वा, *the tongue*, and गृ, *swallow*, forms ग्रीवा, *the hinder part of the neck.*

187 वृष्, *water*, तक्ष्, *hew*, राज्, *appear*, धन्व्, *go*, अतिद्यु, *reciprocal*, and यु, *mix*, form nouns by affixing कनि. The क and उ are rejected.

Examples.

वृषन्, Indru. तक्षन्, *a carpenter.* राजन्, *a king.* धन्वन्, *a country without water.* अतिद्यवन्, *day.* युवन्, *young.*

188. हा, *abandon*, preceded by the privative अ, forms अहन्, *a day*, by affixing कन्. The क is rejected.

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189. पुष्, *maintain, provide for,* forms पूषन्, *the sun;* अर्, *go,* forms अर्य्यमन्, *the sun;* मस्ज्, *bathe,* forms मज्जन्, *marrow;* उद्, *water,* forms उक्षन्, *a bull;* श्वि, *go,* forms श्वन्, *a dog;* प्लिह्, *go,* forms प्लीहन्, *the disease* pleehu, viz. *enlargement of the spleen;* द्यु, *shine,* forms द्युवन्, *the sun;* श्वि, *increase,* preceded by मातर्, forms मातश्वन्, *the wind;* क्ष्मा, *eat,* preceded by विश्व, forms विश्वक्षन्, *fire;* जु, *swift,* preceded by परि, forms परिज्वन्, *Indru;* क्लिद्, *putrefy,* forms क्लेदन्, *the moon,* and मिह्, *water,* changed to मघ्, forms मघवन्, *Indru,* by affixing कनन्. They are irregular.

190. हृ, *steal,* and कृ, *do,* form हरेणु, *a sort of spice,* and करेणु, *an elephant,* by affixing एनु.

191. दा, *give,* भा, *shine,* री, *trickle out,* and कृ, *skreen,* form दानु, *generous,* भानु, *the sun,* रेणु, *dust,* and वर्णु, *a sort of spirituous liquor,* by affixing नु.

192. सू, *bring forth young,* and विष्, *fill, pervade,* form सूनु, *a son,* and विष्णु, Vishnoo, viz. *the all-pervading,* by affixing नुक. The क is rejected.

193. धे, *drink,* forms धेनु, *a cow;* हा, *abandon,* forms जह्नु, the name of a sage; स्था, *situate,* forms स्थाणु, *a tree without branches or leaves,* and वे, *dry,* forms वेणु, *a bamboo,* by affixing नु. They are irregular.

194. रण्, *go,* काश्, *appear,* कुष्, *ascertain,* पा, *drink,* तॄ, *get over,* वच्, *speak,* रिच्, *unite,* षिच्, *water;* गू, *expel the fæces,* and ऋच्, *order,* form nouns by affixing रक्. The क is rejected.

Examples:

रथ, *a chariot.* काष्ठ, *wood.* कुष्ठ, *the* muhavyadhu, *or leprosy.* पाथ and पाथस्,

water. तीर्थ, *an holy place.* उक्थ, *a part of the* Sama vedu. रिक्थ, *wealth, a thing.* सिक्थ, *wax.* गूथ, *ordure.* अवद्य, *wealth.*

135. भृ, *maintain,* when preceded by अव, forms अवभृथ, *the conclusion of a sacrifice,* by affixing थक्.

196. प्री, *sleep,* preceded by नि, forms निप्रीथ, *midnight,* and गै, *sing,* preceded by उत्, forms उद्गीथ, *the* vedu, by affixing थक्. The क is rejected.

197. एष्, *water,* forms एष्ठ, *the back;* यु, *mix,* forms यूथ, *a flock or herd;* प्रु, *go,* forms प्रोथ, *a snout, lips;* ध्यै, *meditate,* forms ध्याथ, *a* Brahman; दा, *give,* forms दाथ, *a giver,* and ष्फि, *increase,* forms प्फोत, a sort of disease, by affixing थक्. They are irregular.

198. अम्, *sick,* forms अम्ल, and अस्, *sour,* by affixing ल and र.

199. तञ्च्, *contract,* वञ्च्, *go,* शक्, *able,* क्षिप्, *give orders,* क्षुद्, *pulverize,* रुद्, *cry,* मद्, *rejoice,* मन्द्, *sleep,* चन्द्, *shine,* स्फाय्, *swell, enlarge,* and उन्द्, *putrefy,* form nouns by affixing रक. The क is rejected.

Examples.

तक्र, *buttermilk.* वक्र, *crooked.* शक्र, *Indru.* क्षिप्र, *quick.* क्षुद्र, *small.* रुद्र, *Shivu.* मद्र, the name of a country. मन्द्र, *thunder,* or *any other deep sound.* चन्द्र, *the moon.* स्फार, *much, enough.* उद्र, *an otter.*

200. मथ्, *churn,* सू, *bring forth,* धा, *hold,* गृध्, *wish to get,* ष्फि, *increase,* वृ, *skreen,* छिद्, *cut,* मुद्, *live together,* तृप्, *love,* दृम्भ्, *collect,* and भ्रुभ्, *look well,* अम्, *sick,* अस्, *be,* दृप्, *proud,* मुद्, *live together,* preceded by सं, ऐ, *attain,* पाद्, *go,* क्षिद्, *inarticulate noise,* भिद्, *cut,* दह्, *burn,* दस्, *throw up,* हस्, *laugh,* क्षिप्, *ac-*

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complish, दृ, *respect,* चि, *collect,* मि, *go,* वप्, *sow,* रिज्, *go,* and अग्, *go.* form nouns by affixing रक. The क is rejected.

Examples.

सुरा, *spirituous liquors.* सूर, *the sun.* धीर, *learned.* गृध्र, *a vulture.* श्वित्र, *whiteness* [with leprosy.] वृत्र, the name of an infernal. छिद्र, *a hole.* मुद्रा, *money, the uniting the hands by putting the backs of them together, linking the fingers, and then turning them round, in the worship of* Shivu, and, *a shutting up, as of flowers in the evening.* तप्पा, *articles necessary for a sacrifice.* दभ्र, *a little.* पुष्प, *white.* अम्र, *wood.* असृ, *blood.* दृप्र, *strong.* समुद्र, *the sea.* नीर, *water.* पद्र, *the earth.* क्षिद्र, *a disease.* भिद्र, *Indru's weapon.* दद्ध, *hell.* दस्र, *dew.* हस्र, *a fool.* सिध्र, *an holy person.* दूर, *distant.* चिर, *a long time.* गिर, *a part of a hill.* वप्र, *a father.* रिज्र, *a chief.* अग्र, *the fore part.*

201. तम्, *grieve,* अम्, *sick,* and जि *live,* affix रक, and make the vowel long, to form ताम्र, *copper,* आम्र, *a mango,* and जीर, *anise seed.*

202. प्रद्, *go,* forms पूद्र, *a* Soodru; उच्, *connect inseparably,* forms उग्र, *a cast produced by a* Brahman *and a* Vyshyu *woman;* वज्, *go,* forms वज्र, *Indru's weapon;* इद्, *grand,* forms इन्द्र, *Indru;* विद्, *know,* forms विप्र, *a brahman;* भद्, *well,* forms भद्र, *good;* गड्, *water,* forms गौर, and गौरी, *white;* भी, *fear,* forms भेर, *a drum,* and भेरी, *a long trumpet;* इ, *go,* forms इरा, *the earth,* Suruswuttee, *water, spirituous liquors;* वस्, *dwell,* forms उस्र, *a ray,* and उस्रा, *a cow;* पी, *lie down,* forms गिर, *Boa constrictor;* वि, *bind,* forms सीर, *a plow,* and सिरा, (fem.) *a nerve;* चक्, *satisfy,* forms चक्र, *oxalis indica;* वम्, *vomit,* forms वुम्र, *beauty;* कण्, *sound,* preceded by वि, forms विकुम्भ, *the moon, the sea;* कृत्, *cut,* forms क्लिक्ष, *distress,* and क्रूर, *violent, cruel;* चीव्, *light,* चीवर, *the bark of a tree;* इन्ध, *shine,* preceded by वि, forms वीध्र, *the air;* वृध्, *increase,* forms वर्द्ध, *leathern;* कुब्, *spread out,* forms कुम्र, *an hole,*

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altar; चुक्, *kiss,* forms कुक्, *a remedy,* and चल्, *ask,* forms वल्, *a partner,* by affixing र. They are irregular.

203. ऋष्, *cut,* and कृष्, *plow,* form वृश्चिक, *a centipede,* and कृषिक, *an husbandman;* पस्, *praise,* preceded by प्र and आ forms प्रापणिक, *a Brahman;* preceded by आ, it forms आपणिक, *a banker;* वध्, *kill,* preceded by प्र and आ, forms प्राकधिक, *injurious;* क्री, *buy,* forms क्रयिक, *a buyer;* पत्, *go,* preceded by आ, forms आपतिक, *a hawk, a crow;* पण्, *custom,* preceded by आ, forms आपनिक, *Indra's gem;* and दृ, *tear,* forms दर्व्विक, *a ladle,* by affixing किक्. The first क is rejected.

204. मुष्, *plunder,* forms मूष, मूषक and मूषिक, *a rat,* and शो, *destroy,* forms शिमिक, the name of a plant, by affixing किक्. They are irregular.

205. क्षिप्, *throw,* forms क्षिपक, *a sotdier;* हा, *abandon,* forms जहक, *an abandoning;* ध्मा, *sound, enkindle,* forms धमक, *a goldsmith;* हन्, *injure,* forms वधक, *injurious;* वच्, *speak,* forms वचक, *calamus aromaticus;* कृ, *do,* forms करक, *a beggar's earthen dish,* and करका, (fem.) *hail;* स्तु, *praise,* forms स्तुवक, *a cluster of flowers;* भिद्, *perforate,* forms भिदक, *Indra's weapon;* कन्, *shine,* forms कनक, *gold;* नृ, *judge,* forms नरक, *hell;* तृ, *skreen,* forms तरक, *suppliant;* उन्द्, *putrefy,* forms उदक, *water;* सृ, *move,* forms सरक, a sort of vessel; कट्, *move,* forms कटक, *an ornament for the wrist;* चट्, *kill, pierce,* forms चटक, *a sparrow;* and वट्, *surround,* forms वटक, the name of an Indian dish, by affixing अक. Several of these words are irregular.

206. हृ, *rob,* द्रु, *move,* and द्रव्, *increase,* form हरिण, *a deer,* द्रविण, *wealth,* दक्षिण, *south,* and दक्षिणा, (fem.) *able,* by affixing इन.

207. व्रज्, *go,* forms वृजिन, *sin;* अज्, *shine,* forms अजिन, *leather;* ऋ, *go,* forms इरिण, *a field;* वप्, *sow,* forms विपिन, *a wilderness;* दह्, *burn,* forms तुहिन, *cold;*

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महि, *increase*, forms महिन, *great*, and माहिन, *a kingdom*; श्ये, *go*, form श्येन, *an hawk*; अव्-इ, *preserve*, forms अविन, *noise*; कठ, *fear*, forms कठिन, *difficult*; बृह, *increase*, forms बर्हिण, *a peacock*; मस्, *weigh*, forms मसिन, *increase*; and कुड्, *burn*, forms कुण्डिन, a sage's name, by affixing इन. These are irregular.

203. सन्, *enlarge*, affixes कय, to form सनय, *a son*; हृ, *rob*, affixes कय्, after the agum दन्, to form हृदय, *the heart*; रा, *give*, affixes डु to form रै, *wealth*; गम्, *go*, affixes डो to form गौ, *a cow*; ग्लै, *weary*, and नुद्, *command, order*, affix डो to form द्यौ, *the moon*, and नौ, *a boat*; भ्रम्, *go*, affixes डू, to form भ्रू, *a brow*; दम्, *subdue*, affixes डास्, to form दोस्, *an arm*; सू *give*, affixes अयु, to form सरयु, the name of a river; ष्वी, *sleep*, affixes धुक्, to form ष्वीधु, *spirituous liquors*, and दिव्, *play*, affixes अर and अट् to form देवर and देवृ, *the younger brother of an husband*. The क, न and ड are rejected.

204. यत्, *endeavour*, affixes ऋन, and has its vowel long, to form यात्, *a brother's wife*; and नन्द्, *joy*, preceded by the privative न has its vowel long and affixes अट्, to form ननान्द्, *a husband's sister*. The न is rejected.

210. धी, *gain*, forms नृ, *a man*; अस्, *be*, preceded by मु, forms स्वस्, *a sister*; पत्, *fall*, preceded by the privative न forms नप्, *a grandson*; नप्, *destroy*, forms नेष्ट्, *a sort of priest*; त्वक्ष्, *hew*, forms त्वष्ट्, *a carpenter*; क्षुद्, *pulverize*, forms क्षत्, *a cast produced from a* Soodru *by a* Kshuttri *mother*; हु, *offer*, forms होत्, *a sacrificing priest*; पू, *purify*, forms पोत्, *a priest*; शास्, *govern*, preceded by प्र, forms प्रशास्त्, *a teacher*; पा, *preserve*, forms पितृ, *a father*; मा, *a measure*, forms मातृ, *a mother*; दुह्, *milk*, forms दुहितृ, *a daughter*, and भ्राज्, *look well*, forms भ्रातृ, *a brother*; by affixing ऋ. Several of these words are formed irregularly. Several other words of similar endings are thus formed.

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211. सृप्, *go*, and धन्, *produce sound*, form सर्पिस्, *ghee*, and धनुस्, *a bow*, by respectively affixing इस् and उस्.

212. कृष्, *make furrows*, or *lines*, forms कृषा by affixing णक्. The क is rejected. and हृ, *rob*, affixes इ to form हरि.

213. अञ्च्, *move*, preceded by नि, forms न्यङ्कु, *lame*; मस्ज्, *immerse*, forms मद्गु, a species of water fowl; भ्रस्ज्, *fry*, forms भृगु, the name of a sage, by affixing उ; उच्, *inseparably connect*, forms ओकस्, *an house*; सञ्ज, *society*, preceded by वि and अति, forms व्यतिषङ्ग, *a mutual embrace*; सृज, *create*, preceded by अव, forms अवसर्ग, *an after-creation*; मिह्, *water*, forms मेघ, *a cloud*, by affixing अन्. The न is rejected.

214. पच्, *cook*, preceded by श्व, *a dog*, मांस, *flesh*, or कपोत, *a pigeon*, form श्वपाक, *dogs-flesh-cooking*, मांसपाक, *flesh-cooking*, and कपोतपाक, *pigeon-cooking*, by affixing ण. The च and ण are rejected.

215. दह्, *burn*, preceded by नि, forms निदाघ, *heat*; and अर्ह्, *worship*, forms अर्घ, *an offering*, by affixing घञ्. The ञ is rejected: When adjectives are formed from the two last dhatoos by this affix, the words are निदाह, *burning*, and अर्ह, *fit, proper*.

216. क्षि, *situate*, preceded by अप, forms अपक्षु, *the body*; if preceded by दुर, or सु it forms दुक्षु, *despicable*, and सुक्षु, *good*, by affixing उ.

217. इ, *move*, preceded by हरि, *theft*, or सित, *dead*, forms हरिद्रु, *curcuma longa*, and सितद्रु, *the sea*; पाक्, *fear*, forms पाकु, *a stake*; धन्, *sound*, forms धनु, *a bow*; पि, *whet*, forms पायु, and धि, *bind*, forms सयु, *the Boa constrictor*; मि, *throw*, forms मयु, *the call of a peacock*, and स्पश्, *obstruct*, forms पशु, *a beast*; by affixing उ.

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218. या, *obtain*, preceded by देव, *a deity*, forms देवयु, *virtuous*; if preceded by कुमार, *a son*, it forms कुमारयु, *a prince*; and if preceded by जटा, *a wig*, it forms जटायु, a fabulous bird, by affixing उ.

219. खन्, *dig*, preceded by आ, and भृ, *injure*, preceded by परा, form आखु, *a rat*, and परशु, *an halbert*; गम्, *go*, preceded by उप, forms उपगु, the name of a sage, by affixing उ. They are irregular.

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CHAP. II.

Of derivative Words, or such as are formed by the तद्धित *affixes.*

The words treated of in the foregoing chapter are formed immediately from the dhatoos. Those treated of in this, are formed from them and from some other words, the origin of which is not so easily traced, as numerals, indeclinable particles, &c. The words thus formed are of various descriptions, as will appear below.

SECT. 1.

Of Patronymics.

1. The words *in page* 42, *Rule* 9, require the changes there mentioned if followed by any tuddhitu affix which begins with य or a vowel.

2. मत्वन्, *Indru*, must have उङ् inserted if followed by any tuddhitu affix which begins with य or a vowel. The following rules, viz. *page* 39, *Rule* 8; *page* 43, *Rule* 11; *page* 60, *Rule* 8, and *page* 62, *Rule* 19, also apply when the word is followed by any such affix.

3. The य of ष्यञ्, if affixed to form patronymics, is (लोप्) lost when followed by any other tuddhitu affix which begins with a vowel or य, or by ञि. The affix यु and the vowel आ are excepted.

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4. तिष्य and पुष्य, when they are the names of stars, सैष्य, *a descendant of the sun*, and आगस्त्य, *a descendant of Ugustyu*, lose (लोप्) their final य when they affix ईय.

5. If the first member of a compound word have but one vowel, viz. a final इ or उ, which is changed by sundhi to य or व, the य which is produced instead of the vowel must prefix इम्, and the व must prefix उम् if the word be followed by any tuddhitu affix which rejects ण. The म's are rejected. The class called स्वङ्गादि, and words which are formed by affixing ण्यन, are excepted.

N. B. The following words are called स्वङ्गादि, viz. स्वङ्ग, *beautiful-bodied*; व्यङ्ग, *imperfect-bodied*; व्याड, *noseless*; व्यायाम, *fatiguing*; स्वागत, *safely* or *pleasantly-arrived*; व्यवहार, *custom*, and स्वध्वर, *a good sacrifice*.

6. द्वार, *a door-way*, स्वर, *a tune, sound*, स्वर्, *heaven*, स्वस्ति, *happily, it is well*, स्वादुमृदु, *well-tasted*, व्यक्ष, a proper name, श्वस्, *to-morrow*, श्वन्, *a dog*, स्वयङ्कृत, *a wooden* [unfinished] Khurgu, स्व, *own*, स्वाध्याय, *self-taught*, स्वग्राम, *own town*, and न्यग्रोध, *ficus religiosus*, when it is not compounded with another word either preceding or following, prefix इम् to य, and उम् to व, as directed in the foregoing rule. श्वापद् *dog-footed*, and न्यङ्कु, *a sort of deer*, have two forms. The class of words called श्वादि do not prefix the इम् or उम्, if an affix beginning with इ follow the word.

7. The first vowel of all words requires vriddhi when followed by any tuddhitu affix which rejects ण. The class of compound words called सुभगादि must have vriddhi in both members, but those of the class called सुश्वात्सादि require it only in the first vowel of the last member.

The class सुभगादि comprizes all words which end in भग, सूद, or सिन्धु; the words अनुहोड, अनुसम्वत्सर, पुष्करसद, अन्तरहत, सूचनड, उदकशुद्ध, अगारवेणु, कुरुकच, कुरुपञ्चाल, इहलोक, परलोक, अधिदेव, अधिभूत,

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प्रयोग, असिद्ध, सर्व्वलोक, सर्व्वपुरुष, अनुगत, सर्व्वभूमि, अभिगम, चतुर्विद्या, and राजपुरुष, if it be followed by the affix ष्यञ्, to form abstracts or possessives; अस्मद्दत्य;* अस्मद्दति;* घृतकुम्भ;† compound words ending in नगर if they mean towns in the east country; compound terms of the first class formed by the names of deities, unless the last member be वरुण after a long vowel, or इन्द्र, and meaning articles for a sacrifice, or the formula pronounced at the time of offering; words ending in जङ्गल,‖ *a forest*, धेनु, *a cow*, or बलज, *produced by strength*; अर्द्ध,§ *half*, followed by words meaning weights or measures; पूति,¶ *purity*, ईश्वर,¶ *God*; क्षेत्रज्ञ,¶ *a spirit*; कुशल,¶ *eminent, welfare*; निपुण,¶ *eminent*, preceded by the privative particle नञ्; यथातथ,** *as it was*, and यथापूर,** *as before*, preceded by the privative नञ्.

The class सुप्रज्ञालादि comprizes all names of countries which are compounded with a preceding सु, सर्व्व, or अर्द्ध; all names of countries, except मद्र, and all names of parishes or cities in the east country which are compounded with words denoting points of the compass; all numerals compounded with a following numeral, with सम्वत्सर, *a whole year*, or with वर्ष, *a year*, except it denote future time; all names of weights and measures, except प्रस्थ,* compounded with a preceding numeral, unless they form proper names; प्रोष्ठपदा,† and भद्रपद;† names of stars; words signifying any particular part when compounded with words following them which mean seasons; गुरुलघु, *heavy, and light*; संहतपरार्थ, *destroyed on another's account*; पितृपितामह, *father and grandfather*; वातपित्त, *flatulency and bile*, and एकपुरुष, *one person*.

*According to some grammarians. † According to Chundra and Sarvavarma. ‖ These require vriddhi constantly in the first member and admit it optionally in the last. § Require vriddhi constantly in the last member, unless the vowel be अ, and admit it optionally in the first. ¶ Require vriddhi in the last member, as directed in the last note, and admit it optionally in the particle. ** These do not admit vriddhi in the last member when it is admitted in the particle, and vice versa.

*कुलज follows the rule optionally. † Only when they form adjectives denoting produced in.

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8. ज्योतिष, *astronomical books,* अहिगुन्तिक, *a snake-catcher,* and, perhaps, a few others, never admit *vriddhi*.

9. Words which end in न् lose (लोप्) their final, and a final उ or ऊ requires goon when followed by any *tuddhitu* affix which begins with a vowel or य.

10. अ, आ, इ and ई are lost (लोप्) when followed by any *tuddhitu* affix which begins with a vowel or य. The affix यु is excepted.

11. The टि (see page 37, Remark iv.) of an indeclinable word is lost (लोप्,) when followed by a vowel or य, except the य of the affix यु, but not in the words आरत्, *near,* and शश्वत्, *constantly*.

12. अ-क must be short when followed by a *tuddhitu* affix beginning with क. In compound words of the second class there are two forms.

13. The class वाङ्गादि, and words with a final अ, form patronymic nouns by affixing ष्णा.* The य and स्ना are rejected.

Examples.

वाहवि,† *a descendant of* Vahoo. ओपविन्दवि,† *a descendant of Oopuvindoo.* ओडलोमि,‡ *a descendant of Oorulomun.* कार्ष्णि, *a descendant of* Krishnu. आग्निशर्मि,‡ *a descendant of Ugnishurmun.*

In like manner वश्व, *horseless,* forms वैयश्वि,†‖ *a descendant of a horseless person.* स्वश्व, *having a good horse,* forms सौवश्वि,†‖ *a descendant of one who has a good horse.* स्वङ्ग, *fine-bodied,* forms स्वाङ्गि,†‖ *a descendant of one who has a beautiful body.* वङ्ग, *defective bodied,* forms वाङ्गि,†‖ *a descendant of a defective person.* वाड, *noseless,* forms वाडि,†‖ *a descendant of a noseless person.*

* When the rejection of any letter or letters is directed in this and the following chapters, they are to be rejected in all succeeding rules where that affix is employed, unless the contrary be expressed. † See page 625, Rule 7. ‡ See page 626, Rule 9. ‖ See page 625, Rule 5.

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N. B. The following words are called वाङ्कादि, viz. वाङ्क, कटा, कुडप, चाक, निवाकु, चूडा, वलाका, *a white heron*, वृकला, पुष्पारुद, अन्तरहत, सुमित्रा, दुर्मित्रा, कृपा, देव, अजीगर्त्त, युधिष्ठिर, अर्जुन, शाम्ब, गद, प्रद्युम्न, वासुदेव, इन्द्रशर्म्मन्, उदञ्च, अज, *a goat*, धेनु, *a cow*, उपविन्द, मूषिका, *a rat*, ध्रुवका, धुवका, नगला, भगला, शकला, अनडुह, देवशर्म्मन्, अग्निशर्म्मन्, वृनामन्, सुनामन्, पञ्चन्, सप्तन्, अष्टन्, शकभेदिन्, स्वरभेदिन्, अकारभेदिन्, मासशरविन्, क्षेमधुन्नक, and a few others.

N. B. Those of the above words which have no meaning affixed to them are proper names. When any word in this or the following lists is not a proper name or the name of an animal, the derivative cannot be a patronymic.

14. The class of words called व्यासादि, viz. व्यास, a proper name, वहर, निषाद, and चाण्डाल, *a chundalu*, मुधात, विश्व, and a few others insert ङक् before the affix ञ्य. The ङ is rejected.

Examples.

वैयासकि, *a descendant of* Vyasu. सौधातकि, *a descendant of* Soodhatri.

15. The class of words called अत्र्यादि, and feminines in आप्, ईप्, or ऊप्, (आ, ई, or ऊ) are formed into patronymics, by affixing ढ्य. The य and आ are rejected.

Examples.

आत्रेय, *a descendant of Utri.* शौभ्रेय, *a descendant of* Shoobhra. गाङ्गेय, *a descendant of* Gunga. माहेय, *a descendant of the earth*, viz. Mungulu.* यौवतेय, *a descendant of a young woman.*

16. A final ङ and ञ are lost (लोप) when followed by ढ्य, except in the words वङ्गु and पाण्डु.

* The planet Mars.

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Examples.

कामण्डलेय, *descended from a devotee* (Kumundaloo.) काद्रवेय, *descended from* Kudroo. पाण्डवेय, *descended from* Pandoo.

The following words are the class अजादि, viz. अजि, निधि, मुम्र, विष्ठ, एर, ब्रह्मदत्त, पुत्रदार, पुत्राहार, पुत्रासा, पुत्रखुला, कुमारिका, कुहेरिका, अम्बिका, गन्धर्विका, खरोन्मत्ता, रोहिणी, अजवसि, विश्वक्रन्दि, पुलाकाम्र, लेखाम्र, विप्रान्ट, विधवा, *a widow*, किकसा, हस्तिनी, दिधिषालूक, पाकम्बि, गोधा, *a guano*, गङ्ग, कृकलास, *a lizard*, अजोवी, प्रजाहन, भरत, भारत, मकण्ड, मयर *a peacock*, कपेर, अन्यतर, आलीढ, पितृष्वस, मातृष्वस, मुदन्त, दन्त, मुदक्त, मुनामिन, वङ्कु तुद, आकाशयन, किशोरिका, जिह्माशिन, परिधि, वायुदत्त, पुवस्त, पुवस्त, खड्ग, अशोक, अन्तर्दशिन, हविर्दिन, वलीवर्दिन, *one possesing an ox*, विश्वाचिर, वोज; अश्व, अश्विन, and अश्वन, *an horse*, श्वन, *a dog*, पाशु, ऊर्जिर, and a few others.

17. कल्याणी, *a happy woman*, सुभगा, *a beloved woman*, दुर्भगा, *a woman who is disliked*, वन्ध्यकी, *an adultress*, रजकि, *a washer-woman*, वलीवर्दी, *a cow*, ज्येष्ठा, *the eldest, chief*, कनिष्ठा, *the youngest, inferior*, मध्यमा, *the middlemost*, परस्त्री, *another's wife*, अनुसृष्टि, *an imitation*, अनुदृष्टि, *an after-sight, re-examination by the sight*, and कुलटा, *a courtezan*, affix इनेय instead of एय.

Examples.

कल्याणिनेय, *a happy woman's son.* सौभागिनेय,* *a beloved wife's son.*

18. The class of words called चुत्रादि, viz. words denoting persons or animals whose condition is base, or which are deficient in virtue or bodily organs, affix एर, and those called गोधादि, viz. गोधा, *a guana*, जण, a proper name, घण, the name

* *See page* 625, *Rule* 7.

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of a particular conjunction of the heavenly bodies, मगी, *a doe,* मूषिका, *a female mouse,* and काकी, *a female crow,* affix एर and आर instead of घोय. The form in घोय is admitted optionally.

Examples.

नाटेर and नाटेय, *a descendant of a courtezan.* गोधेर, गोधेय, and गोधार, *the offspring of* Godhu, *or a guano.*

19. चटका, *a sparrow,* forms its masculine patronymic by affixing नैर. *Ex.* चाटकैर. The feminine is चटका.

20. The class of words called गर्गादि are formed into patronymics by affixing यञ्. The अ and ञ are rejected.

Examples.

गार्ग्य, *a descendant of* Gurgu. वात्स्य, *a descendant of* Vutsu. जामदग्न्य, *a descendant of* Jumudugni. पराशर्य्य, *a descendant of* Purashuru.

The following words are the class गर्गादि, viz. गर्ग, वत्स, आकृति, सङ्कृति, अज *a goat,* व्याघ्रपाद, वेदभृत, वीनयोग, पुलस्ति, विलस्ति, रेभ, अग्निवेष, भङ्ग, घृत, अवत, धूम, वर्मिन्, धनञ्जय, तक्ष, विश्वावसु, जरमान, लोहित, संघित, वभ्रु, मणु, मङ्कु, मन्तु, वोध, घस्मु, लतु, गुगलु, जिगीषु, मुनु, तन्तु, इन्द्र, मनायी, मनावी, मनु, वत्सक, हक्ष, तनुक्ष, तक्ष, तड, तण्ड, वतण्ड, कपि कत, कुहकत, घकल, देवह्रु, इन्द्रह्रु, वरुण, गोकक्ष, आगस्ति, कुण्डिनी, ऋतुदुह्, *a bull,* यज्ञवल्क, पर्णवल्क, यात, विरोहित, वृष *a bull,* गण, रहोगण, घण्डिल, मुद्गल, मुघल, युगल, पराशर, जतूकर्ण, मन्त्रित, अश्वरथ, शर्कराक्ष, एतिमास, स्थूरा, अवरका, पिङ्गल, कृष्ण, गोलूण्ड, उलूक, लिलिक्ष, भिषज, त्रिषुज, भण्डिल, दम्भ, कित्त, एककर्ण, पिप्पल, वृहदग्नि, जमदग्नि, सुलोमिल, कुटीषु, घाण, and a few others.

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21. If the य of a krit affix, of or the affixes क्य or ञ्य of nominal dhatoos, or of a tuddhitu affix, follow ओ or औ, it is accounted a vowel, viz. is subject to all the rules which affect vowels.

Example.

बाभ्रव्य, *a descendant of* Bubhroo.

22. The class of words called **नडादि**, are formed into patronymics by affixing **फक्**. The **फ** and **क** are rejected.

Examples.

नाडायन, *a descendant of* Nuru. **गार्ग्यायण**, *a descendant of a* Gargyu. **दाक्षायणी**, *a female descendant of* Dukshu.

The following words are the class **नडादि**, viz. **नड**, **अश्व**, *a horse*, **अश्मत्**, **शङ्ख**, **विद**, **एत**, **रोहिन**, **खर्जुर**, **स्वरूप**, **भडित**, **भण्डिल**, **प्रकृति**, **भडिल**, **वामोद**, **क्षत्र**, **अनुशेव**, **आक्राश**, **काण**, **कोशल**, **गोलाङ्ग**, **अर्क**, **अल**, **बल**, **पद**, **चक्र**, **कुल**, **अविष्ठा**, **धर्विञ्चन्**, **गोमिन्**, **श्याम**, **धूम**, **धुम्र**, **वाग्मिन**, **विश्वानर**, **कूट**, **जल**, **खड**, **गीष्म**, **अर्ह**, **चिक्कु**, **विशम्प**, **विशाल**, **गिरि**, **चपल**, **चूय**, **दासक**, **रेण्य**, **वाय्य**, **आनडुह**, **अर्जुन**, **मूलक**, **सुमनस्**, **ओजस्**, **हंस**, *a duck*, **आतप**, **किर**, **खिर**, **खदिर**, **चर**, **मुञ्ज**, **रडिक**, **रडिभ**, **उपक**, **समन्**, **नमक**, **वाज**, **व्यतिक**, **प्राण**, **नर**, **सायक**, **दास**, *a servant*, **मित्र**, *a friend*, **क्षीप**, **पिङ्गल**, **पिङ्गल**, **किङ्कर**, **कातर**, **काखल**, **काश्य**, **काव्य**, **अज**, *a goat*, **अमुष्य**, **अमित्र**, **निगु**, **चित्र**, **कुमार**, **लोह**, **दुर्ग**, **स्तम्भ**, **पिंशुप**, **अग्र**, **तृण**, **प्रकट**, **प्रलभ**, **मिमत**, **ऋच**, **जन**, *a man*, **इन्द्र**, **इन्ध**, **जलन्धर**, **युगन्धर**, **हंसक**, **दक्षिण्**, *a devotee*, **हस्तिन्**, *an elephant*, **पञ्चन्**, **चमस**, **चन्द्रमस्**, **मुक्तय**, **स्थिरक**, **ब्राह्मण**, *a brahman*, **चरक**, **वदर**, **अश्व**, *a horse*, **नक्र**, **दूप**, **कामुक**, **ब्रह्मदत्त**, **उडम्बर**, **प्रोण**, **अनोह**, **मण्डप**, **वध**, and a few others.

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23. The class of words called पितृस्वस्रादि are formed into patronymics by affixing णीय. The ण is rejected.

Examples.

पैतृष्वस्रीय, *a descendant of a paternal aunt.* मातृष्वस्रीय, *a descendant of a maternal aunt.*

N. B. This class contains पितृष्वस्र, *a paternal aunt,* मातृष्वस्र, *a maternal aunt,* स्वस्र, *a sister,* and भ्रातृ, *a brother.*

24. The class of words called रेवत्यादि are formed into patronymics by affixing ष्ठिक. The य and ण are rejected.

Examples.

रैवतिक, *a descendant of* Revuti. आश्वपालिक, *a descendant of a groom.*

The following words are the class रेवत्यादि, viz. रेवती, अश्वपाल, *a groom;* मणीपाल, *a jewel-keeper;* द्वारपाल, *a porter;* वृकवर्द्धिन, वृकग्राह, कर्णग्राह, दण्डग्राह कुकुटाच्च, and, perhaps, a few other words.

25. The class of words called शिवादि, and all words not included in the above-mentioned lists are formed into patronymics by affixing अण. The य and ण are rejected.

Examples.

शैव, *a descendant of* Shivu. वाशिष्ठ, *a descendant of* Vushishthu. यादव, *a descendant of* Yudoo. आङ्गिरस, *a descendant of* Ungirus.

The following words are the class शिवादि, viz. शिव, तक्षन, गङ्गा, विपाशा, ऋच्छा, कोकिला, प्रोष्ठ, वतन्द, पिष्ठ, मयुर, *a peacock,* कर्ण, खर्ज्जुरक, भूरिसन्धि, मुनिकुठार अनतिम्लान, ककुत्स्थ, सुपिष्ठ, ऋषिषेन, यस्क, भूमि, इला,

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सपत्नी, जरत्कारु, पैष्किक, चरु, कुम्भ, कहोड, वकुम्भ, बोध, पीवर, दृढकर्ण, खीव, ऊद, जरद्रूद, परिधिक, गोभिल, जतिलक, बधिरक, मञ्जिरक, पृथिक, खड्गारक, खड्गान, रेख, आलेख, चर्तुर, पताक, इक्ष्वाकु, लक्ष्वाक, नडाक, ऊर्णनाभ, उत्क्षेया, लोहितिका, रोहितिका, आयश्चेता, लक्ष, वशिष्ठ, तक्ष, आयस्थूण, किण, म्लान, विरुपाक्ष, भल, कुल, यदु, and a few others, all proper names.

26. वर्मन्, *a coat of mail,* उक्षन्, *a bull,* words with a final अन्, such excepted which have a final मन्, and words with a final इन् preceded by a compound letter, do not lose (लोप्) their final when ष्ण is affixed to form patronymics. Words with a final अन्, when ष्ण is affixed, except to form words implying change of quality, (विकार,) or when य is affixed, except to form abstract substantives, (भाव,) or words signifying appropriate employment, (कर्म्म,) do not lose (लोप्) their न्. अध्वन्, *a road,* and आत्मन्, *a spirit,* do not lose (लोप्) their न् in the above cases, nor when followed by the taddhitu affix इन.

Examples.

याज्ञन, *a descendant of a person who makes an offering.* भाद्रवर्मण, *a descendant of* Bhadravarman. औक्षण, *a descendant of a bull.* चाक्रिण, *a descendant of* Chukrin.

27. Numerals, सं, and भद्र, *good,* when compounded with मातृ, *a mother,* insert उर् before the patronymic affix ष्ण. The ऋ is rejected.

Example.

द्वैमातुर, *a descendant of two mothers,* (द्विमातृ).

28. पुमस्, *a male,* and स्त्री, *a female,* require that नस् be inserted before the affix ष्ण. The न is rejected.

Examples.

पौंस, *a descendant of a male.* स्त्रैण, *a descendant of a female.*

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29. विश्रवस् affixes ण, and is changed to वैश्रवण and रवण, to form its patronymics.

Example.

वैश्रवण and रावण, *a descendant of* Vishruvus.

30. त्रिवेणी, *a woman with three tails of hair*, is changed to त्रिवण, and affixes ण to form त्रैवण, *a descendant of a woman whose hair is dressed into three tails.*

31. कन्या, *a young woman*, is changed to कन, and affixes नीन, to form कानीन, *a son of an unmarried lady.*

32. परस्त्री, is changed to परपु, and affixes ण to form पारपव, *a son of another man's wife.*

33. Words of the class कुञ्जादि, viz. कुञ्ज, बुध, पाक्ष, भस्मन्, लोमन्, गण, घट, पोक, पुण्ड, पुम्ना, विद्या, हृद, स्तम्भ, ब्रह्म, द्रोण, पर्व्वत, जीवन्त, and a few others, affix ण्यायन्य to form patronymics, feminines and plurals excepted. The ण is rejected.

Examples.

कौञ्जायन्य, *a descendant of* Koonju. ब्राह्मायन्य, *a descendant of* Vrudhnu.

34. Feminines and plurals are formed by affixing ण्यायन. The य and ण are rejected. *Ex.* कौञ्जायनी, *a female descendant of a* Koonju. कौञ्जायनाः, Koonju's *descendants.*

35. पाण्डु, affixes अण, to form पाण्ड्य, *a descendant of a* Pandoo. The उ and ण are rejected.

N. B. पाण्डु, when it signifies a nation takes this affix but when it means a particular person it affixes ण्य. *Ex.* पाण्डव, *a descendant of* Pandoo.

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36. Words of the class तिकादि, are formed into patronymics by affixing फायनि. The ण is rejected. *Ex.* तैकायनि, *a descendant of* Tiku. तादायनि, *his, or its descendant.* कौमायनि, *a descendant of* Koomu.

The class तिकादि are तिक, तिलव, *a crafty person,* संज्ञा, वालम्बिका, पाट्या, कौशल्या, सैन्धव, यमुन्द, दृय, गाम्य, नीड, कुल, देवरथ, तैतिल, ऐरस, लाङ्गट, गोरक्ष, कोरक्ष, when it means one of the Kshattriyu cast, भौरिकि, भौल्किकि, चौपयता, चैकयत, वैकयत, चैत्रयत, चैकदत, ध्वाजयत, चान्द्रमस, उरस, अमित्र, शुभ्र, गङ्गा, वरणा, वन्ध्या, अवट्या, वत्यका, कत्यका, लोमका, सुयामन, उदन्य, यज्ञ, and all words formed by affixing ष्ण which have two vowels; दगु,* कोशल,* कम्बोर,* छाग,* *a goat,* वृष,* *a bull,* all words with ए-च, or आ in their first syllable, patronymics excepted; वाकिल,† गावेठ,† कार्कश्य,† काकलाङ्क† चर्मिन्,† and words ending in पुत्र.† The pronouns (त्वदादि) form their patronymics by ष्ण or फायनि, optionally.

37. The classes गर्गादि, पक्षादि and विदादि; the proper names भृगु, अत्रि, कुत्स, अङ्गिरस, वसिष्ठ and गोतम, and names of kings, governors, &c. which are the same as the name of their country (क्षत्र), lose (लोप) all the above affixes in the plural, but not in the feminine gender. N. B. These lists of words form their feminines by affixing ष्ण.

Examples.

गर्गाः, *descendants of* Gurgu. वत्साः, *descendants of* Vutsu. यस्काः, *descendants of* Yusku. लज्जाः, *descendants of* Lujju. विदाः, *descendants of* Vidu. उर्वाः, *descendants of* Corvu. भृगवः, *descendants of* Bhrigoo. अत्रयः, *descendants of* Utri. कुत्साः, *descendants of* Kootshu. अङ्गिरसः, *descendants of* Ungirus. वसिष्ठाः, *descendants of* Vusishthu. गोतमाः, *descendants of* Gotumu. अङ्गाः, *descendants of* Ungu, *the king of* Ungu. वङ्गाः, *descendants of* Vungu, *the king of* Vungu *or* Bengal. When these words are feminine the form is thus:

* These words require the insertion of य before the affix. † Admit the optional insertion of क.

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भार्गव्य, *female descendants of* Bhrigoo. When masculine, singular, thus: भार्गवः, *a descendant of* Bhrigoo.

The following words are the class यस्कादि, viz. यस्क, लज्जा, तल, अयस्थून, तृणकर्ण, भलन्दन, सदानत, कम्बल, हार, बहिर्धाग, कर्णीलक, वक, भक्ष्य, रक्षोमुख, जङ्घारुह, उरुकाष, दनुक, मस्यक, कन्दुक, शिख, पुत, उपरि, मेखल, प्रोक्षुनय, प्राक्षुनत, प्रोक्षुपाद, घीर्घनय, घीर्घनत, षदक, कर्षक, विशि, चुक्षि, अजर्हति, स्वदृप, भडिल, भणिल, भडित, भणित, पुष्करसद, and a few other words.

The following words are the class विदादि, viz. विद, उर्व्व कश्यप, कुशिक, भरद्वाज, किलात, किन्दर्भ, विश्वानर, ऋक्षिषेण, ऋक्षाभाग, हर्य्यश्व, प्रियक, अश्वत्थार, कुचवाद, षारद, नमुलक, धेनु, *a cow*, गोष, वन, सिन्धु, बिन्दु, भारद्ज, अश्व, *an horse*, अवतार, श्यामाक, श्यार्ण, हरित, विश्वास, वयच, अर्क, नग, वध्रोग, विश्वबृह, प्रतिरोध, रथीतर, रथन्तर, गविष्ठिर, मटर, निषाद, सदाकु, षदाकु, पुनर्भु, सुत, *a son*, दुहित, *a daughter*, ननान्द, *a husbands sister*, and a few other words.

SECT. IA.

Of collective nouns, (संघ).

The following thirteen rules relate to this and all the following sections of this chapter, on which account they are introduced here.

1. When a word is followed by a *tuddhitu* affix, begining with a vowel or a य, that of the affix यु excepted, it is not accounted an inflected word (षद्). Words with a final

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त or स are not so accounted when followed by a vowel or य, that of यु excepted, or by any affix used to form that kind of denominatives called असमर्थ.

Examples.

आरातीय, *neighbouring.* शाश्वतिक, *constant.* N. B. This rule prevents the final त of आरात् and शाश्वत् from becoming द, by *Rule* 15 of *Page* 28.

2. अह्न is substituted for अहन, *a day*, unless ईन् be affixed. *Ex.* आह्निक, *diurnal.* When ईन् is affixed the form is thus: द्व्यहीन्, *belonging to two days,*

3. According to the Hindoo grammarians, the rules for the comparison of adjectives, *see Page* 101 to 104, *belong to this chapter.*

4. Feminine adjectives assume the masculine form when the आ of the nominal dhatoos, or the *taddhitu* affixes त, त्व, तर, तम, चरां, चतमां, इष्ठ, ईयसु, इमन, कल्प, देश्य, देशीय, वत्, पाश, चरट, रूप, or चषम् follow. When त or त्व are affixed to common nouns (जातिवाचक), or to nouns signifying sensible objects, (संज्ञावाचक), this does not take place.

5. Feminines in ऊ (ऊप्); words with a penultimate क, formed by the affixes क or अक; ordinal numbers; nouns signifying sensible objects (संज्ञा); words formed by any *taddhitu* affix except such as reject ष्ण and require the insection of इम् or उम्, or which imply colour (रक्तार्थ), or transformation (विकारार्थ); the feminines in ई (ईष्) of common nouns (जातिवाचक), *see Page* 109, *Rule* 13, and such as mean parts of the subjects own body (स्वाङ्गवाचक), *see Page* 111, *Rule* 17, do not assume the masculine form, when they are followed by the above affixes.

6. All the words mentioned in the last rule, except feminines in ऊ, assume the masculine form, when followed by the affixes जातीय or देशीय.

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7. The affixes मतु, वतु and विन् are obliterated (लुक्) when followed by इमन्. The affix त्वण is lost (लोप) in the same circumstances.

8. The words mentioned *pages* 103 and 104, undergo the change there directed when इमन is affixed.

9. If स follow the इ-क of a crude noun, it becomes ष when followed by the त of a *tuddhitu* affix. If the vowel be long, this does not take place. *Ex.* यजुष्य, *belonging to the* Yuzoos Vedu. गीस्त्व, *verbosity.*

10. इक्ष्वाकु and घाणु lose (लोप) their final उ in the singular and dual, when followed by any *tuldhitu* affix.

Examples.

Sing.	Dual.	Plur.
घाण्यः,	घाण्यौ,	घाणव्याः with ष्य affixed.
ऐक्ष्वाकः,	ऐक्ष्वाकौ,	ऐक्ष्वकवाः with ष्ण affixed.

11. र is substituted for a final ऋ when य is affixed. *Ex.* पित्र्य, *paternal.*

12. हन्, *kill*, and घस्, *give*, when they are the last member of a compound word, and धृतराजन्, a proper name, lose (लोप) their penultimate vowel when ष्ण is affixed. *Ex.* वाज्रघ्न, *Indra's.* घौष्ण, *solar.* धार्त्तराष्ट्र, Dhritarajan's.

13. युष्मद्, *thou*, अस्मद्, *I*, and their substitutes, त्वद् and मद्, are respectively changed to युष्माक्, अस्माक्, तवक् and ममक्, when any affix beginning with ष्ण, or when खीन is affixed. *Ex.* यौष्माक, and यौष्माकीन, *yours, &c.* आस्माक and आस्माकीन, *mine*, &c. तावक and तावकीन, *your, &c.* मामक and मामकीन, *ours, &c.*

14. Collectives are formed by affixing घ्ण to any noun.

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15. युवती, *young*, [fem.] assumes the masculine form, optionally, when यण is affixed to form a collective. *Ex.* यौवत or यौवन, *a multitude of young women.*

16. अश्व, *an horse*, forms its collectives by affixing यण and ईय. *Ex.* आश्व and आश्वीय, *a herd of horses.*

17. पर्शु, *the back-bone, a rib*, forms its collective by affixing कण्. The ड् and ण are rejected. *Ex.* पार्श्व, *a collection of ribs.*

18. राजन्य, *a* Kshuttriyu, उक्षन्, *a bull*, उष्ट्र, *a camel*, उरभ्र, *a sheep*, राजन्, *a king*, राजपुत्र, *a prince*, अज, *a goat*, वृद्ध, *old*, वत्स, *a calf*, मनुष्य, *a man*, and patronymics affix कण to form collectives. The ण is rejected. *Ex.* राजन्यक, *a multitude of* Kshuttriyus. औक्षक, *a herd of bulls.*

19. केदार, *a field*, forms its collective by affixing यण or कण and गणिका, *a courtezan*, by affixing यण. *Ex.* कैदार्य and केदारक, *a number of fields.* गाणिक्य, *a collection of courtezans.*

20. केश, *hair*, affixes यण, धेनु, *a cow which has a calf*, unless it be preceded by the negative particle न-अ, and हस्तिन्, *an elephant*, affix कण; nouns meaning inanimate things, and कवचिन्, *one clothed with a coat of mail*, affix ठिक to form collectives. *Ex.* कैश्य, *much hair.* धैनुक, *a herd of cows.* गौधेनुक, *a herd of cows, and cows with calves.* हास्तिक, *a herd of elephants.* आपूपिक, *many loaves.* कैदारिक, *many fields.* कैशिक, *much hair.* काण्डचिक, *many armed persons.*

21. अहन्, *a day*, affixes ईन to form a collective denoting the period of a religious ceremony. *Ex.* अहीन, *many days.*

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22. ब्राह्मण, *a Brahman,* मानव, *a man,* वाडव, *submarine fire,* and पृष्ठ, *the back,* affix य to form their collectives. *Ex.* ब्राह्मण्य, *a multitude of Brahmans.*

23. पृष्ठ, *praise,* makes its collective by affixing य, when it refers to an act of worship. *Ex.* पृष्ठ्य, *many praises,* (at an act of worship.)

24. पुंस, *a male,* affixes यौव, some words which mean *the branches of the* Vedus, (शाखा,) affix यण, and others एय to form collectives.

Examples.

यौरघेय, *a multitude of males.* छान्दोग्य, *many branches of the* Samu vedu. काठक, *several* (kuthu) *branches of the* Yujoos vedu.

25. पाश, *a rope,* तृण, *grass,* धूम, *smoke,* हल, *a plough,* वात, *wind,* वन, *a wood, water,* अङ्गार, *a coal,* नड, and नल, *a reed,** पिटक, *a sort of basket,* घोटगल, *a reed,* घोट, *a man who has feminine appearances, as want of beard, &c.* गल, *the neck,* खल, *a threshing floor,* गो, *a cow,* and रथ, *a carriage,* affix य to form feminine collectives.

Examples.

पाश्य, *many ropes.* तृण्य, *much grass.*

26. जन, *a man,* बन्धु, *a friend,* गज, *an elephant,* ग्राम, *a parish,* and सहाय, *a helper,* form feminine collectives by affixing ता. *Ex.* जनता, *a multitude of men.* बन्धुता, *a company of friends.*

27. खल, *a threshing floor* हल, *a plough,* उलूक, *an owl,* and all words signifying the water lily, form feminine collectives by affixing इन. *Ex.* खलिनी, *a number of threshing floors.*

* Arunda tibialis.

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28. अवि, *a sheep*, affixes कट to form अविकट, *a flock*, and पट to form अविपट, *the far spreading of sheep.*

29. गो, *a cow*, affixes व्रा; रथ, *a chariot*, affixes कक्ष्या, and वात, *wind*, affixes कूल, to form गोव्रा, *a herd of cows*, रथकक्ष्या, *a number of chariots*, and वातूल, *many hypochondriac persons.*

SECT. III.

OF DENOMINATIVES.

This section treats of those words which denominate a person or thing from some quality, custom, or other peculiarity from which they are formed. They are subdivided as follows:

1. *Of words implying colour* (रक्तार्थ.)

1. Words signifying colouring substances affix रक्त to form adjectives which denominate any thing from its being coloured with them.

Examples.

काषाय, *coloured with tanning substances.* हारिद्र, *coloured with turmeric.* माहारजन, *coloured with turmeric.*

2. नीली, *Indigo*, affixes अ, to form नील, *blue, dyed with indigo*, and पीत, *yellow*, affixes क to form पीतक, *yellow.* लाक्षा, *lac*, and रोचना, *a yellow substance*, said to be found in the head of a cow, affix ठक, to form लाक्षिक, *coloured with lac*, and रोचनिक, *coloured with gorochunu.*

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3. कर्द्दम, *mud*, and भावल, *a piece*, affix ष्ठाक and ष्ण to form colourative names.

Examples.

काद्दंमकि, कार्द्दम, *coloured with mud.* भावलिक, भावल, *coloured by patches.*

II. *Of words which denominate a thing from its connection with the situation of the heavenly bodies.*

4. ष्ण is affixed to words signifying any of the heavenly bodies to form this class of words. *Ex.* पौषी, pushee, viz. *connected with the moon's being in* Poosha.

5. Compounds of the first class, formed from words meaning heavenly bodies, form these words by affixing ईय. *Ex.* राधानुराधीय, Radhanooradheeya, viz. *connected with* Radha *and* Unuradha.

III. *Of words denominating parts of the* Samu Vedu *from the persons who have seen it.*

6. ष्ण is affixed to names of men, to form words denominating the Samu vedu from its having been seen by them. This affix is supposed to reject ड optionally. *Ex.* औशनस and औशन, *seen by Oosunush, or Sookra.*

7. वामदेव affixes य to form वामदेव्य, *seen* by Vamudeva.

IV. *Of words denominating any thing from a substance with which it is overlaid.*

8. Adjectives which denominate a chariot, or other vehicle, from the substance with which it is overlaid, are formed by affixing ष्ण to the name of the covering substance. *Ex.* चार्म्मण, *covered with leather.*

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9. द्वैप, and वैयाघ्र, *a tyger's skin*, affix अण् to form द्वैप and वैयाघ्र, *covered with tyger's skin*, and पाण्डुकम्बल, *a flesh-coloured blanket*, affixes इन, to form पाण्डुकम्बलिन्, *covered with flesh-coloured cloth, or blanket.*

The following rule can scarcely be referred to any class:

10. कुमारी, *a daughter*, affixes यक् to form कौमार, *marrying a virgin*, and कौमारी, *marrying a man who has not before been married.*

v. *Of words which denominate any thing from the vessel from which it is taken.*

11. अण् is affixed to words signifying vessels, to form adjectives which denominate any thing taken from them. *Ex.* शारव, *taken from a* shuravu, (a shallow vessel resembling a coarse plate.)

12. अण् is affixed to स्थण्डिल, *piece of ground made smooth for some religious purpose*, to form स्थाण्डिल, *lying in such a place.*

VI. *Of words denominating food from the vessel in, or instrument by which it is cooked.*

13. अण् is affixed to words signifying vessels, or instruments by which any food is dressed, to denominate the food. *Ex.* भाज्य, *cooked in a pan*, viz. *fried.*

14. शूला, *a spit*, and उखा, *an hearth*, affix य to form these words. *Ex.* शूल्य, *roast*, उख्य, *baked.*

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VII. *Of words which denominate food from its principal ingredient.*

15. क्षीर, *milk*, affixes ष्यञ्, to form क्षैरेय, *prepared by milk.*

16. दधि, *sour milk*, affixes ठक् (the ण is rejected) to form दाधिक, *prepared with sour milk*, and उदश्वित्, *a composition of sour milk and water*, affixes ष्ठाक् and ष्ण to form औदश्वित्क and औदश्वित, *prepared with such a mixture.*

VIII. *Of words denominating times and seasons.*

17. Words which denominate a time from the moon being full near any particular star are formed by affixing ष्ण to the name of the star. *Ex.* पौष, *(the month) whose full moon is connected with the star* Pooshyu.

18. चित्र, हस्त, श्रवण, and फाल्गुनी, affix ष्ठाक्, to form such words. There are two forms. *Ex.* चैत्रिक, and चैत्र, *(the month) whose full moon is connected with* chitru.

IX. *Of words denominating sects.*

19. Words denominating a professor of religion from the deity he worships are formed by affixing ष्ण to the name of the deity. *Ex.* शैव, *a worshipper of* Shivu. वैष्णव, *a worshipper of* Vishnoo.

20. The अ of ब्रह्म, Brahmu, is changed to ऐ, and ष्ण is affixed to form ब्राह्म, *a worshipper of* Brahmu. भृगु and प्रतर्दन affix इय, to form भृगुक्रिय and प्रातर्दन्दिय, *a worshipper of either of those deities.*

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21. मातङ्ग, पैङ्गलीपुत्र, and तारणबिन्दु, affix ईय, to form मातङ्गीय, पैङ्गलीपुत्रीय, and तारणबिन्दवीय, *worshippers of those deities.*

22. अग्नानघात् and अग्नांनघात् affix इय and ईय, and change the final घात् to घ्र, to form अग्नानघ्रिय, अग्नानघ्रीय, अग्नांनघ्रिय, and अग्नांनघ्रीय, *worshippers of the god* Ugni, or *fire.*

23. महेन्द्र, *Indru*, affixes इय, ईय, and ण to form महेन्द्रिय, महेन्द्रीय, and माहेन्द्र, *a worshipper of Indru.*

24. सोम affixes ण्य to form सोम्य, *a worshipper* of Somu, or the moon.

25. वायु, ऋतु, पितृ, and उषस्, affix य to form वायव्य, ऋतव्य, पित्र्य, and उषस्य, *worshippers of those deities.*

26. महत्वत्, पुनासीर, द्यावापृथिवी, बाहोध्मति, गृहमेध, and अग्नीषोम, names of deities, form those words by affixing य and ईय.

Examples.

महत्वतीय, or महत्वत्य, *a worshipper of* Murootwut.

27. महाराज and ओष्ठपद्, affix ठिक, to form महाराजिक and ओष्ठपदिक, *worshippers of those deities.*

x. *Of words which denominate places from their ruler, inhabitants, or production.*

28. ण is affixed to words denoting men to form words which denominate the cities or towns belonging to them. *Ex.* शैव, *the* Shivu *(towns)*, viz. those belonging to king Shivi.

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29. राजन्य, *a* Kshuttriyu; शैलूष, *a dancing man;* शालङ्कायन, जालङ्कायन, and आर्जुनायन, names of different tribes; दाक्षि, *daksha's descendants;* मालव, and त्रिगर्त, names of countries; विराट, and ऊर्णनाभ, names of Kings; वसति, *an inhabitant;* देवयति, *a country where the government is a theocracy;* उडुम्बर, *ficus racemosus;* वेल्ववन, *produced in a forest of crateva marmelos;* बाभ्रव, *a son of* Bubhruvu; आत्रेत, *a sage;* अर्धाकालेय, अम्बरीषपुत्र, and वेकर्ण, proper names; and विल्ववन, *a forest of crateva marmelos,* affix भक्त to form the above class of words. The ण is rejected. *Ex.* राजन्यभक्त, *the* Kshutriyu (cities).

30. भौरिकि and भौलिकि, proper names; चौपयत, पौरुषयत, वैकृयत, and कौरव्य, proper names of kings, affix विध to form the collective denominatives of their cities. *Ex.* भौरिकिविध, *the* Bhourikividhu *cities.*

31. इषुकारि, *a bow-maker's son,* मालक्षायन, चान्द्रायण, तार्क्षायण, दाक्षायण, खाङ्गायन, दाक्षमित्रायण, पौष्यायण, सौवीर, शबर, शायरि, तुण्डदेव, वैश्वदेव, and दाक्षमित्रि, affix भक्त to form the above words. *Ex.* इषुकारभक्त, *the (cities of a) bow-maker's son.*

XI. *Of names of formulas, and several other sorts of words.*

32. Words denoting poetical feet affix छा to denominate particular formulas which begin with them. *Ex.* पाङ्क, *a formula beginning with the verse called* पङ्क्ति.

33. Words signifying soldiers, or the cause of war, affix छा to form words denominating the war.

Examples.

सौभद्र, *the* Soobhudra (war). पाञ्चाल, *the* Punchala or *Punjab* (war). This form

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cannot be used when the word means a war in which the inhabitants of Punchalu were engaged as auxiliaries, but only that in which they are principals.

34. Words meaning weapons of any sort, or any thing by which a blow is inflicted, affix ण to form the names of play with those weapons. The ण is rejected. *Ex.* मौष्टः, *fist (play).*

35. Words formed by the krit affix घञ्, which mean simply the act, affix ण to form feminines signifying the time, place, &c. in which the act takes place. The ण is rejected.

Examples.

दाण्डघाता, *the season in which a play with rods takes place,* viz. *the full-moon of* Phalgoonu. श्येनमाता, *the place where an hawk alights.* तैलमाता *the place where oil has fallen.*

36. Words denominating any person from a science are formed from the name of that science, by affixing घ्ण. *Ex.* वैयाकरण, *a grammarian.*

37. The names of different sacrifices (यज्ञ) form the above words by affixing ष्ठिक. The घ्ण is rejected.

Examples.

अग्निष्टोमिक, *ugnistomiku,* viz. acquainted with the rules of performing the *ugnistomu.*

38. The class called वसन्तादि, viz. वसन्त, *the spring;* वर्षा, *the rainy season;* शरद्, *autumn;* हेमन्त, *the cold season;* शिशिर, *the dewy season;* प्रथम, *first;* चरम, *last;* गुण, *a quality;* अथर्वन्, *the Uthurvun Vedu;* आथर्वण, the name of a *sage;* and the class called उक्थादि, viz. उक्थ, *a part of the Samu Vedu;* लौकायतिक, *the writings of a sect of materialists* or Bouddhas; न्याय, *books of logic;* न्यास, *a treatise on gram-*

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mar; पुनरुक्त, *books on a part of logic;* यज्ञपद्धति, *controversial writings upon worship;* क्रमांतर and क्रमलक्षण, names of books; संहिता, the dhurmu shastrus; पद, *grammatical examples;* क्रम, *a treatise on the order of* the vedus; वृत्ति, *an explanation of first principles;* गण, *a catalogue of radices;* संग्रह, *a compilation;* आयुर्वेद, *books on medicine;* द्विपद and त्रिपद, name of books; ज्योतिस, *books of astronomy;* अनुपद, अनुकल्प, लक्ष्य, लक्षण, अनुसू, and संहिता, names of treatises; इतिहास, *a story, history, names of books on history* (आख्यान), or *names of books of fables, parables,* &c. (आख्यायिका); all words ending in सूत्र, except कल्पसूत्र, and words ending in कल्प लक्षण, or विद्या, except अङ्गविद्या, क्षात्रविद्या, त्रिविद्या, and धर्म्मविद्या, affix ष्ठिक, to form the above words. The excepted words form them by affixing ष्ण.

Examples.

वासन्तिक, *(knowing the signs of) spring.* ऐक्ष्वाकिक, *(knowing the)* Ookthu. यावक्रीतिक, *(knowing the history of)* Yuvukreetu. वासुदत्तिक, *(knowing the)* Vasuvadattiku *fable.* वार्त्तिसूत्रिक, *knowing the principles of the* Vritti. मात्रकल्पिक, *(knowing the)* Matrikulpu. गोलक्षणिक, *(knowing the) marks of cows.* सार्पविद्यिक, *(knowing the natural history of) serpents.* The excepted words as follow, viz. कल्पसूत्र, *(knowing the principles of) the* Kulpu shastru. अङ्गविद्य, *(knowing) anatomy.* त्रैविद्य, *(knowing) three* (particular) *sciences.*

39. Words which end with पद affix इक to form the above words. *Ex.* पूर्वपदिक, *(knowing the) preceding word.*

40. शतपथ, and ब्राह्मणपथ, particular parts of the vedu, affix थिक, to form the above words. *Ex.* शतपथिक, *(acquainted with) the* Shutupathu.

41. षट्, क्रम, शिक्षा, मीमांस, सामन्, and उपनिषद्, names of books, affix अक, to form the above words. *Ex.* षट्क, *(knowing how to) inflect words.*

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XII. *Of* प्रादेशिक *Words.*

This part of the section treats of the formation of words which denominate a country from the name of its inhabitants, a place or thing from some place, &c. near which it is situated, a circumstance or thing from that by which it is accomplished, and a place or thing from any production or article in which it abounds.

42. A country is denominated from the name of its inhabitants by affixing **अण्**. The **अण्** is rejected. *Ex.* **शैव**, *the country of the* Shivis.

43. Words denominating any thing from its being situated near any place or thing are formed by affixing **अण** to the name of the place or thing. *Ex.* **सामुद्र**, *situated near the sea.*

44. Adjectives which denominate any thing from the means or instrument by which it is accomplished are formed by affixing **ञ** to the name of the means or instrument. *Ex.* **साहस्र**, *accomplished for a thousand (rupees.)*

45. **अण्** affixed to words forms adjectives which denominate any thing from its abounding with the thing which those words express. *Ex.* **औडम्बरः (देशः)**, *a fig (country).*

N. B. Words formed by the rules of this section may in general have all the meanings mentioned in the four last rules.

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46. Words with a final उ or ऊ, except दुचाऊ, *a good habitation*, वलू, *captivating*, and वस्तु, *thread*, affix घा to form this sort of words. *Ex.* ऊावटव, *abounding in pits and holes.*

47. Words with several vowels formed by the affixes मतु or वतु form adjectives by affixing घा. *Ex.* ऐकजटाजल, *having one mat.*

48. घा is affixed to words of several vowels to form adjectives to a well. *Ex.* दैर्घवरज: (कूप:), *a long roped (well.)*

49. साकल, *a collection*, प्रुक्कल, *good*, उडुप, *a plantain tree raft*, मण्ड, *a house*, उत्पुट, *a covering*, कुम्भ, *a jug*, हिरण्य, *gold*, सुदन्त, *fine-toothed*, सुहस्त, *clever*, सुकृत, *holiness*, सुनेत्र, *fine-eyed*, सुनक्षत्र, *fortunate*, सिकता, *sand*, अलीक, *false*, पुत्रिण, *the hell of those who have no children*, पलाश, *butea frondosa*, निवेश, *an house*, गम्भीर, *deep*, इतर, *other*, अहन्, *a day*, लोमन्, *a hair*, वेमन्, *a weaver's lathe*, प्राण, *a spirit*, वरुण, *capparis trifolia*, वज्रन्, *much*, अभिषिक्त, *anointed (to office)*, गोष्ठत, *a mountain*, राजष्ठत, *dependent on a king*, and भल्लपाल, *a bear keeper*, form these four sorts of words by affixing घा. *Ex.* साकल, *compleated by collections*, or *hoards*, &c.

50. Feminines denoting a house or city in सोग्दिर, *the kingdom of Balk*, साख, a particular country, and प्राच्य, *the east country*, affix घा to form adjectives. *Ex.* दात्तामित्री, *built by* Duttamitru (the name of a town in Balk). वेणूमाती, *smokeless-fired*, (a town in the kingdom of Salwa). कालन्दी, *abounding in the plant Kakundee.*

51. अश्मन्, *a stone*, तुष, *the husk of rice*, यूथ, *an herd*, मीन, *a fish*, दर्भ, *poa cynosuroides*, छन्द, *a collection*, गुड, *molasses*, खण्ड, *raw sugar*, काण्ड,

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an arrow, बन्ध, *a nail*, and शिखा, *a tuft of hair on the crown*, affix र to form these sorts of words. *Ex.* अश्मर, *stony*, &c.

52. सखि, *a companion*, सखिदत्त, *given by a friend*, वाग्दत्त, *given by promise*, गोमिल, an author's name, अश्वघ, *a bear keeper*, चक्र, *a discus*, चक्रवाक, *a Muscovy duck*, छगल, *a goat*, अजोद, *jonesia asoca*, करवीर, *nerium oleander*, वीरुध, *a drop*, साम, *sapid*, and दधि, *savory*, affix सख्य, to form these four sorts of words. *Ex.* साखेय, *abounding with friends*, *done by friends*, &c.

53. सदृश, *like*, कम्पित, *trembling*, कश्मीर, *saffron*, कर्म्मार, *a bamboo*, गोरोचन, a proper name, मुद्ग, *split peas*, अंगुलिमाल, a proper name, नाश, *destruction*, अश्मन, *a stone*, कूट, *a mountain top*, अनील, *not blue*, पुलीन, *a bank of sand* or *mud*, अगस्ति, the name of a sage, विवर्ण, *discoloured*, विकार, *transformation*, नासिका, *the nose*, कलिह, *quarrelsome*, कलिङ्ग, *mimosa catechu*, चूड़ार, *tufted*, *crested*, गह्वर, *abounding with stages*, and कोविदार, *bauhinia purpurea*, affix एय to form the above sorts of words. The ण is rejected. *Ex.* सादृश्य, *a similar*, &c. *(country)*.

54. सुपथ, *a good road*. changes its final to न्य, and affixes एय to form सौपथ्य, *near a good road*, &c.

55. बल, *strength*, पुल, *a bridge*, तुल, *a balance*, कूल, *a race*, हल, *a plough*, नल, *arunda tibialis*, सुख, *pleasure*, वन, *a forest*, and नद, *a (male) river*, affix य to form words of these meanings. *Ex.* बल्य, *accomplished by strength*. पुल्य, *near a bridge*.

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56. पक्ष, *a side,* तुष, *the husk of rice,* मुण्डक, *the head,* अलीक, *false,* चित्र, *a painting,* कुम्भ, *a jug,* प्रीकर, *a drop,* सरक, *going,* समल, *filthy,* लोमन्, and रोमन्, *hair,* लोमश, *hairy,* हंसक, *the name of an ornament for the feet,* सुकर्ण, *fine-eared,* हस्तिन्, *an elephant,* and बिल, *a hole,* affix णायन to form the above kinds of words. The ण is rejected. *Ex.* पाक्षायण, *done in a fortnight.*

57. पथिन्, *a road,* changes its थिन् to न्थ, and affixes णायन to form पान्थायन, *near the road.*

58. कर्ण, *an ear,* अर्क, *asclepias gigantea,* वशिष्ठ, the name of a sage, वेष, *dress,* शप, *an oath,* द्रुपद, a proper name, पाञ्चजन्य, *Vishnoo's conch,* कुलिश, *Indra's weapon,* कृतिन्, *capable, able,* अजोवत्, *bony, the knee,* and जीव, *an animal,* affix णायनि to form the above four kinds of words. The ण is rejected. *Ex.* कार्णायनि, *accomplished by the ear.*

59. कुलक्रम, the road to a country called *Soota,* मनिचित्त, *wise-hearted,* विप्र चित्त, *base-hearted,* महाचित्त, *a great mind,* सुतपुत्र, *having an excellent son,* श्वेत, *white,* शुक्र, *male sperm,* बीज, *seed of plants, sperm,* श्वन्, *a dog,* अर्जुन, *terminalia alata,* and अजिर, *a court yard,* affix ष्य to form these sorts of words. The ण is rejected. *Ex.* मैनिचित्त्य, *near a wise-hearted person.*

60. वराह, *a hog,* पलाश, *butea frondosa,* शिरीष, *mimosa sirisa,* विनद्ध, *equipped,* विदग्ध, *witty, burnt,* विजग्ध, *well-eaten,* विनग्न, *stark naked,* विभग्न, *compleatly broken,* स्थूल, *thick,* बाहु, *the arm,* खदिर, *mimosa catechu,* and भृक्क रा, *a potsherd,* affix कण. The ण is rejected. *Ex.* वाराहक, *abounding with swine.*

61. कुमुद, *nymphœa lotus.* गोचर, *an object of sensation or reflection,* रथकार, *a wheelright,* दशग्राम, the name of a place, अश्वत्थ, *ficus indicus,* शाल्मली,

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bombax ceiba, मुनिस्थल, *the habitation of a sage,* कर्ण, *an ear,* शिरीष, *mimosa sirisa,* शर्करा, *a potsherd,* and कुटन्नट, *bignonia indica,* form these words by affixing ष्ठिक. The ष्ण is rejected. *Ex.* कौमुदिक, *abounding with the nymphæa lotus.*

62. अवीहन, *sheep-seeking,* दुघण, *a club,* खदिर, *mimosa catechu,* भगन्दर, the name of a disease, साञ्जरायण, *descended from* Sancharu, क्रोष्टायन, *a young jackal,* भास्त्रायन, शौभ्रायण, त्रैगर्त्तायन, खाडायण, वैमतायन, सौभ्रायन, पाणिल्यायन, the patronymics of different persons, विपथ, *a contrary way,* विषान, *tyranny,* उद्दण्ड, *an uplifted rod,* उदञ्चन, *an ascent,* खण्ड, *a piece,* वीरण, *andropogon muricata,* काष्णकृत्स्न, a proper name, जाम्बवत्, the name of a fabled bear, शिंशपा, the name of a tree, कीरण, *a ray,* विल्व, *crataeva marmelos,* नुषञ्ज, a proper name, शिरीष, *mimosa sirisa,* वधिर, *deaf,* चाप, *a bow,* and श्वास, *breath,* affix अकण to form these sorts of words. The ण is rejected. *Ex.* आवीहनक, *abounding withshepherds.*

63. क्षुराश्व, a proper name, अरिष्ट, *misfortune,* अरण्य, *a wilderness,* वेश्मन्, *a house,* विशाल, *great,* रोमश, *Rome, or Constantinople,* पारस्त, the name of a tree, कूट, *a mountain top,* लोमश, *hairy,* वर्व्वर, *ignorant, stupid,* सुकर, *easy to be done,* सुख, *pleasure,* सदृश, *like,* धूम, *smoke,* अजिर, *a court yard,* विनत, *humble,* अरुण, *the dawn,* अनायास, *without difficulty,* and मोद्गल्य, a proper name, affix ईयण, to form these sorts of words. The ण is rejected. *Ex.* आरिष्टीय, *arising from misfortune.*

64. ऋष्य, *a sort of deer,* न्यग्रोध, *ficus religiosus,* शर, *saccharum sara,* विलीन, *absorpt,* निधान, *gold,* वितान, *an awning,* विनद्ध, *equipped,* परिगूढ, *compleatly hid,* उत्तर, a proper name, *an answer,* अश्मन्, *a stone,* स्थूल, *thick,* बाहु, *an arm,*

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खदिर, *mimosa catechu*, पृषत, *a potsherd*, अन्तर, *separate*, परिवेश, *a hole*, खण्ड, *a piece*, and चोरक, *andropogon muricata*, affix क to form the above words. *Ex.* ऋष्यकः, *abounding with the deer called* R'shyu.

65. गर्त, *a hole*, पुण्ड्र, *nymphæa lotus*, प्लक्ष, *ficus religiosus*, इङ्गुद, *hedysarum gyrans*, बीज, *seed*, चन्दन, *cynosurus Indica*, परिधान, *clothing*, अश्वत्थ, *ficus Indicus*, शिरीष, *mimosa sirisa*, पलाश, the name of a plant, पलाश, *butea frondosa*, कूट, a , शिंशपा, *dalbergia sapida*, and शृङ्गाट, *a court yard*, affix इक to form these words. *Ex.* गर्तिकः, *abounding in holes.*

66. कश, *saccharum spontaneum* शाला, *a dwelling*, पलाश, *butea frondosa*, अश्वत्थ, *ficus religiosus*, विष, *poison*, दर्भ, *an herb*, वेतस, *abounding with reeds*, वीरण, *crotolaria macrophylla*, जम्बु, *mud*, कर्पूर, *camphor*, दन्त, *a thorn*, and गुहा, *a cave*, affix इल to form these words. *Ex.* कशिलः, *abounding with saccharum spontaneum.*

67. पुण्ड्र, *nymphæa lotus*, नड, *arunda tibialis*, वेतस, *calamus rotang*, and महिष, *a buffalo*, affix वत् to form these sorts of words. This affix has the effect of a rejected ड. The उ is also rejected. *Ex.* पुण्ड्रवत्, *abounding with nymphæas.* नड्वान्, *abounding with reeds.*

68. नड, *arunda tibialis*, and शाद्, *grass*, affix वल to form these sorts of adjectives. The द is rejected. *Ex.* नड्वल, *reedy.* शाद्वल, *grassy.*

69. शिखा, *a crest*, affixes वल to form शिखावल, *crested.*

70. उत्कर, *a throwing up*, प्रकर and सञ्चय, *a collection*, पिप्पल, *ficus indicus*, पिप्पलीमूल, *the root of piper longum*, अश्मन्, *a stone*, अरिष्ट, *asclepias gigan-*

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tea, सुवर्ण, *Guvvoru,* कृष्णाजिन, *deer skin,* अभिलिख, a proper name, भास्कर, *sunshine,* अनेक, *many,* पलाश, *butea frondosa,* त्रिवेणी, *a confluence of three rivers,* चिबुक, *the cavity of the chin,* अश्वत्थ, *ficus indicus,* साधु, *saccharum spontaneum,* कुश, *poa cynosuroides,* विनाश, *destruction,* शाला, *a house,* चर्मन्, *leather,* कर्मन्, *work,* उत्पात, *a cough,* ऋतु, *a season,* खदिर, *mimosa catechu,* कपाल, *a rough warty lime,* निश्चित, *certainly,* वृक्ष, *a tree,* इक्षुवृक्ष, *terminalia chebula,* आर्द्रवृक्ष, *a green tree,* and शर्करा, *a potsherd,* affix ईय to form these words. *Ex.* उत्करीय, *near to flying (sand).* सञ्चरीय, *done by collection.*

71. दण्ड, *arunda tibialis,* मूल, *ficus venosa,* बिल्व, *crateva marmelos,* वेणु, *a bamboo,* वेत्र and वेतस, *calamus rotang,* इक्षु, *a sugar cane,* तक्षन्, *a carpenter,* काष्ठ, *wood,* and कपोत, *a pigeon,* affix वीय to form these four kinds of words. *Ex.* नडवीय, *reedy.* वेणुवीय, *full of bamboos.*

72. कुक्कुभा, *a female brown paddy bird,* affixes वीय, and requires its final vowel to be short, to form कुक्कुभीय, *abounding with paddy birds.*

XIII. *Of* चौदित *Words.*

This part of the section includes those which are not formed by any of the preceding rules. Some of the meanings are specified below.

73. प्र is affixed to crude nouns to form derivative words. *Ex.* प्रत्यक्ष, *evident.* प्रचतुर्दश, *appearing on the fourteenth lunar day, a* Rukshusu. प्रगृह, *ground on a*

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stone. ओदूखल, *beat in a wooden mortar.* आश्व, *drawn by horses.* चातुर, *drawn by four.* औपनिषद, *made known by the oopunishud, God.* श्रावण, *known by the ear.*

74. Compound words ending in प्रस्थ, *wide,* affix घ्ण to form adjectives. *Ex.* महाप्रस्थ, *very wide.*

75. वाहीक, *of burden,* वज्रकीट, *infested with worms,* घूर्घेन, a proper name, घटचर, *old cloth,* उदपान, *a trough, or cistern near a large pit or well,* तक्षन्, *a carpenter,* लोमन्, *hair,* यकृत्, *the enlargement of the spleen,* कलाय, *pease,* &c. भिदा, *a perforation,* परिखा, *a ditch,* गोष्ठी, *an assembly,* सन्धिवेला, *evening,* अमा वस्या, *the time of the new moon,* त्रियोदशी, *the thirteenth day of the moon,* चतुर्दशी, *the fourteenth day of the moon,* पञ्चदशी, *the time of the full, or new moon,* पौर्णमासी, *the time of the full-moon,* and प्रतिपद, *the first day of the moon,* affix घ्ण to form adjectives. *Ex.* त्रैयोदश, *belonging to the thirteenth day of the moon.*

76. सम्वत्सर, *a full year,* affixes घ्ण to form साम्वत्सर, *yearly,* when it respects *fruit* or a *feast;* but when it is the adjective to any other word the form is साम्वत्सरिक.

77. Words meaning seasons, or heavenly bodies, affix घ्ण to form adjectives. *Ex.* ग्रैष्म, *belonging to the hot season.* पौष, *belonging to the star* Poosyu.

78. Words of the class शाकलादि, (included in गर्गादि; *see page* 630) with any syllable affixed to form words meaning grand-children, young, or predecessors, require that घ्ण be affixed to form the adjectives belonging to this section. *Ex.* शाकल, *belonging to the grand children of* Shukulu.

79. Words formed by affixing ञ्य, form the adjectives treated of in this section,

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by affixing ष्ण; but patronymics with two vowels which denote प्राच्य, *east-country*, or भरत, *belonging to the country of* Bhurutu, are excepted. *Ex.* दाक्ष, *belonging to the descendants of* Dukshyu.

80. Words with a penultimate क are formed into adjectives by affixing ष्ण. *Ex.* नैलीनक, Nileenuku *(cattle)*.

81. The following names of countries are formed into adjectives by affixing ष्ण, viz. कच्छ, इक्ष्वाकु, सिन्धु, वर्ण, अङ्गार, मधुमत्, कम्बोज, विदूष, कश्मीर, कुरु, रङ्कु, साल्व, अनुषण्ड, द्वीप, अनूप, अजपाद, विजायक, कुलूभर. *Ex.* काच्छ, Kuchhu *(men)*.

82. हेमन्त, *cold*, loses its final, optionally, and affixes ष्ण to form हैमन्त, and हैमन, *belonging to winter*. हैमन्तिक is formed by affixing ष्ठिक without rejecting the final.

83. ण is affixed to अरण्य, *a wilderness*, to form आरण्य, *wild, sylvan*.

84. Compounds, the last member of which is रूप्य, form adjectives by affixing ण. *Ex.* शैवरूप्य, *adorned with the form of* Shivu.

85. Words preceded by other words which mean points of the compass, are formed into adjectives by affixing ण. *Ex.* पौर्वशाल, *belonging to the eastward house*. Substantives meaning sensible objects are not formed by this affix. The ण is rejected.

86. मद्र, the name of a country, preceded by words which signify points of the compass, is formed into adjectives by affixing ष्ण. *Ex.* पौर्वमद्र, *belonging to the eastern part of* Mudru.

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87. Words, with several vowels which have an acute accent on the last syllable, and which mean towns or habitations in the north country, are formed into adjectives by affixing घ्ण. *Ex.* महानगर, Muhanuguru *(fields)*.

88. इय is affixed to राष्ट्र, *a country,* to form राष्ट्रिय, *produced in the country.*

89. पार, *the opposite bank of a river,* and पारावार, *the opposite and near banks of a river,* become adjectives by affixing ईन. *Ex.* पारीण, *on the other side.* पारावारीण, *on both sides (the river.)*

90. अवार, *the near bank,* and अवारपार, *the near and opposite banks,* are formed into adjectives by affixing ईन. *Ex.* अवारीण, *of this side.* अवारपारीण, *of both sides (of a river.)*

91. कत्रि, *three bad, (things),* हस्तिन्, *an elephant,* पुच्छल, *many,* पुष्कर, *nelumbium speciosum,* यौवन, *youth,* कुलिन्, *having altars,* नगरी, *a village,* माहिष्मती, the city of Muhishmut, चर्म्मण्वती, the name of a river, and ग्राम, *a village,* are formed into adjectives by affixing ढेयक. The ण is rejected. *Ex.* हस्तेयक, *elephantine.* पौच्छलेयक, *multitudinous.*

92. ढेयक is affixed to कुल, *a collection,* to form कौलेयक, *a dog.*

93. कृत्ति, *a side,* affixes ढेयक to form कार्त्तेयक, *a* khurgu, or *scymeter.*

94. ग्रीवा, *the nape of the neck,* affixes ढेयक to form ग्रैवेयक, *an ornament.*

95. कुट्या, *a hut,* loses its या and affixes ढेयक to form कौटेयक, *belonging to a hut.*

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96. नदी, *a river,* मही, *the earth,* वाराणसी, Varanusee (a river), अवन्ती, काशाम्बी, काशायनी, खादिरी, रामा, दामा, साल्वा, सेनकी, पूर्वनगरि, names of towns, दुर्व्वा, *agrostis radiata,* and दार्व्वी, *a spoon,* affix घेय to form adjectives. *Ex.* नादेय, *river (fish).*

97. वडवा, *a mare,* affixes घेय to form वाडवेय, *a male of a particular description,* (वृष).

98. पुर, *a town.* वन, *a wilderness,* and गिरि, *a hill,* are formed into adjectives by affixing घेय. There are two forms. *Ex.* पौरेय and पौर, *of the town.* वानेय and वान, *sylvan.* गैरेय and गैर, *mountain.*

99. दक्षिणा, *the south,* पश्चात्, *the west,* and पुरस्, *the east,* affix त्यण् to form adjectives. The ण् is rejected. *Ex.* दाक्षिणात्य, *south-country.* पाश्चात्य, *west-country.* पौरस्त्य, *east-country.*

100. कु, *where?* इह, *here,* त्रमा, *with,* आविस्, *display,* and words ending in त्र or तस्, are formed into adjectives by affixing त्य. *Ex.* कुत्य, *of what place?* इहत्य, *of this place.*

101. त्य is affixed to the preposition नि to form नित्य, *constant, eternal,* and to निर् to form निष्क, *destitute of cast* (वर्ण), or *of profession* (आश्रम), viz. the profession of certain devotees.

102. ऐषमस्, *in this year,* ह्यस्, *yesterday,* and श्वस्, *to-morrow,* affix either त्य or तन, to form adjectives. *Ex.* ऐषमस्त्य, ऐषमस्तन, *this year's.* ह्यस्त्य, ह्यस्तन, *yesterday's.* श्वस्त्य, श्वस्तन, *to-morrow's.*

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103. एत्य is affixed to दूर, *far*, to form दूरेत्य, *distant*, and णाह् is affixed to उत्तर, *latter, north*, to form औत्तराह, *latter, northern*. The ण is rejected.

104. य is affixed to दिव्, *heaven*, प्राच्, *former, eastward*, अवाच्, *below, down*, उदच्, *northward*, प्रात्यच्, *westward*, ऊर्द्ध, *height, elevation*, परार्द्ध, *the first fifty years of* Bruhma's *life*, according to the calculation of the gods, अपरार्द्ध, *the last fifty years of the same period*, अधमार्द्ध, *a bad half*, and उत्तमार्द्ध, *a good half*, to form adjectives. *Ex.* दिव्य, *divine, heavenly.* प्राच्य, *eastern.*

105. य and ईन are affixed to ग्राम, *a village*, to form ग्राम्य and ग्रामीण, *village, domestic.* ष्ठिक or य are affixed to अर्द्ध, *half*, preceded by words meaning points of the compass, to form adjectives. *Ex.* पौर्वार्द्धिक, पूर्व्वार्द्ध्य, *belonging to the former, or eastern half.*

106. Adjectives are formed from वर्षा, *the rainy season*, and कन्था, *a coat of patches*, by affixing ष्ठिक. *Ex.* वार्षिक, *rainy-season.* कान्थिक, *belonging to a coat of shreds.*

107. Compound words, the last member of which is अर्द्ध, *half*, are formed into adjectives by affixing ष्ठिक. *Ex.* वानार्द्धिक, *produced from half the forest.*

108. ष्ठिक and ईय are optionally affixed to भवत्, *self, yourself*, to form भावत्क and भवदीय, *your's, your honour's.*

N. B. The ष्ठि of ष्ठिक is rejected after words which end in इस्, उस्, उ, ऊ, ऋ, ॠ, or त्.

109. Words which end in उ or ऊ, meaning countries or places, are formed into adjectives by affixing ष्ठिक. *Ex.* माहक, *belonging to an unwatered desart.*

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110. उर्द्ध, पर्द्ध, वङ्ग, वङ्गु, काषिपू, names of countries, are formed into adjectives by affixing ष्णायन. *Ex.* और्द्धायन, *Oorddu (customs).*

111. Words with an initial आ or ए—च, which mean countries situated to the east, are formed into adjectives by affixing ष्णिक. *Ex.* आढकजम्बुक, *Arhuku-jumbu (fruits).*

112. Words signifying time are formed into adjectives by affixing ष्णिक. *Ex.* कादम्बपुष्पिक, *connected with the flowering of nauclea orientalis, viz. the beginning of the rainy season.*

113. प्रारद्, *autumn,* forms an adjective to श्राद्ध, *an offering to the manes of ancestors,* by affixing ष्णिक. *Ex.* प्रारदिक, *autumnal.* But if it be the adjective to रोग, *sickness,* or आतप, *heat,* there are two forms. *Ex.* प्रारदिक, and प्रारद, *autumnal (sickness* or *heat).*

114. निशा, *night,* and प्रदोष, *an hour and half after sun-set,* are formed into adjectives by affixing ष्णिक or ष्ण. *Ex.* नैशिक and नैश, *nocturnal.* प्रादोषिक, and प्रादोष, *vespertine.*

115. श्वस्, *to-morrow,* requires the insertion of त and the affixing of ष्णिक, to form श्वौवस्तिक, *to-morrow's,* प्रावृष, *the rainy season,* forms प्रावृषेण्य, *rainy-season,* by affixing एन्य.

116. मध्य, *middle,* and आदि, *the beginning,* form adjectives by affixing म. *Ex.* मध्यम, *middlemost.* आदिम, *first.*

117. अवस्, *bad,* and अधस्, *beneath,* lose their finals, and affix म to form

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अवम, *ominous, bad,* and अधम, *base, bad.* मध्य, *middle,* affixes अ to form मध्य, *middling.*

118. यण is affixed to द्वीप, *a continent,* to form द्वैप्य, *maritime.*

119. डिम is affixed to अग्र, *before,* अन्त, *the end,* and पश्चात्, *behind,* to form अग्रिम, *preceding,* अन्तिम, *last,* and पश्चिम, *hinder.* The ड is rejected.

120. चिर, *long (time),* परुत्, *last year,* and परारि, *the year before last,* require the affix न to form चिरन, *of a long time,* परुन, *last year's,* and परारिन, *of the year before last.*

121. तनट is affixed to adverbs of time (indecl.) to form adjectives. The ट is rejected. *Ex.* दिवातन, *diurnal.* दोषातन, *nocturnal.*

122. न् is inserted after चिर, *long (time)* and साय, *evening (time),* and तनट is affixed to form चिरन्तन, *old, long-continued,* and सायन्तन, *evening.*

123. ए is substituted for the final अ of युग, *an age, dispensation,* and प्राह्ण, *the forenoon,* and तनट is affixed to form युगेतन, *belonging to an age,* and प्राह्णेतन, *forenoon.*

124. तनट and ठिणक are affixed to पूर्व्वाह्ण, *the forenoon,* and अपराह्ण, *the afternoon,* to form पूर्व्वाह्णतन, and पौर्व्वाह्णिक, *forenoon,* अपराह्णतन, and आपराह्णिक, *afternoon.*

125. नट and तनट are affixed to पुरा, *before,* to form पुराण and पुरातन, *old, former.*

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126. क is affixed to मद्र and वृजि, names of countries, to form adjectives. *Ex.* मद्रक and वृजिक, Mudru, or Vrizi (*soldiers*).

127. Adjectives are formed by affixing ञिक or णिक to काशि, चेदि, सम्पाति, सम्बाक्य, अमत, मोदमान, शकुलाद, हस्तिकर्षू, कुनामन्, हिरण्य, काहण, गोवासन, तरङ्ग, अरिन्दम, साधुमित्र, देवदत्त, दासमित्र, दास, ग्राम, सौधावतान, युवराज, उपराज, सिन्धुमित्र, and देवराज, names of places. The ण of णिक is rejected. *Ex.* काशिका or काशिकी, (fem.) Kashi or *Benares* (*rice*).

128. काल, *time* preceded by ऊर्द्ध, *a height*, पूर्व्व, *before*, and आपद्, *danger*, *evil*, is formed into adjectives by affixing णिक or ञिक, optionally. *Ex.* और्द्धकालिका or और्द्धकालिकी, fem. *ancient*.

129. Words with आ, or ए—च, in the first syllable, signifying any town in the country of Vahiku (वाह्लिक), are formed into adjectives by affixing ञिक or णिक. *Ex.* शाकलिका or शाकलिकी, (fem.) Shukulu (*sheep*).

130. Such words signifying any town in Oosheenuru (उशीनर) follow the same rule, and also admit the optional affixing of ईय. *Ex.* आङ्गजालिका, आङ्गजालिकी, or आङ्गजालीया, (fem.) Ahwujalu (*manners*).

131. पाण्डु, विदेह, पाथेय, and आनर्त्त, names of places, form adjectives by affixing कण. The ण is rejected. *Ex.* वैदेहक, Videhu (*barely*).

132. समुद्र, *the sea*, forms सामुद्रक, *sea*, *sea-faring*, when it is the adjective to words meaning man or a boat, by affixing कण.

133. धूम, षडण, प्रभादन, आर्जुनायन, दाण्डायन, स्थली, महास्थली, राजगृह, प्रस्थाश्वित, भल्लालि, मद्रकुल, अणीकुल, आहार, प्रस्थाय, वर्व्वर,

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गर्द्भभ, माठर, वेघपुष्प, पक्ष्मी, सुराष्ट्री, धार्त्तराष्ट्री, अवध, तीर्थकुक्षि, ऋष, अन्तरीष, अरुण, उज्जयनी, दक्षिणापथ, and साकेत, names of places, are formed into adjectives by affixing कण. *Ex.* धौमक, *Dhoomu, (men).*

134. कच्छ, अग्नि, चक्र, and वर्त्त, names of countries, when they are the last members of compound words, are formed into adjectives by affixing कण. *Ex.* चारु कच्छुक, Charookuchhu *(people).*

135. कण is affixed to words signifying unwatered desarts which have an अ or ए—च in the first syllable, to form adjectives. *Ex.* ऐरावतक, Iravutu *(sands).*

136. कण is likewise affixed to words meaning places which have a penultimate य, to form adjectives. *Ex.* काम्पिल्यक, साङ्काश्यक, Kumpilyu or Sunkashyu *(plains).*

137 Names of places ending in पुर, ग्रस्थ or वह are formed into adjectives by affixing कण. *Ex.* नान्दीपुरक, मालाग्रस्थक, पेलुवहक, Nandeepooru, Malaprusthu, or Piloovahu *(cottons).*

138. Names of towns in the east (प्राक) country which have a final ई, or a penultimate र, are formed into adjectives by affixing अकण. The ण is rejected. *Ex.* वाराणसक, Varanusee, *or Benares, (brahmans).* पाटलिपुत्रक, Patulipoottru, or *Patna (wheat).*

139. Names of inhabited countries (जनपद) which have आ or ए—च in the first syllable, require the affix अकण to form adjectives. *Ex.* आविष्कारक, Uvisharu *(fruits).*

140. Names of countries which are constantly plural, are formed into adjectives by affixing अकण. *Ex.* आङ्गक, Ungu *(horses).* कालिङ्गक, Kulingu *(customs).*

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141. When कुल denotes the country of Soveeru, the adjective दौलक is formed by affixing अकण.

142. नगर, *a city*, requires the affix अकण to form the adjective नागरक, *eminently adorning, or disgracing, the city.*

143. अकण is affixed to अरण्य, *a wilderness*, to form आरण्यक, *wild*, as an adjective to words signifying man, road, sport, judgment, lecture, or an elephant.

144. अकण is affixed to the class of words called कच्छादि, (*see page 657, rule* 81,) to form adjectives to words meaning man, or any thing appertaining to man. *Ex.* काच्छक, Kuchhu (*man, garment*, &c.)

145. अकण is affixed to साल्व, the name of a country, to form the word साल्वक, Salwu, as an adjective to words signifying man, (infantry excepted), any appendage to man, to cows, or यवागु, a sort of food. *Ex.* साल्वक, *a* Salwu, (*garment, horseman*, &c.)

146. कश्य, *a coat of shreds*, forms काश्यक, as an adjective implying colour, (*party coloured,*) and a substantive meaning vicinity to a river, by affixing अकण.

147. कुरु, the name of a country, and युगन्धर, the name of a mountain, affix अकण to form adjectives. There are two forms. *Ex.* कौरवक, कौरव, Khooroo, (*war*). यौगन्धरक, यौगन्धर, *a* Yoogundhuru (*monkey*, &c.)

148. अरण्य, *a wilderness*, forms an adjective to cow-dung by affixing अकण, optionally. *Ex.* आरण्यक or आरण्य, *forest* (*cow-dung.*)

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149. Words of the class त्वदादि (*see page* 78,) form adjectives by affixing ईय. *Ex.* त्वदीय, *his.* The word भवत्, *your honour*, changes its final to द्. *Ex.* *your honour's.*

150. Words with आ or इ—च in their first syllable are formed into adjectives by affixing ईय. *Ex.* गार्गीय, *belonging* to *Garga's descendants.*

151. Compounds meaning countries, the last member of which is गर्त्त, *a hole*, are formed into adjectives by affixing ईय. *Ex.* वृकगर्त्तीय, Vrikagurttu *(mountains.)*

152. दक्, अतस्, सम, त्रिक, उपरि, अञ्च, तमप्, सर्व्वनाम, *a proposition, a pronoun*, उत्तरपद, *a reply, rejoinder*, अयनशक, दक्षनशक, समान पक्ष, एकग्राम, एकशाल, एकच्छद, इक्ष्वाकु, the name of a weapon, इक्ष्वलिक, the name of a weapon, अवसन्दन, आनडुह, आजपन, भौरि, भैक्षि, गन्धारि, आसुरि, आहिंसि, अजिनि, अटि, वैरि, भौरि, आम्बि, आग्निवेशि, देवर्षि, शौक्ति, चारुकि, वाल्मीकि, उत्तर, कुलनेम, पन्दिक, and दक्षाय, are formed into adjectives by affixing ईय. *Ex.* गव्हिय, Gaha *(fruit.)*

N. B. Those of the above words which have no meaning added to them are proper names.

153. मुखतस्, *from the mouth*, पार्श्वतस्, *at the side*, are formed into adjectives by rejecting the final तस्, and affixing ईय. *Ex.* मुखीय, *pertaining to the mouth*, पार्श्वतीय, *belonging to the side of.* According to Chandra, एकतस् follows the same rule. *Ex.* एकतीय, *only.*

154. स्व, *own*, पर, *another*, राजन्, *a king*, नर *a man*, देव, *a god*, are

formed into adjectives by inserting क् and affixing ईय, *i. e.* by affixing कीय. *Ex.* स्वकीय,* *own.* परकीय, *another's.* राजकीय, *royal.* जनकीय, *human.* देवकीय,* *divine.*

155. मध्यन is substituted for एधोमध्य, *the midst of the earth*, and ईय is affixed to form मध्यमीय, *contained in the earth.*

156. Adjectives are formed from words with an आ or ए—च in their first syllable and a penultimate क or ख, by affixing ईय. *Ex.* अविघ्नकीय. *belonging to sheep-killers.* आखेमुखीय, *belonging to a dart.* केदखिलीय, *tufted like a mountain top.*

157. कन्था, *a coat of shreds*, पलद्, *flesh-giving*, नगर, *a town*, ग्राम, *a parish*, and ह्रद, *a cistern*, when they are the last member of a compound word which has an आ or ए—च in its first syllable, are formed into adjectives by affixing ईय. *Ex.* दाक्षिकन्थीय, *belonging to the shred-coat of* Dakshya's *posterity.*

158. When कृकण and पर्ण mean places in the country of Bharudwazu, they are formed into adjectives by affixing ईय. *Ex.* कृकणीय, Krikun *(stones).* पर्णीय, Parnu *(rice).*

159. Adjectives are formed from words, meaning an eastern country, which have an ए or ओ in the first syllable, by affixing ईय. *Ex.* गोनर्दीय, एलवनीय, *belonging to* Gonardda, or Elavunu.

* Some say स्वीय and देवीय.

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160. Adjectives are formed from proper names of men, by affixing either ईय or फ्ण. *Ex.* देवदत्तीय and दैवदत्त, Devuduttu's *(garment)*.

161. पर्व्वत, *a mountain,* is formed into an adjective to men by affixing ईय, but the adjective to any other thing is formed by ईय or फ्ण, optionally. *Ex.* पर्व्वतीयो (राजा), *a mountain (king,)* पार्व्वतं or पर्व्वतीय(फलं,) *a mountain (fruit.)*

XIV. *Of* तत्रजात *words, or such as imply a being produced in or from the thing denoted by the word from which they are formed.*

162. Adjectives of this kind are formed by affixing फ्ण to any word. *Ex.* श्रौघ्न, *produced in the country of* Shroognu.

163. प्रावृष, *the rainy season,* forms प्रावृषिक, *produced by the rains,* by affixing इक.

164. अकण is affixed to शारद, *the autumn,* to form शारदक, *poa cynosuroides, phaseolus mungo.* When it forms an adjective फ्ण is affixed.

165. पूर्व्वाह्ण, *the forenoon,* अपराह्ण, *the afternoon,* आर्द्रा, मूला, names of stars, प्रदोष, *the space of one hour and a half immediately following sun-set,* and अवस्कर, *ordure,* are formed into adjectives by affixing अक. *Ex.* पूर्व्वाह्णक, *produced in the forenoon.* आर्द्रक, *produced from the star* Ardra.

166. पथ्य is subsituted for पथिन्, *a road,* and अक is affixed to form पथ्यक, *produced from* or *on the road.*

167. Adjectives are formed from अमावस्य and अमावास्य, *the time of the new*

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moon, by affixing ष्णा, अ or इक. *Ex.* आमावस्य, अमावस्य or आमावस्यक, *produced by the time of the new moon.*

168. क and ष्णा are affixed to सिन्धु, *the sea*, and अपकर, *evil*, to form सिन्धुक and सैन्धव, *produced from the sea*, and अपकरक and आपकर, *produced from bad actions.*

xv. *Of adjectives signifying done, bought, gained, eminent, or probable, in a place or thing.*

169. Words of this sort are formed by affixing ष्णा to any word. *Ex.* श्रौघ्न, *done, &c. in the country of* Shroognu.

170. कोष, *silk*, forms a word which has only the last of the above meanings by affixing ष्णेय. *Ex.* कौषेय, *silken.*

171. Words signifying good, flowering, or ripening, in any season, are formed by affixing ष्णा to any word which signifies a season. *Ex.* वासन्त, *good, flowering, or ripening in the spring.*

172. Adjectives signifying sown in any season are formed by affixing ष्णा to the name of the season. *Ex.* प्रैषिर, *sown in the dewy season.*

173. आश्वयुजी, *the full-moon of* Uswinu, forms आश्वयुजक, *sown at the full-moon of* Uswinu, by affixing अकण.

174. ग्रीष्म, *the hot season*, and वसन्त, *the spring*, are formed into adjectives by

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affixing घ्ण or ऽवण. *Ex.* ग्रैष्म, ग्रैष्मक, *sown in the hot season.* वासन्त, वासन्तक, *sown in the spring.*

175. Words meaning proper to be lent at any time, are formed by affixing घ्ण to words signifying time. *Ex.* शैशिर, *to be lent in the spring.*

176. कलापि, *the time when peacocks' tails first grow,* आम्रक्ष, *the season of the ficus indicus being in fruit,* and यवयुव, *the season when the ears of barley appear,* are formed into adjectives of the above meaning by affixing अक. *Ex.* कलापक, *proper to be lent when peacocks' tails are formed.*

177. Adjectives are formed from ग्रीष्म, *the hot season,* and उत्तरस्मा, *next year,* by affixing अवण. *Ex.* ग्रैष्मक, *to be lent in the hot season.* औत्तरस्मक, *to be lent next year.*

178. सम्वत्सर, *a full year,* and आग्रहायणी, *the full moon of Ugruhayunu,* are formed into adjectives by affixing ख्ञ or अवण. *Ex.* साम्वत्सरिक and साम्वत्सरक, *to be lent at the end of a year.*

179. Words denominating a deer from the time of its calling, are formed by affixing घ्ण to words signifying time. *Ex.* दाव, *(a deer) calling in the evening.*

180. Words denoting bearing or enduring any thing for a certain time, are formed by affixing घ्ण to words signifying time. *Ex.* दाव, *enduring (reading till) evening.*

XVI. *Of* भवार्थ, *or such adjectives as simply express existence.*

181. Words denoting the production, or the being of any thing or quality which

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did not exist before in any place, &c. are formed by affixing অ. *Ex.* বাঙ্গ, *produced, or being, in Bengal.*

182. কার্ত্তিকী, *produced, or existing in the time of the full moon of* Kartika, is formed from চাতুর্মাস্য, *four months,* (viz. Shravana, Bhadra, Aswina, and Kartika) by affixing ঢক্.

183. আত্মন্, *own,* অধিভূত, *in existence,* অধিদৈব, *in the gods,* উপজানু, *near the thigh,* উপকর্ণ, *near the ear,* উপকটি, *near the waist-band,* উর্দ্ধদেহ, *the upper part of the body,* and সমান, *like, equal,* are formed into adjectives by affixing ষ্ণিক. *Ex.* আধ্যাত্মিক, *being in one's-self.* আধিভৌতিক, *existing in the principles of life.* আধিদৈবিক, *existing among the gods.*

184. Adjectives are formed from compounds ending in লোক, by affixing ষ্ণিক. *Ex.* ঐহলৌকিক, *belonging to this life.* পারলৌকিক, *belonging to the state after death.*

185. Compound words, the first member of which is সমান, *equal,* are formed into adjectives by affixing ষ্ণিক. *Ex.* সমানদেশিক, *of the same country.*

186. Adjectives are formed from compounds of the sixth class, having অন্তর for the first member, by affixing ষ্ণিক. *Ex.* আন্তরাগারিক, *within the house, domestic.*

187. গ্রাম, *a parish,* preceded by অন্ or অতি, is formed into adjectives by affixing ষ্ণিক. *Ex.* অতিগ্রামিক, *not connected with the parish, extra-parochial.*

188. দিক্, *a point of the compass,* দেশ, *a class,* পক্ষ, *a side,* গণ, *a genus,* অন্তর, *within,* বাহির, *without,* পথিন্, *a road,* রহস্, *a secret place,* বাধিন্, *false, hateful,* উত্তর, *a hearth,* পাদপিন্, *a tree,* আদি, *a beginning,* অন্ত, *an end, last,* শুভ, *duty,* অশন,

the thigh, मेघ, *a cloud,* यूथ, *a herd,* न्याय, *investigation,* वंश, *a family, race,* अनुवंश, *like one of the family,* वेश, *dress,* काल, *time,* and आकाश, *the atmosphere,* are formed into adjectives by affixing य. *Ex.* दिश्य, *belonging to any point of the compass.* गण्य, *generic.* आद्य, *principal.* उदक, *water,* affixes य to form उदक्य, *a menstruous woman.*

189. Words signifying members of an animal body require the affix य to form adjectives. *Ex.* दन्त्य, *dental.* ओष्ठ्य, *labial.* तालव्य, *palatine.*

190. घेय is affixed to अहि, *a serpent,* दृति, *leather,* वस्ति, *the part of the belly immediately below the navel,* अस्ति, *existence,* कुक्षि, *the side,* and कलसि, *a jug,* to form adjectives. *Ex.* दार्तेय, *leathern.*

191. ग्रीव, when it has the meaning of intestines, or veins, forms its adjectives by affixing घ्ण and घेय. *Ex.* ग्रैव, ग्रैवेय, *intestinal.*

192. बहिस्, *without,* गम्भीर, *deep,* देव, *a god,* and पञ्चजन, the name of an evil genius, are formed into adjectives by affixing यण्. The ण् is rejected. *Ex.* बाह्य, *outward.* गाम्भीर्य, *profound.* दैव्य, *divine.* पाञ्चजन्य, Vishnoo's *conch.*

193. परिमुख, *extending to the face,* परिहनु, *extending to the jaw-bone,* पर्यौष्ठ, *extending to the lips,* परिखल, *extending to a threshing floor,* परिसीर, *extending to a plough,* अनुसीर, *after the plough,* उपसीर, *near the plough,* उपतृण, *near the grass,* उपकलाप, *near the ornaments,* अनुपथ, *after the road,* अनुतिल, *after the sesamum,* अनुगङ्ग, *after the ganges,* अनुशीत, *after cold,* अनुमास, *after the month,* अनुयव, *after barley,* अनुसूप, *after split pease,* and अनुवंश, *after the family,* are formed into adjectives by affixing यण्. *Ex.* पारिमुख्य, *reaching to the mouth.* पारिहनव्य, *reaching to the jaw-bone.*

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194. चतुर्मास, *four months,* forms चातुर्मास्य, as an adjective to words signifying sacrificial worship, by affixing यण्.

195. अङ्गुलि, *a finger,* जिह्वामूल, *the root of the tongue,* उपधमान, *utterance, sound,* मुखतस्, *in the face,* and पार्श्वतस्, *in the side,* are formed into adjectives by affixing ईय. *Ex.* अङ्गुलीय, *finger.* जिह्वामूलीय, *belonging to the root of the tongue.* मुखतीय, *belonging to the face.*

196. Adjectives are formed from compounds which have वर्ग, *a class,* for their last member, by affixing ईय. *Ex.* कवर्गीय, *of the first class of letters,* or क—वर्ग. If any thing besides the classes of letters be meant, the adjective is made by affixing ईय, य or ईन. *Ex.* अर्जुनवर्गीय, अर्जुनवर्ग्य, or अर्जुनवर्गीन, *belonging to Urjoonu's party.*

197. कीय is affixed to पर, *other,* and जन, *a man,* to form परकीय, *another's,* and जनकीय, *human.*

198. एन्य, is affixed to प्रावृष, *the rainy season,* to form प्रावृषेण्य, *rainy-season (fruit.)*

199. मध्यीय, माध्यम or मध्यमीय, *middlemost, contained,* are formed from मध्य, *the midst,* by affixing ईय, मण or मीय. The ण of मण is rejected.

200. म is inserted after मध्य, and दिनण affixed, to form माध्यन्दिन, *within, contained.* The ण is rejected.

201. The feminines कर्णिका, *an ornament for the ear,* ललाटिका, *a forehead ornament,* are formed from कर्ण, *the ear,* and ललाट, *the forehead,* by affixing क.

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XVII. *Of those words which merely express the quality of the word from which they are formed, and those which declare its properties.*

202. Names of books and writings are formed into adjectives expressing their being what they are, or intimating their contents, by affixing घ्ण. *Ex.* सौप, *declined* or *treating of declension.* आर्ग्यण, *Rig-formula, or treating of the formulas of the* Rig Veda. आङ्गिक, *pertaining to the six collateral sciences or parts of the* Vedas, or *treating of them.*

203. घ्ण or य are affixed to छन्दस, *the* Vedu, to form छान्दस or छन्दस्य, Vedal, or *treating of the* Vedu.

204. Words with two vowels, which signify books or writings, are formed into adjectives by affixing ठिणक. *Ex.* ऐथिक, *sacrificial, treating of sacrifices.*

205. Adjectives are formed from words with a final ऋ or कृ signifying books, &c. by affixing ठिणक. *Ex.* पाञ्चहोत्रिक, *belonging to,* or *treating of the five priests.*

206. ठिणक is affixed to ऋच, *a formula,* ब्राह्मण, *the rubrick of the* Vedu, प्रथम, the name of a book, *a preface,* पुरश्चरण, *a treatise on formulas,* अध्वर, *a sacrifice,* नामन, *a crude word,* नामाख्यात, *known by name,* and आख्यात, *formative rules,* to form adjectives. *Ex.* आर्चिक, *belonging to,* or *treating of formulas.*

207. Names of treatises with many vowels, which have an acute accent on the last syllable, are formed into adjectives by affixing ठिणक. *Ex.* मात्वणत्विक, *belonging to,* or *treating of* घ and ण.

208. Words signifying particular acts of worship, are formed into adjectives by affixing ठिणक. *Ex.* आग्निष्टोमिक, *belonging to,* or *treating on the* Ugnistoma.

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209. Names of sages are formed into adjectives denoting what belongs to, or treats of some of their writings, by affixing ठिणक. *Ex.* वाशिष्ठिक, *belonging to*, or *treating of the writings of* Vushisthu.

210. पैरोडाश, and पुरोडाश, *the matter of a burnt-offering*, are formed into adjectives by affixing ठिक. The ड is rejected. *Ex.* पैरोडाशिक, पुरोडाशिक, *treating of*, or *belonging to the matter of burnt-offerings.*

XVIII. *Of Adjectives denominating any thing from the place from whence it came.*

211. Words are formed into adjectives of this meaning by affixing ण्य. *Ex.* हैमवती, *from* Himuvut.

212. पौल्किक, *a distillery*, or *dram-shop*, कृकण, the name of a place, स्थण्डिल, *a clean place*, उपल, *a rock*, उदपान, *a well*, तीर्थभूमि, *a holy place*, and तृणपर्ण, the name of a country, are formed into adjectives by affixing ठिण्. *Ex.* पौल्किक, *from the liquor-shop.*

213. Words signifying ports, store-houses, import ware-houses, &c. are formed into adjectives by affixing ण्य. *Ex.* पौत्तवशालिक, *from the place where import duties are collected.* आन्तरिक, *from the custom house*, or *place where duties on ships or boats are levied.*

214. Words with a final ऋ, meaning connected by science or consanguinity, are formed into these words by affixing ठिण्. पितृ, *a father*, affixes ठिक or य. *Ex.* हौत्रक, *from the priest.* भ्रातृक, *from the brother.* पैतृक or पित्र्य, *from the father, paternal.*

215. Words denoting relation by science or consanguinity, which have not a final ऋ, are formed into adjectives by affixing अकण. The ण is rejected. *Ex.* प्राध्यक, *from the scholar.* मातुलक, *from the maternal uncle.*

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216. Words denoting the cause or reason of any thing, and such as mean men, are formed into adjectives by affixing रूप्य, or मयट्. There are two or more forms. The ट of मयट is rejected. *Ex.* समरूप्य, सममय or समीय, *produced by equality.* देवदत्तरूप्य, देवदत्तमय, and दैवदत्त, *from* Devuduttu.

217. Words denoting the introduction, or first obtaining of any thing, are formed by affixing घा to the name of the place where the discovery is made. *Ex.* हैमवती, *first discovered at* Himuvut.

218. विदूर is substituted for वालवाय, the name of a mountain, and यण affixed to form वैदूर्य, *produced at* Valuvayu, *a gem.*

219. Words implying a road's leading to, or a messenger's going to any place, are formed by affixing घा to the name of that place. *Ex.* माथुर, *leading to* Muthooru. मागध, *going to* Mugudhu.

220. Words denominating a gate facing any place, are formed by affixing घा to the name of that place. *Ex.* श्रौघ्न, the Shrooghnu (*gate*).

221. Words signifying the person who is the subject of any book, are formed into adjectives denominating the book by affixing घा. *Ex.* सौभद्र, (the) Soubhudru (*book*) or *history of* Soobhudra.

222. सीतान्वेषण, *the seeking of* Seeta, इन्द्रजनन, *the birth of* Indru, शिशुक्रन्द, *the crying of the child,* यमसभ, Yumu's *assembly,* रक्षोसूर, *a* rukshoos and *an usooru,* गुणमुख्य, *chief by (his) qualities,* and all compounds of the first class, except देवासुर, *the gods and infernals,* and रक्षोगन्धर्व, *the* rukshooses *and* gundhurvus, are formed into adjectives by affixing ईय. *Ex.* सीतान्वेषणीय, *(the book about) the seeking of* Seeta. श्येनकपोतीय, *(the book about) the hawk and the pigeon.* But दैवासुर, *(the history of) the gods and infernals,* and रक्षोगन्धर्व, *the story of the* rukshooses *and* gundhurvus, are formed by घा.

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223. Words denominating a person from the place where he dwells, are formed by affixing ण्य to the name of the place. *Ex.* मैथिल, *(a person) of* Mithilu.

224. Words denominating a person from his original country, are formed by affixing ण्य. *Ex.* कान्यकुब्ज, *originally from* Kunyakubzu or Canouge.

225. सिन्धु, वर्ण, मधुमत्, कम्बोज, कश्मीर, साल्व, किष्किन्ध, शुद्धिका, उरस, गन्धार, दर, शरद्, तक्ष, शिला, वत्सोद्धरण, कौत्सम्बर, काण्डवारण, ग्रामणी, शाकल, कंसच्छिन्न, सङ्कुचितसिंह, कोष्ठबन्ध, वर्व्वट, अश्वान, and अश्वान, and all names of places, are formed into adjectives by affixing ण्य. *Ex.* सैन्धव, *originally from* Sindhoo.

226. Names of mountains are formed into these adjectives by affixing ईय, if their former inhabitants lived by arms or weapons. *Ex.* हृद्गोलीय, *originally from the hunters of* Hridgolu.

227. शाण्डिक, सर्व्वसेन, सर्व्वकेश, शाटवर, भ्रूक्षेप, and कुचवार, are formed into adjectives by affixing यण. The ण is rejected. *Ex.* शाण्डिक्य, *originally from* Sundiku.

228. तुदी, and वर्म्मती, names of countries, are formed into adjectives by affixing णेय. *Ex.* तौदेय, *originally from* Toodee. वार्म्मतेय, *originally from* Vurmutee.

229. शालातुर, the name of a country, is formed into शालातुरीय, *originally from* Shulatooru, by affixing ईयण. The ण is rejected.

XIX. *Of words which denominate a person from any thing which he customarily uses, serves,* or *loves.*

230. Words implying attention, service, or respect, to any person or thing, are formed by affixing ण्य. *Ex.* श्रौघ्न, Shroognu *respecting.*

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231. All words which mean inanimate substances, expect such as mean time or place, are formed into adjectives by affixing ठिणक. *Ex.* आपूपिक, *bread-eating.* पाप्पुलिकं, *pie-eating.*

232. माहाराजिक, *king-serving, loyal,* is formed from महाराज, *a king,* by affixing ठिणक.

233. वासुदेव, and अर्जुन, proper names, are formed into वासुदेवक, *regarding* Vasoodevu, and अर्जुनक, *honouring* Urjoonu, by affixing अक.

234. Patronymics, and words meaning persons of the Kshuttriyu tribe, are formed into these adjectives by affixing अकञ. The ञ is rejected. *Ex.* ओपगवेक, *honouring the descendants of Oopugoo.* नाकुलक, *serving* Nukoolu.

235. Collectives denominating a people from the country in which they live are formed into this kind of adjectives by re-affixing the affix which made the gentile noun. *Ex.* आङ्गक, *serving the* Kshuttriyus *of* Ungu.

236. If the gentile noun be not a collective, the adjective is made by ण. *Ex.* आङ्ग, *serving an* Ungu *man.*

xx. *Of words which denominate any doctrine from the name of the person by whom it was delivered,* or, *a person from the doctrine or system which he embraces.*

237. Adjectives denoting spoken by any one, are formed by affixing ण. *Ex.* याज्ञवल्क्य, *spoken by* Yujnuvulku.

238. तित्तिरि, वरतन्तु, खण्डिक, and उख, proper names of sages, are formed into adjectives which denote the embracing those chapters of the vedu which were spoken by them, by affixing ईयञ. The ञ is rejected. *Ex.* तैत्तिरीय, *embracing the chapter spoken by* Tittiri.

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239. छागलिन्, a proper name, is formed into छागलेयिन्, *embracing the chapter spoken by* Chhugulin, by affixing णेयिन्.

240. पैनक, वाजसनेय, साऊवर, पैप्पेय, पाम्बेय, खाडायन, स्कन्द, स्कम, देवदर्भ, रज्जुभार, रज्जुकण्ठ, कठ, पाठ, कावायतन, चवार, and पुरुषायुध, are formed into the above-mentioned adjectives by affixing णिन्. The ण is rejected. *Ex.* काठिन्, *embracing the part of the* Ved*u spoken by* Kath*u*.

241. Proper names of all the disciples of Vishumpayan*u*, except Kulapin, are formed into these adjectives by affixing णिन्. The ण is rejected. The names of these disciples follow, viz. अलम्बि, पलिङ्ग, काम्बल, ऋषभ, अरुण, तण्ड, श्यामायन, कठ, हरिद्रु, छगलिन्, तुम्बुरु, उपल, and कलापिन्. *Ex.* आलम्बिन्, *embracing the part spoken by Ulumvi.*

242. णिन् is affixed to काश्यप and कौशिक, when they are proper names of sages, to form adjectives denominating the being attached to that kulpu or collateral science of the ved*u*s which was delivered by them. The ण is rejected. *Ex.* काश्यपिन्, *professing the particular rubric of* Kashapu.

243. णिन् is affixed to पाराशर्य्य, a proper name, to form an adjective denoting attachment to the rules for mendicancy written by him, and to शैलालिन्, to form a similar one denoting attachment to the rules of dancing delivered by him. The ण is rejected. *Ex.* पाराशरिन्, *professing the order of mendicancy established by* Parashuryu. शैलालिन्, *professing the rules for dancing established by* Shilalin.

244. याज्ञवल्क्य, अश्वरथ, and सत्यमन excepted, all names of sages are formed into adjectives denoting attachment to the rubric, and rules for the collateral sciences, laid down by them, by affixing णिन्. The ण is rejected. *Ex.* पाट्यायनिन्, *professing the rubric of* Sattyayun. पैङ्गिन्, *professing the rules of* Pingu. Those three

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words form याज्ञवल्क्य, आश्वरथ, and पौलभन, *professing the orders of those sages*, by affixing घ्ण.

245. कार्म्मन्द, the proper name of a writer on mendicancy, is formed into कार्म्मन्दिन्, *professing the order of* Kurmundu, by affixing ईन्.

246. कृष्णाश्व, the proper name of a king who wrote on dancing, is formed into कृष्णाश्विन्, *professing the art of* Krishashwu, by affixing ईन्.

XXI. *Of some miscellaneous words, not included in the foregoing rules.*

247. Words signifying belonging to the same quarter, or point of the compass, are formed by affixing घ्ण. *Ex.* सौदामिनी, *from the same quarter as the mountain* Soodamun, *lightning*.

248. Indeclinables with the signification of words formed by the last rule are formed by affixing तसच्. The च is rejected. *Ex.* हिमवत्तस्, *on the same quarter with* Himuvut.

249. उरस्, *the breast*, forms its adjective and adverb by य and तसच्. *Ex.* उरस्य, *towards the breast*. उरस्तस्, *breast-wards*.

250. Words signifying first-mentioned by any one, are formed by affixing घ्ण to the name. *Ex.* आपिशल, *first mentioned by* Apishulin.

251. Words signifying composed by any one, are formed by affixing घ्ण. *Ex.* वारुरुच, *written by* Vururoochu.

252. मक्षिका, क्षुद्रा, सरघा, *a bee*, गर्म्मुत्, *coix lachryma*, पुत्तिका, *a sand fly*, भ्रमर, *a humble-bee*, and वरटा, *a duck*, are formed into substantives by affixing घ्ण. *Ex.* माक्षिक, *honey*.

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253. कुलाल and कुम्भकार, *a potter*, चण्डाल, श्वपाक and निषाद, *a chandalu*, कार्म्मार, *a smith*, देवराज, *Indra*, परिषद्, *an assembly*, वधू, *a wife*, ब्राह्मण, *a brahman*, ऊरु, *the thigh*, and अनड्वाह्, *a bull*, are formed into adjectives by affixing अकण. The ण is rejected. *Ex.* कौलालक, *made by a potter.*

XXII. *Of Possessive Adjectives.*

254. Possessives are formed by affixing घ्ण to any word. वहिन्न is substituted for वोढृ, *a carrier*, and अथर्वण for अथर्व्वणिक, *a reader of the uthurvunu vedu*, when the affix घ्ण is used with this intent. *Ex.* सामुद्र, *sea (salt)*. वाहिन्न, *carriers, (fare)*. आथर्वण, *athurvun (virtue, or vedu)*.

255. Words signifying animals of burden, vehicles, &c. or compounds, the first member of which has any such meaning, are formed into possessives by affixing ण्य. *Ex.* हास्ति, *elephant (skin)*. हास्तिचर्म्म, *elephant-skin (shoes.)*

256. ण्यक is affixed to हल and सीर, *a plough*, to form possessives. *Ex.* हालिक, सैरिक, *plow (share.)*

257. रैवतिक, स्वापिपि, चौमर्यक्ति, सौवग्रीव, औदमेधि, औदवापि, and वैजवापि, all proper names, are formed into possessives by affixing ईय. *Ex.* रवतिकीय, *belonging to* Rivutiku.

258. All patronymics, except हास्तिगाद and कौपिञ्जल, are formed into possessives by affixing अकण. The ण is rejected. *Ex.* औपगवक, *belonging to the descendants of Oopugoo.*

259. Possessives which imply being the disciples of, or such as should be punished

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by, any person, are formed, by affixing ण. The ण् is rejected. *Ex.* दाक्ष, (*the disciple of*, or *person to be punished by a*) *descendant of* Dukshu.

260. Patronymics formed by घा, घि or घ्य, are formed into possessives implying collection (संघ), number (अङ्क), declaration (द्योष), or denomination (लक्षण), by affixing घा. *Ex.* वैद, *of a multitude of* Vidus, &c. दाक्ष, Dukshyu's (*collection, number, denomination, sound, &c.*) गार्ग, *a* Gorgyu's (*collection, number, denomination, sound, &c.*)

261. शाकल, *a descendant of* Shukulu, is formed into possessives of the above meaning by affixing घा or अकण. *Ex.* शाकल or शाकलक, *a* Shakulu's (*multitude*, &c.)

262. Words meaning branches of virtue or of the vedus, are formed into possessives by affixing अकण. *Ex.* काठक, *belonging to the* Kuthu *branch.*

263. औक्थिक, *learned in the* ookthu *chapter*, याज्ञिक, *learned in sacrificial rites*, छन्दोग, *singing the* samu vedu, and नट, *a dancer*, are formed into possessives by affixing यण. The ण is rejected. *Ex.* औक्थिक्य, *belonging to a professor of the* ookthu. याज्ञिक्य, *belonging to a* yajniku. छान्दोग्य, *belonging to the* chhundogu. नाट्य, *belonging to a dancer.*

264. Compounds of the first class are formed into feminines signifying marriage by affixing अक. *Ex.* अत्रिभरद्वाजिका, *(the marriage of) the descendants of Utri and* Bhurudwuzu.

265. Feminines implying enmity are formed from all compounds of the first class,

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except देवासुर and रक्षोगन्धर्व, by affixing अक. *Ex.* काकोलूकिका, *(the enmity of) the crow and the owl.*

266. रथ, *a chariot,* and compounds ending in रथ, form nouns meaning wheels, by affixing य. *Ex.* रथ्य, *a wheel.* परमरथ्य, *a large chariot wheel.*

267. अग्नीध्, the name of a formula, is formed into आग्नीध्र, *a place of sacrifice, a temple,* by affixing रण: The ण is rejected.

268. समिध्, *a sacrificial stick,* is formed into a noun signifying the formula used at making a sacrificial fire by affixing धेन्य. The ध is rejected. *Ex.* सामिधेन्य, *the formula so called,* fem. सामिधेनी:

XXIII. *Of Transformatives, including words which denominate any thing from the materials of which it is formed.*

269. All words may be formed into transformatives by affixing ण्य. *Ex.* मार्त्तिक, *earthen.*

270. ण्य is affixed to त्रिपु, *tin,* and जतु, *lac,* to form these adjectives. The ण is rejected. *Ex.* त्रापुष, *tin (pot).* जातुष, *made of lac.*

271. Words meaning trees and plants become adjectives, or words signifying shares, by affixing ण्य. The ण्य is rejected. *Ex.* पालाश, *made of the wood of butea frondosa,* or *a piece of ditto.* दौर्व्व, *made of agrostis linearis,* or *a part of it, e. g. the flower.*

272. विल्व, *crataeva marmelos,* व्रीहि, *the rice which ripens in Aswinu,* काण्ड, *a stalk,* मुद्ग, *phaseolus mungo,* मसूर, *ervum bispalmum,* गोधूम, *wheat,* इक्षु, *sugar-*

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cane, वेणु, *a bamboo,* गवेधुका, *coix lachryma,* कर्पासी, *cotton (plant),* पाटली, *bignonia suave-olens,* कर्कन्धु, *rhamnus jujuba,* कुटीर, *a hut,* वर्हिण, *a peacock,* इन्द्रसुरिष and इन्द्राणिक, *vitex trifoliata,* इन्द्रायुध, *a rainbow,* वरुण, *capparis trifoliata,* श्यामाक, *a sort of grain,* and चीयूक्षा, *crotolaria sericea,* are formed into these adjectives by affixing घा. *Ex.* वेल्व, *made of the wood of cratæva,* or *a piece thereof.*

273. घा is affixed to ताल, *borassus flabelliformus,* to form an adjective to धनुस्, *a bow.* मयट् is affixed to form an adjective to any other word. *Ex.* तालं (धनुः,) *a fan-palm (bow).* तालमयं (काष्ठं,) *fan-palm (wood).*

274. घा is affixed to words meaning gold, to form words implying weight, or measure. *Ex.* हाटक, *golden (weight or measure).*

275. Words meaning animals become adjectives by affixing घा. *Ex.* शौव, *canine.*

276. घा or मयट् is affixed to पलाश, *butea frondosa,* खदिर, *mimosa catechu,* शिंशपा, *the sissoo tree,* पुन्नाग, a particular tree, करीर, *guilandina banduccella,* and विकङ्कत, *flacourtia sapida,* to form adjectives which denominate any thing from the matter of which it is made. The घा and ट् are rejected. *Ex.* पालाश and पलाशमय, Pulashu *wood (table.)*

277. शमी, *mimosa albida,* is formed into this kind of adjective by affixing यान. The घा is rejected. *Ex.* शामीन, Sumee *wood (utensil),* fem. शामीनी.

278. एणी, *a female deer,* and पृषत, *a male,* are formed into adjectives of this sort by affixing एय. ऐणेय, *doe (skin).* पार्षतेय, *male.*

279. गो, *a cow,* and पयस्, *milk,* are formed into these adjectives by affixing य. *Ex.* गव्य, *cow (hair).* पयस्य, *milk (porridge).*

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280. द्रु, *a tree,* becomes an adjective of this kind by affixing य. When it implies measure the adjective is made by द्रव्य. *Ex.* द्रव्य, *tree,* and द्रुवय, *tree (sized).*

281. उष्ट्र, *a camel,* becomes औष्ट्रक, *camel (hair)* by affixing अकण. The ण is rejected.

282. उमा, *flax (plant),* and ऊर्ण, *wool,* are formed into adjectives of this sort by optionally affixing अकन or ष्ण. *Ex.* औमक and औम, *linen, flaxen, linseed.* और्णक and और्ण, *woollen.*

283. पिष्ट, *triturated,* forms the feminine substantive पिष्टिका, *bread, biscuit,* &c. by affixing क. The adjective पिष्टमय, *flour (pudding),* is formed by मयट्.

284. Words denoting weight or measure are formed into adjectives of this sort by the same affixes which form adjectives denominating a thing from the price with which it was bought. *See page 669 and 670.* *Ex.* नैष्किक, *niska (ornament,)* viz. *an ornament made of a niska of gold,* &c.

285. मयट् is affixed to व्रीहि, *rice,* to form an adjective denominating the matter of a sacrifice. *Ex.* व्रीहिमय, *composed of rice.*

286. यव, *barley,* and तिल, *sesamum,* become adjectives by affixing मयट्. *Ex.* यवमय, *barley (bread).* तिलमय, *sesamum (cake).* The substantives यावकं, *boiled barley,* and तैलं, *sesamum oil,* are formed by ष्ण.

287. Words with ए-च or आ in the first syllable, and words with one vowel, also घृत, *saccharum sara,* दर्भ, *poa cynosuroides,* कुटीर, *a hut,* तृण, *grass,* सोम, *asclepias acida,* and बल्वज, *cynosurus Indica,* become adjectives by affixing मयट्,

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except clothing, or food be implied. *Ex.* मैरेयमय, *of a sort of spirituous liquor.* आम्रमय, *mango (tart).* त्वङ्मय, *bark (hut).* शरमय, *writing-reed (pen).* If the words signify food or clothing, the form is thus: त्वाच, *bark (cloth or food.)*

288. All words except those already mentioned in this division are formed into these adjectives by ष्ण, or मयट् optionally, except food or clothing be implied, in which case only ष्ण is used. *Ex.* लौह or लौहमय, *iron (hoop).* कापोत or कापोतमय, *pigeon (pie).*

289. कांसीय, *bell-metal,* loses (लोप) its ईय, and affixes यण to form an adjective of the above meaning. The ण is rejected. *Ex.* कांस्य, *bell-metal (dish).*

XXIV. *Of words signifying capable of,* or *proper for.*

290. Words of this meaning are formed by affixing ष्ठाक to the word which signifies what any thing is capable of, or proper for. *Ex.* वास्त्रिक, *fit for clothing.*

291. दण्ड, *punishment,* बध, *murder,* धन, *wealth,* मुषल, *a wooden pestle,* मधुपर्क, *a treat of sweetmeats to a friend,* कशा, *a whip,* अर्घ, *an offering,* मेधा, *capacity to learn,* मेघ, *a cloud,* उदक, *water,* वंश, *a race, family,* and युग, *an ox-yoke,* are formed into these adjectives by affixing य. *Ex.* दण्ड्य, *deserving punishment,* धन्य, *worthy of wealth.*

292. दक्षिणा, *a fee given to a teacher, &c.* कडङ्गर, *smutty corn,* स्थाली, *a dish,* and बिल, *a hole,* are formed into these adjectives by optionally affixing य and ईय. *Ex.* दक्षिण्य or दक्षिणीय, *worthy of a reward.* According to Chandru, दाक्षिण्य.

293. य and ईय are affixed to पात्र, *a vessel,* to form पात्र्य and पात्रिय, *fit for*

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a vessel; इय is affixed to यज्ञ, *a sacrifice,* to form यज्ञिय, *fit for sacrifice;* and जीन, *capable of the priesthood,* is formed from ऋत्विज्, *a priest,* by affixing णीन. The ण is rejected.

294. छेद्, *a cut,* भेद्, *a perforation,* द्रोह्, *an injury,* नर्त्त, *a dancing,* कर्ष, *a pulling,* संप्रयोग, *a proper application of any thing,* संप्रेरण, *a sending,* and संप्रश्न, *a question,* are formed into adjectives implying always fit for the thing, by affixing ष्णिक. *Ex.* छेदिक, *always fit for immolation.*

295. विरङ्ग is substituted for विराग, *without passion or attachment,* and ष्णिक affixed, to form वैरङ्गिक, *fit to be disregarded.*

296. शीर्षच्छेद्, *decapitation,* is formed into शीर्षच्छेदिक and शीर्षच्छेद्य, *deserving decapitation,* by affixing ष्णिक or य.

XXV. *Of words which denominate a thing from any other thing by which it is purchased, accomplished,* or *prevented.*

297. Adjectives are formed by affixing ष्णिक to the word meaning that by which a purchase is made. *Ex.* नैष्किक, *bought with a* Nisku.

298. Words which denominate a thing from its being accomplished or prevented by means of any thing, are formed by affixing ष्णिक. *Ex.* साप्ततिक, *seventy (rupees quarrel).*

299. All words with two vowels, except numerals, words denoting weight or measure, and अश्व, *a horse,* अश्मन्, *a stone,* हस्तिन्, *an elephant,* रथ, *a chariot,* मन, *mind,* ऊर्ण, *wool,* उमा, *flax,* वर्षा, *the wet season,* and वसु, *wealth,* are formed into

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these adjectives by affixing च. *Ex.* धन्य, *wealth-accomplished*, or *prevented (victory)*.

300. य and ईय are affixed to पुत्र *a son*, to form पुत्र्य and पुत्रीय, *connected with*, or *ruined by, a son*. य is affixed to गो, *a cow*, and ब्रह्मवर्च्चस्, *brahmanic energy*, to form गव्य, *cow*, and ब्रह्मवर्च्चस्य, *brahmanic energy-accomplished*, &c.

301. ण्य is affixed to पृथिवी, *the earth*, to form पार्थिव, *lord of the earth*, and to सर्व्वभूमि, *every place*, to form सार्व्वभौम, *known every where*.

302. ष्ठिक is affixed to वात, *flatulence*, पित्त, *bile*, श्लेष्मन्, *a cold*, सन्निपात, *a complication of the above three*, to form words signifying convalescence, or increase. *Ex.* वातिक, *recovering from*, or *growing worse of flatulency*.

303. ष्ठिक is affixed to लोक, *an inhabited place*, and सर्व्वलोक, *the universe*, to form लौकिक, *popular*, and सार्व्वलौकिक, *universally current*.

XXVI. *Of words which denominate a thing by some quantity with which it has relation.*

304. Words denominating a field from the quantity of seed sown therein, are formed by affixing ष्ठिक to the word denoting that quantity. *Ex.* द्रौणिक, *sown with a prusthu**.

305. Words denominating any thing from the interest on it, from the quantity brought in, the quantity obtained, the quantity of duty paid, or the quantity of a present given to the magistrate on any occasion, are made by affixing ष्ठिक to the word denoting that quantity. *Ex.* सप्ततिक(विवादे:काल राजाच,) *the seventy (rupees quarrel, time, or king)*. इक is affixed to अर्द्ध, *half*, to form a similar adjective *Ex.* अर्द्धिक, *half*.

* A measure containing sixteen handfuls.

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306. ठक् is affixed to ordinals to form words which denominate a thing by the price given for it, or a person by the wages given to him. *Ex.* तृतीयिक, *the third (business), viz. that in which any one obtains a third of the gain,* &c.

307. भाग, *a share,* is formed into भाग्य and भागिक, *to whom* or *for which a share is given,* by affixing य or ठक्.

XXVII. *Of adjectives which denominate a person or thing from any thing which it carries, loses,* or *is produced from.*

308. ष्णिक् is affixed to भार preceded by वंश, *a bamboo,* दल्वज, *cynosurus Indicus,* कुटज, *echites antidysenterica,* मूल, *a root,* स्थूण, *a pillar,* or *post,* अक्ष, *a wheel,* इक्षु, *a sugar-cane,* अश्मन्, *a stone,* and खट्वा, *a bedstead,* to form adjectives denominating any one who carries, takes away, or produces them. *Ex.* वांशभारिक, *bamboo-carrying,* &c. According to some ष्णिक्, is affixed to the names of any of the articles above-mentioned when designed for burden. वांशिक, *a bamboo (burden).*

309. वस्त्र, *clothing,* becomes वस्त्रिक, *cloth (carrying,* &c.) by affixing ठक्.

310. द्रव्य, *a thing,* becomes द्रव्यक, *a thing (carrying,* &c.) by affixing क.

311. ष्णिक् is affixed to words to form adjectives denominating the person who takes or assumes, who plunders, and who cooks, digests, or ripens, any thing. *Ex.* प्रास्थिक, *taking, stealing,* or *cooking a prusthu.*

312. आढक, विस्त and आचित, names of weights or measures, are formed into these adjectives by optionally affixing ष्णिक् or ईन्. *Ex.* आढकिक and आढकीन, *taking,* &c. *an* arhuku *(of corn).*

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313. The above three words, and कुलिज, a particular measure, after being formed into compounds of the fifth class, are formed into adjectives by affixing ठिणक, ठिक or ईन. *Ex.* द्याढिक, द्याढीन, *taking*, &c. *two* arhukus. द्वैकुलिजिक, द्विकोलिजिक, द्विकुलिजिक or द्विकुलिजीन, *taking*, &c. *two* Koolijus (*of any thing*).

314. Words denominating any person or thing from his or its share, price or wages, are formed by affixing ठिणक to the word, *Ex.* कार्षापणिक, *entitled to, a* kahunu *of cowries, viz. sixteen puns.*

XXVIII. *Of words which denominate any thing from its number, weight,* or *measure.*

315. Wordsdenominating any thing from its weight or measure, are made by affixing ठिणक to the word denoting the measure or weight. *Ex.* प्रास्थिक, *a* prusthu *(measure)*.

316. ठिणक is affixed to numerals to form adjectives of the above description, or those which denominate scientific rules, or lectures, or to form nouns of multitude. *Ex.* आशीतिक, *eighty.*

317. ड is affixed to numerals to form words denominating multitudes from their number. The ड is rejected. *Ex.* पञ्चदशःस्तोमः, (*an assembly*) *of fifteen.* According to Chundru the feminines of these words are made by ङीष्. All other grammarians make them by आप्.

318. टण is affixed to त्रिंशत्, *thirty*, and चत्वारिंशत्, *forty*, to form words denominating the rubric of the vedu. The ट and ण are rejected. *Ex.* त्रैंश, *(a rubric) of thirty (paragraphs).* चात्वारिंश, *(a rubric) of forty (paragraphs).*

319. अस and अक are affixed to पञ्चन्, *five*, and दशन्, *ten*, to form words denominating classes. *Ex.* पञ्चतः or पञ्चकः(वर्गः), (*a class*) *of five.* दशतो or दशको (वर्गौ), (*two classes*) *of ten* (*each*).

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320. Numerals ending in शत् or शत, and विंशति, *twenty*, are formed into adjectives of this kind by affixing डिन्. The ड is rejected. *Ex.* त्रिंशी मासः, (*a month*) *of thirty* (*days*). पञ्चदशी पक्षः, (*a pukshyu*) *of fifteen* (*days*). विंशी सङ्घः, *an assembly of twenty*. Some say that these forms are peculiar to the Vedus.

321. य or इक is affixed to शत, *a hundred*, to form adjectives of any of the meanings from page 686, rule 290, to this place. *Ex.* शत्य or शतिक, *deserving an hundred*, &c.

322. All numerals except those with a final शत् or ति are formed into adjectives of these meanings by affixing क. *Ex.* पञ्चक, *worthy of five* (*stripes*), &c. Words ending in शत् or ति affix तिक. *Ex.* अशीतिक, *deserving eighty*. पञ्चाशत्क, *entitled to fifty*.

323. क is affixed to कति, *how many*, विंशति, *twenty*, and त्रिंशत्, *thirty*, to form these adjectives. *Ex.* कतिक, *deserving how many?* विंशतिक, *entitled to twenty*. त्रिंशत्क, *compounded of thirty*.

324. Numerals (including adverbs of number) which end in यत्, are formed into these adjectives by affixing क or इक. *Ex.* यावत्य or यावतिक, *worthy of thus much*.

325. ड क is affixed to विंशति, *twenty*, and त्रिंशत्, *thirty*, to form words which denominate a multitude. The ड is rejected. *Ex.* विंशक, *of twenty*. त्रिंशक, *of thirty*.

326. कंस, *the name of a measure*, and अर्द्ध, *half*, are formed into adjectives of this sort by affixing तिक. The य is rejected. *Ex.* कांसिक, *deserving a kungsu*. [अर्द्धिक, *capable of half*.

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327. कार्षापण, *a* kahunu*, is optionally changed to प्रति, and ठिक affixed to form कार्षापणिक and प्रतिक, *worthy of sixteen puns of cowries.*

328. विंशतिक, *consisting of twenty,* सहस्र, *a thousand,* शत, *an hundred,* and पल, the name of a weight, are formed into these adjectives by affixing ष्ठा. *Ex.* विंशतिक, *entitled to (a reward) of twenty (rupees).*

329. पूर्ण and ठिक, are affixed to पूर्ण, a particular measure, to form these adjectives. *Ex.* पौर्ण or पूर्णिक, *entitled to a* shoorpu.

330. खारी, *a sort of measure,* and काकिणी, *five gundas of cowries,* are formed into adjectives by affixing ईक. *Ex.* खारीक, *a* kharee-*(sown field).* काकिणीक, *(bought with) five gundas.* If these words are preceded by अध्यर्द्ध, *a little more than half,* or if they form compounds of the fifth (द्विगु) class, the adjectives are formed by the same affix, viz. ईक. *Ex.* अध्यर्द्धखारीक, *(sown with) somewhat more than half a* kharee. अध्यर्द्धकाकिणीक, *(bought with) something more than half five gundas.* द्विखारीक, *(sown with) two* kharees. विंशतिक, *(bought with) twenty,* if preceded by अध्यर्द्ध, or if it form a compound of the fifth class forms another adjective by affixing ईन. *Ex.* अध्यर्द्धविंशतिकीन, *(bought with what cost) a little above half of twenty.* द्विविंशतिकीन, *(bought with what cost) two twenties.*

331. पण, *a pun,* पाद, *a fourth, a quarter,* माष, *a particular weight,* and शत, *an hundred,* if preceded by अध्यर्द्ध, or if they form compounds of the fifth class, are formed into adjectives by affixing य. *Ex.* अध्यर्द्धपण्य, *(bought with) something more than half a pun of cowries.* द्विपण्य, *(bought with) two puns of cowries.*

332. पाण, a particular weight, when preceded by अध्यर्द्ध, or when it forms a compound of the fifth class is formed into adjectives by optionally affixing य or ठिक

* Sixteen puns of cowries.

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The ठिञ् is lost (लोप.) *Ex.* अध्यर्द्धपाण्य and अध्यर्द्धपाण, *(bought with) a little more than a* shanu *(of gold).* When in forming a compound of the fifth class this word is preceded by द्वि, *two,* or त्रि, *three,* either य, ठिञ् or ण may be affixed. The ठिञ् is lost (लोप) and the ण rejected. *Ex.* द्विपाण्य, द्विपाण or द्वैपाण, *(bought with) two* shanus *(of gold).*

XXIX. *Of words which denominate a field from its productions.*

333. घाट is affixed to इक्षु, *a sugar-cane,* and जीरक, *anise,* to form इक्षुघाट, *a sugar cane (field),* and जीरकघाट, *an anise field.*

334. घञिन is affixed to मूलक, *a radish,* and वास्तूक, *chenopodium botrys,* to form मूलकघञिन, *a radish (field),* and वास्तूकघञिन, *a chenopodium (field).*

335. णीन is affixed to धान्य*, *rice,* मुद्ग, *phaseolus mungo,* कोद्रव, *paspalum frumentaceum,* तिलक, the name of a plant, and कुलत्थ, a sort of pulse, to form these words. *Ex.* धान्यीन, *a rice (field).*

336. ठेयण is affixed to व्रीहि, *a sort of rice which ripens in September,* and यवनी, *cold season rice,* to form व्रैहेय, (fem. व्रैहेयी,) *a rice (field).* The ट and ण are rejected.

337. य is affixed to यव, *barley,* वसन्त, *a sort of rice which ripens in May,* and षष्टिक, *a sort of rice which ripens in sixty days from its being sown,* to form यव्य, *a barley (field,)* वसन्तय *a spring-rice (field),* and षष्टिक्य, *a sixty days-rice (field).*

338. य or खीञ् are optionally affixed to तिल, *sesamum orientale,* मुद्ग, *phaseolus radiata,* माष, *the cotton plant,* उमा and अतसी, *the flax plant,* and कुसु, *panicum*

* Some say all words which mean rice.

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pilosum, to form these words. *Ex.* तिल्य and तैलिन, *a sesamum (field).* माष्य and माषीन, *a masu (field).* भङ्ग and भाङ्गीन, *a cotton (field).*

XXX. *Of words which denominate a person from some bodily blemish,* or *dishonourable disease.*

N. B. These words have several other meanings, as will appear in the examples.

339. विड and विरीय are affixed to the preposition नि, to form निविड and निविरीस, *flat-nosed, flat (applied to the nose) flatness, thick (as a forest).*

340. भ्रट, टीट and नाट, are affixed to the preposition अव, to form अवभ्रट, अवटीट, and अवनाट, *flat-nosed, flat (applied to the nose), flatness.*

341. वि is substituted for the preposition नि, and बिल, बिट or बुक, are affixed to form विबिल, विबिट, or विबुक, *flat-nosed, flat (applied to the nose), flatness.*

342. चुल्ल, चिल्ल and चिल्ल *running-eyed,* are irregular.

343. पेज and पिञ्ज, are affixed to तिल, *sesamum,* to form तिलपेज and तिलपिञ्ज, *seedless sesamum.*

344. दूस, सोढ and मरीस, are affixed to अवि, *a sheep,* to form अविदूस, अविसोढ and अविमरीस, *sheep (milk).* N. B. The स of these words never becomes ष.

XXXI. *Of adjectives expressive of that by which loss is incurred at play,* or *of the instrument of digging.*

345. Words which denominate a person from that by which he conquers or is conquered, or that by which he plays or digs, are formed by affixing इक. *Ex.* आक्षिक, *losing by,* or *playing at, dice,* or *digging by a wheel.* The word अङ्गुलि, *a finger,* does not follow this rule.

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XXXII. *Of adjectives denominating food from that with which it is cooked.*

346. Words which denominate food by any thing with which it is cooked, are formed by affixing ठक्. *Ex.* दाधिक, *cooked with curds.*

347. Words with a penultimate क, and कुलत्थ, a sort of pulse, are formed into these adjectives by affixing ण्य. *Ex.* तैन्तिडीक, *cooked with tamarinds.* कौलत्थ, *cooked with* koolutthu.

XXXIII. *Of adjectives denominating things from that in which they are transported* or *carried.*

348. That by which any thing is *carried* over (a river, &c.) may be formed into an adjective by affixing ठिक्. *Ex.* पौतिक, *carried over by a boat, ship, &c.*

349. नौ, *a boat*, and words with two vowels, form these adjectives by affixing ठक्. *Ex.* नाविक, *(carried over) by a boat or ship.* घटिक, *(carried over) by a pitcher.*

350 That by which any thing moves or travels, is formed into an adjective by affixing ठिक्. *Ex.* शाकटिक, *in, or by, a cart.*

351. ठिक् is affixed to रथ, *a chariot*, अश्व, *an horse*, जाल, *a net*, and व्याल, *a serpent*, to form these adjectives. *Ex.* रथिक, *in a chariot.* आश्विक, *on horseback.*

352. उत्सङ्ग, *the side*, उडुप, *a raft*, उष्ट्र, *a camel*, उपुट, *a cover*, and पिटक, *a sort of basket*, are formed into adjectives importing that by which any thing is transported from one place to another, by affixing ठिक्. *Ex.* औत्सङ्गिक, *transported by the side.* औडुपिक, *transported on a raft.* औष्ट्रिक, *transported by a camel.* औपुटिक, *transported on a cover.* पैटकिक, *transported in a basket.*

353. भस्त्रा, *a pair of bellows, a leathern bag*, भरण, *maintenance*, and शीर्षभार, *a burden for the head*, and अंसभार and अंसेभार, *a load for the shoulders*, are

formed into adjectives by affixing इक. *Ex.* भस्त्रिक, *transported in a leathern bag.* शीर्षभारिक, *carried in a load on the head.* अंसभारिक, *transported on the shoulders.*

354. कौट्टनिक, *transported by a procuress,* is formed from कुट्टनिक, *a procuress,* by affixing ष्ण.

355. पद्, is substituted for पाद्, *a foot,* and इक affixed, to form पदिक, *foot (man).*

356. श्वाण, *the canine genus,* is formed into श्वानिक and श्वागणिक, *going with dogs,* by affixing इक. Vriddhi is optionally admitted.

XXXIV. *Of adjectives denominating an animal from that by which it lives.*

357. वेतन, *wages,* वाह्, *an horse,* उपदेश, *instruction,* प्रेषण, *a sending,* उपास्ति, *propitiation,* सुखशय्य, *an easy bed,* शक्ति, *the name of a weapon,* युग, *a yoke (for oxen),* पाद्, *a foot,* उपस्थान, *a being near,* and धनुर्दण्ड, *the shaft of a bow,* are formed into adjectives implying that by which any one lives, by affixing ठिक. *Ex.* वैतनिक, *living on wages.* वाहिक, *living by horses.*

358. इक is affixed to वस्त्र, *clothing,* क्रय, *buying,* विक्रय, *sale,* and क्रयविक्रय, *traffic,* to form adjectives of the above import. *Ex.* वस्त्रिक, *living by cloth.* क्रयविक्रयिक, *living by traffic.*

359. ईय and इक are affixed to आयुध, *a weapon,* to form आयुधीय and आयुधिक, *living by arms.*

XXXV. *Of words which denominate any thing from that by which it is accomplished.*

360. ठिक is affixed to अक्षद्यूत, *gaming,* पादस्वेद, *sweat of the foot,* कण्टक, *a thorn,* मर्दल, *a sort of tabor,* गतागत, गमागम, and यतोयत, *going and coming,* to form this kind of adjectives. *Ex.* आक्षद्यूतिको (विरोध), *a gaming (quarrel) produced (quarrel).*

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361. All words which are formed by the affixes of the passive voice, are formed into adjectives of this import by affixing इम. *Ex.* कुट्टिम, *accomplished by pounding.* पाकिम, *accomplished by cooking.*

362. याचितक, *accomplished by a request,* is formed from याचित, *a request,* by affixing क.

363. आघमित्यक, *accomplished by an exchange,* is formed from आघमित्य, *exchange,* by affixing कण. The ण is rejected.

XXXVI. *Of words which denominate any thing from that by which it is painted, smeared, or anointed.*

364. Words implying anointed, or smeared with, are formed by affixing ष्ठिक. *Ex.* दाधिक, *smeared with curds.*

365. इन affixed to चूर्ण, *powder, lime,* forms चूर्णिन्, *smeared with lime,* and घ्ण affixed to मुद्ग, *phaseolus mungo,* forms मौद्ग, *smeared with this sort of pulse.*

XXXVII. *Of words which denominate a thing from its state.*

366. आजसिक, *in vigour,* साहसिक, *by a sudden act,* and आम्भसिक, *in water, aquatic,* are formed from आजस्, *strength,* सहस्, *acting suddenly,* and आम्भस्, *water,* by affixing ष्ठिक.

XXXVIII. *Of words which denominate a thing from that by which it is adorned.*

367. ष्ठिक is affixed to form adjectives which denominate any thing from that by which it is adorned. *Ex.* राष्ट्रिक, *kingdom-adorned.*

368. कार्म्मन्, *work,* and वेष, *an adorning,* are formed into his kind of adjectives by

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affixing य. *Ex.* कर्म्मण्य, *adorned by works.* वेष्य, *adorned with clothing.* N. B. The last of these words is frequently written with ष:, e. g. वेश्या, *adorned with clothing, (a courtezan).*

XXXIX. *Of words which denominate a person from the time for which he was respectfully appointed to office,* or *a person,* or *thing, from the time in which it was maintained, exists,* or *will be.*

369. Words denoting time are formed into adjectives which denominate a thing from its being appointed, maintained, present, or future, by affixing ठिक. *Ex.* मासिक, *appointed for a month, maintained for a month.*

370. सम्, *a year,* is formed into an adjective by affixing ईन. *Ex.* समीन, *appointed,* or *maintained, &c. for a year.*

371. When सम् forms a compound of the fifth class with any word, the adjective is formed by ठिक or ईन. *Ex.* द्विसमीन and द्वैसमिक, *appointed, &c. for two years.*

372. When रात्रि *night,* अहन् *day,* संवत्सर and वर्ष, *a year,* form compounds of the fifth class with any other word, the adjectives are made by ठिक or ईन. *Ex.* द्विरात्रीण, द्वैरात्रिक, *appointed, &c. for two nights.*

XL. *Of adjectives which denominate any thing from its age.*

373. ईन and य are affixed to मास, *a month,* to form मासीन and मास्य, *a month old.* When this word forms a compound of the fifth class, the adjective is made by affixing य. *Ex.* द्विमास्य, *two years old.*

374. षण्मास, *six months,* is formed into षण्मास्य, षाण्मास्य, and षाण्मासिक *six months old,* by affixing य, ष्य, or ठिक. The ण and ष are rejected. When adjectives not implying age are formed from this word, only ष्य or इक are affixed. *Ex.* षण्मास्य and षण्मासिको रोग:, *a six months (disease.)*

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XLI. *Of words which denominate a thing from the probability of its being compleated, overcome, obtained, done* or *easily done in any given time.*

375. Words signifying will be accomplished, may-be conquered, may-be done, or may be done easily, in any time, are formed by affixing ठिणक. *Ex.* मासिक(मेा षधं), *(a medicine which) will probably be ready in a month.*

376. षष्टिरात्र, *sixty nights,* is formed into an adjective meaning ripening in that time, by affixing क. The latter member is lost (लोप). *Ex.* षष्टिकं(धान्यं), *sixty-day (rice).*

377. Adjectives denominating the time of any vow, or that it has been made for any particular time, are made by affixing ठिणक to the word which denotes the time. *Ex.* मासिको(ब्रह्मचारी), *a month-(devotee),* मासिकं(ब्रह्मचर्य्यं), *a month-vow (of Brumhucharyu.)*

378. All the affixes which form words denominating a thing from its being or state, are affixed in the same manner to form adjectives implying the probability of a thing's being accomplished, yet including doubt. *Ex.* प्रावृषेण्यं(कार्य्यं), *(probably) wet-season (business).*

379. ष्यञ्, *well-burning,* नित्यनिष्क्रम, *constantly going out,* प्रवेशन, *an entering,* रोदिसंज्ञम, *a war in a holy place,* संघात, *collection,* प्रवास, *lodging,* उपवास, *fasting,* अश्वपद, *a horse's foot,* and पीलुमूल, *the root of Careya Arborea,* are formed into words of the above import, by affixing ष्या. *Ex.* वेणुक्यं(कार्य्यं), *(business which will perhaps be done) by well burning.*

380. यथातथच, *so so,* is formed into an adjective by affixing ण. The ण is rejected. *Ex.* यातथ्यं(कार्य्यं), *some such way done (business).*

381. य is affixed to हस्त, *a hand,* to form हस्त्य, *(it may be) by the hand.*

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XLII. *Of words denominating the pay of a priest from any sacrifice.*

382. Words signifying particular sacrifices are formed into words denominating the pay of the priest, by affixing ष्ठाक. *Ex.* अग्निष्टोमिकी (दक्षिणा), *Ugnistomu-(pay).*

XLIII. *Of religious, and other denominatives.*

383. ष्ठाक is affixed to महानाम्नी, a prayer of the vedu, आदित्यव्रत, a particular worship of the sun, and गोदान, *a gift of cows,* to form words which denominate sects. *Ex.* महानाम्निकं(ब्रह्मचर्य्यं), *the* Mahanamniku *(profession).*

384. ष्ठाक affixed to the three words above-mentioned forms words denoting accustomedness to any thing. *Ex.* महानाम्निको (ब्राह्मण), *a* Mahanamniku *(brahman),* viz. *accustomed to the use of that formula.*

385. देवव्रत, *a vow to the gods,* तिलव्रत, *a vow to eat only sesamum for a given time,* अवदार, *a ceremony in the midst of a sacrifice,* and दीक्ष, *a preliminary ceremony,* are formed into adjecives by affixing इन्. *Ex.* देवव्रतिन्, *(a brahman) performing a vow to the gods.*

386. अष्टाचत्वारिंशत्, *a vow which continues forty eight years,* is formed into adjectives by affixing ङक and ङिन्. The ङ is rejected. *Ex.* अष्टाचत्वारिंशक, and अष्टाचत्वारिंशिन्, *a forty-eight-year-vow-performing (devotee).*

387. चातुर्मास्य, *a vow belonging to the four-month-worship,* loses (लोप) its य, and ङक or ङिन् is affixed, to form चातुर्मासक and चातुर्मासिन्, *performing a vow connected with the four-month-worship.*

XLIV. *Of words implying ability,* or *energy,* or *eminence in any thing.*

388. ष्ठाक is affixed to सन्ताप, *woe,* सन्नाह, *an arming with defensive armour,*

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संग्राम, *war*, संयोग, *peace, union*, सम्पराय, *excellent*, सम्वेष, *compleat entrance*, निघ्यष, *a grinding*, सम्पेष, *a grinding*, निसर्ग, *nature*, विसर्ग, *abandonment*, उपसर्ग, *trouble, interruption*, प्रवेष, *an entering*, प्रवास, *a lodging*, उपवास, *fasting*, संघात, *a collection*, सम्पादन, *an end*, पक्कु, *barley-meal*, मांस, *flesh*, ओदन, *boiled rice*, and पक्कुमांसौदन, *barley meal, flesh*, and *rice*, to form words denoting strengthened thereby. *Ex.* सान्ताषिको(ज्वरः), *a distressing (fever)*.

389. ष्ठिक and य are optionally affixed to योग, *contact, union*, to form these adjectives. *Ex.* यौगिक, योग्य, *capable, strenthened by contact*, &c.

390. कार्म्मूक, *fit*, or *able to work*, is formed from कर्म्मन्, *work*, by affixing ऊकण. The ण is rejected.

XLV. *Of words implying suitableness*, or *fit opportunity*.

391. समयिक, *opportune*, is formed from समय, *time*, by affixing ष्ठिक.

392. उपवस्त, *abstemious*, or *he fasting*, ऋतु, *a season*, प्राषित्, *an eater*, or *he eating*, are formed into adjectives by affixing ष्ण. *Ex.* औपवस्तं(दिनं), *a fast (day)*. आर्त्तव(आरामः), *a (spring) season (garden)*. प्राषित्रं(भोजनं), *an eater's (feast)*.

393. य is affixed to काल, *time*, to form काल्य, *time obtained*. If it imply a long time, the adjective is made by ष्ठिक. *Ex.* कालिकं(ऋणं), *a long-standing (debt)*.

XLVI. *Of words implying the necessity* or *reasonableness of any thing for any particular purpose*.

394 Adjectives signifying the necessity of any thing are formed by affixing ष्ठिक.

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Ex. ऐन्द्रमहिकं(प्रक्रोत्थानं), *the (devation of the flag) which is necessary to the* Indramahika *sacrifice.*

395. एकागार, *a solitary cell,* is formed into ऐकागारिक, *a solitary confinement-(thief).*

396. चूडा, *the ceremony of first shaving a child,* and श्रद्धा, *faith,* are formed into this sort of adjectives by affixing ण्य. *Ex.* चौडं(क्षौरं), *a* chouru *(shaving).* श्राद्ध, *faith-required.*

397. विशाखा and आषाढा, names of stars, are respectively formed into वैशाख, *a churning staff,* and आषाढ, *a rod of the butea frondosa,* by affixing ण्य.

398. ल्यु is affixed to उत्क्षेपण, *a raising up,* उत्क्षेपण, *a lifting up the hands in prayer,* अनुप्रवचन, *a repeating after having heard from the mouth of a teacher,* दीर्घजीविति, *long life,* संप्रेषण, *a sending;* अनुघ्रायन, *a smelling in consequence of contact with any odorous substance,* आभरण, *an adorning, dressing,* and अनुवादन, *a speaking in reply,* to form adjectives of this sort. *Ex.* उत्क्षेपणीयं (कर्म), *(an action) necessary to raise (any one) up.* उत्क्षेपणीय, *(an action) necessary to addressing with up-lifted hands.*

399. विश्, *enter,* वह्, *move,* पूर्, *fill,* रुह्, *mount,* and आप्, *attain,* preceded by सं, when the krit affix क्विप् is affixed and they are compounded with a preceding word, are formed into adjectives of this sort by affixing ख्य. *Ex.* गृहप्रवेश्य, *necessary on entering the house.* प्रपापूरणीय, *necessary to filling the water-house.*

400. धन, *wealth,* धर्म, *virtue,* स्वर्ग, *heaven,* यशस्, *fame,* and आयुस्, *life time,* are formed into these adjectives by affixing य. *Ex.* धन्य, *(work) to which wealth is necessary.* धर्म्य, *(an undertaking) to which virtue is necessary.*

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XLVII. *Of words implying going, or illicit connection.*

401. आकाल, *the same time*, forms आकालिक and आकालिकी, (*a child*) *which dies at its birth*, by affixing ठञ् and ठिक्. योजन, *a measure of eight miles*, परदार, *another's wife*, and गुरुतल्प, *a preceptor's wife*, are formed into adjectives denoting going or illicit connection, by affixing ठिक्. *Ex.* योजनिक, *yozana-going.* पारदारिक, *adulterous.*

402. ठिक् and ख affixed to प्रतिपथ, *every road*, to form प्रातिपथिक and प्रतिपथिक, *going in every direction.*

403. ठिक् is affixed to पथिन्, *a road*, to form पथिक, *travelling.* Another form is made by changing the थ to त and affixing ण. The ण is rejected. *E.* पान्थ. (अः), *a travelling*, or *road*, (*horse*).

404. ठिक् is affixed to क्रोशशत, *an hundred* kroses, and योजनशत, *an hundred yezanas*, to form adjectives denoting going thus far, or proper to meet from this distance. *Ex.* क्रोशशतिक, *proper to meet an hundred* kroses, or *travelling an hundred* kroses.

405. उदक्, *north*, वारि, *water*, दुर्गा, *difficult to approach*, स्थल, *a place*, जङ्गल, *a wilderness*, अज, *a goat*, प्रघण, *a stake, a tapering staff*, compounded with पथिन् as the last member, are formed into words, denoting going thereby, or brought thereby, by affixing ठिक्. *Ex.* औदक्पथिक, *going, or brought by the north road, &c.*

406. घ is affixed to कृष्णपथ to form a substantive, viz. कार्ष्ण्यं, *bassia longifolia, black pepper.* According to some, मरिचं means the same.

XLVIII. *Of words which imply frequent repetition.*

407. ठिक् is affixed to पाठक्रम, *a repeating, rehearsing* षडाम्नाय, *six*

months, viz. from the twenty first of December till midsummer, and चान्द्रायण, *the name of a vow,* to form words which imply frequent repetition. *Ex.* पारायणिक, *frequently rehearsing.* The form is the same if these words are compounded with a preceding word. *Ex.* द्वैपारायणिक, *twice-repeating.*

408. संशय, *doubt,* becomes सांशयिक, *doubtful, doubting,* by affixing ष्ठिक. ष्ठिक is also affixed to प्रतीप, *adverse, contrary,* प्रतिकूल, *opposition, contradiction,* अनुकूल, *agreement, assistance,* प्रतिलोम, *against the hair,* or *grain, backwards,* अनुलोम, *with the hair,* or *grain,* परिमुख, *facing all ways,* परिपार्श्व, *on all sides,* and अन्वीप, *advancing and retiring, as water,* when they are used adverbially, to form adjectives meaning possessed of these qualities. *Ex.* प्रातीपिक, *opposed to.*

XLIX. *Of words denominating a person from what he says.*

409. प्रभूत, *sufficient,* प्रतिभूत, *much,* and पर्याप्त, *enough,* when adverbs, are formed into adjectives which imply saying so, by affixing ष्ठिक. *Ex.* प्राभूतिक, *(a person) saying it is enough.*

410. माषशब्द, *prohibitive word,* नित्यशब्द, *constant sound,* and कार्य्यशब्द, *useful sound,* become adjectives which denominate a person from his uttering such sounds, by affixing ष्ठिक. *Ex.* माषशब्दिक, *prohibiting.*

411. सुस्नात, *well bathed,* सुखरात्रि, *a happy night,* सुखसुप्त, *pleasantly-slept,* and सुखशय्य, *a pleasant bed,* become adjectives which denominate any one from his asking about those particulars, by affixing ष्ठिक. *Ex.* स्नात्रिक, *inquiring have you bathed well?*

412. Words expressive of contempt, or dishonor, are formed into adjectives of the

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person expressing them, by affixing ठिणक. *Ex.* द्वेगुणिक, *repaying (him) two-fold.*

413. वृधुष् is substituted for वृद्धि, *interest, increase,* and ठिणक affixed, to form वार्द्धुषिक, *usurious.*

414. ठिणक is affixed to कुसीद, *interest,* and दशैकादश, *ten or eleven,* to form कुसीदिक, *usurious,* and दशैकादशिकी, [fem.] *giving for ten* or *eleven (rupees).*

L. *Of words which imply gleaning,* or *keeping.*

415. Words are changed into adjectives which imply gleaning, or preserving, by affixing ठिणक. *Ex.* चादरिक, *picking up jujubes.* सामाजिक, *society-preserving.*

416. शब्द, *sound,* and दर्दुर, *the croaking of a frog,* are formed into adjectives by affixing ठिणक. *Ex.* शाब्दिक, *noisy.* दार्दुरिक, *croaking.*

LI. *Of words which denominate a person from what he kills.*

417. Words meaning deer, birds, or fishes, either the genus or species, are formed into adjectives which denominate the persons or things which destroy them, by affixing ठिणक. *Ex.* हारिणिक, *deer-destroying.* मार्गिक, *deer-killing.* शाकुनिक, *bird-killing.* तैत्तिरिक, *partrige-killing.* मात्स्यिक *fish-killing.* शौकुलिक, *soal-killing.*

418. परिपन्थ is substituted for परिपथ, *all the roads,* and ठिणक affixed, to form पारिपन्थिक, *in every road,* or *destroying in every direction.*

LII. *Of words which denominate a person from activity in his station.*

419. Compounds ending in गोप, *a guard-house,* are formed into adjectives deno-

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minating any thing which moves quick, or runs therein, by affixing ठिणक. *Ex.* शौल्कनाधिक, *guarding the custom-house.*

420. ठिणक is affixed to पद्वी, *a road,* अनुपद, *behind,* and अक्रन्द, *sound of war,* to form words denoting flight. *Ex.* पाद्विक, *running in the road.* Compounds which end in पद, *an office, a foot, a word,* form adjectives denominating those who hold such office, or refer to such a word, by affixing ठिणक. *Ex.* पौर्व्वपदिक, *before-mentioned.*

LIII. *Of words which denominate a person from what he receives.*

421. ठिणक is affixed to अर्घ, *wealth,* प्रतिकण्ठ, *to the throat,* and ललाम, *beautiful,* to form these adjectives. *Ex.* आर्घिक, *wealth-receiving,* प्रातिकण्ठिक, *holding by the neck* or *throat.* ललामिक, *beautiful.*

422. ठिणक is affixed to धर्म्म, *virtue,* and अधर्म्म, *sin,* to form धार्म्मिक, *virtuous,* and आधर्म्मिक, *vicious, ungodly.*

LIV. *Of words which denominate a person from his society.*

423. Collective nouns are formed into adjectives which denote mixing with, by affixing ठिणक. *Ex.* सामूहिक, *mixing with the multitude.*

424. ण्य is affixed to परिषद्, *an assembly,* to form पारिषद्य, *joining the assembly,* and ण्य or ठिणक are optionally affixed to सेना, *an army,* to form सैन्य, and सैनिक, *connected with the army.*

425. ठिणक is affixed to ललाट, *a forehead,* to form लालटिक, *predestinarian,* and to कुक्कुट *a fowl,* to form कौक्कुटिक, *(a beggar) who minds only his own dish.*

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LV. *Of words which denominate any thing from its being constantly supplied.*

426. ठिणक् is affixed to form words which convey the idea of constantly giving to any person or thing. *Ex.* आग्रभोजनिक, *first-fed.*

427. मांस, *flesh,* ओदन, *boiled rice,* and, according to some, मांसौदन, *flesh and rice,* and आढ्या, *a preparation of barley, resembling wort,* are formed into adjectives by affixing ठिक्. The अ is rejected. *Ex.* मांसिक, *fed with flesh.* औदनिक, *fed with rice.*

428. ठिणक् and ष्ण are optionally affixed to भक्त, *boiled rice,* to form भाक्तिक and भाक्त, *fed with rice.*

LVI. *Of words which denominate a person from reading at a prohibited time* or *place,* or *from some particular act.*

429. ठिणक् is affixed to words meaning prohibited times or places to form adjectives which imply reading therein. *Ex.* चातुष्पथिक, *reading where four roads meet.* चातुर्दशिक, *reading on the fourteenth day of the moon's increase or wane.*

430. ठिणक् is affixed to संस्थान, *property,* and उत्स्थान, *departure,* to form सांस्थानिक, *acting (in any particular way) with wealth,* and प्रास्थानिक, *departing.*

431. Words ending with कठिन, *difficult,* are formed into adjectives expressive of acting or being in some particular way, by affixing ठिणक्. *Ex.* वांशकठिनिक, *hard as a bamboo.*

432. ठिणक् is affixed to निकट, *vicinity,* to form नैकटिक, *living near,* and अवसथ *a hut of boughs,* is formed into आवसथिक, *living in a hut of boughs,* by affixing ठिक्.

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LVII. *Of words which describe a person by his office,* or *the manner in which he ought to be treated.*

433. ठिञ् is affixed to words to form adjectives expressive of being appointed to any office or work. *Ex.* दौवारिक, *appointed to (the care of) the door.*

434. इक is affixed to compounds ending in अगार, *a house,* to form adjectives as above. *Ex.* देवागारिक, *appointed to the temple.*

435. ठक् is affixed to form adjectives expressive of the proper work belonging to any person or thing. *Ex.* गौल्मिक, *proper to the* Goolmu, a military term denoting *a square or round body of troops.*

436. महिषी, *a queen,* भ्रातृपत्नी, *a brother's wife,* प्रेष्यिका, *a handmaid,* चित्रलेखिका and अनुलेखिका, *painting,* अनुचारक, *attending, following,* पुरोहित, *a priest,* यजमान, *a person who brings an offering,* and मणिपाल, *a jewel keeper,* are formed into adjectives, by affixing यत्. *Ex.* माहिष्य, *treating the queen properly.*

437. ण is affixed to नृ, and नर, *a man,* to form नार्य, *treating a man properly.*

438. यत् is affixed to all words with a final ऋ or ऋत्. *Ex.* होत्र, *acting properly to a priest.*

439. विघसित, *injurious,* loses the इ of its third syllable, and affixes यत्, to form वैघस्त्र, *acting as is proper towards a mischievous person.*

440. The causal increment of विभाजयित, *causing to share out,* is lost, and यत् affixed, to form वैभाजित्र, *acting properly towards one who causes (any thing) to be shared out.*

LVIII. *Of mercantile denominatives.*

441. ठिणक् is affixed to the names of things to form adjectives expressive of their price or value. *Ex.* सौवर्णिक, *worth a gold mohur.*

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442. ठक् is affixed to the names of articles of commerce to form adjectives denominative of those who sell such articles. *Ex.* लावणिक, *salt-selling.*

443. ठिक् is affixed to किशर and नरद, the names of two sorts of drugs, नलद and उशीर, *the root of andropogon muricata,* तगर, the name of a drug, हरिद्रा, *turmeric,* गुग्गुलु, *bdellium,* and हरिद्रु, *fir, deal,* to form the above kinds of adjectives. *Ex.* किशरिक, *kishuru-selling.*

444. ठिक् and ठक् are optionally affixed to शलालु, the name of a drug, to form शलालुक and शालालुक, *shulaloo-selling.*

445. ठक् is affixed to words to form adjectives expressive of any one's being of that trade. *Ex.* मार्दङ्गिक, *tabor-playing.*

446. माडुक, a sort of drum, and ऋक्कर, a sort of tabor, are formed into these adjectives by optionally affixing ण्य or ठक्. *Ex.* माडुक, and माडुकिक, *playing on the* muddooku.

LIX. *Of words which describe a person by some peculiarity.*

447. Names of weapons are formed into adjectives which denominate a person from his possessing or using such weapons, by affixing ठक्. *Ex.* खाड्गिक, *fencing with a scymeter.* इषुक, *fighting with arrows.*

448. खोक् is affixed to शक्ति, a particular sort of weapon, and यष्टि, *a stick, a wand,* to form शाक्तीक, *fighting with a* shukti, and याष्टीक, *mace-bearing.*

LX. *Of words which describe a person by his disposition,* or *habits.*

449. ठिक् is affixed to words to form adjectives expressive of a particular nature or disposition. *Ex.* पारुषिक, *severe, rough-spoken, blunt.*

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450. छत्र, *a covering,* भिक्षा, *doctrine,* भिक्षा, *alms,* पुरोदर्श. *first sight,* सत्य, *true,* and अनृत, *false,* are formed into these adjectives by affixing ण. *Ex.* छात्र, *concealing.* भैक्ष, *teaching.*

451. Words formed by the krit affix आप् are formed into these adjectives by affixing स्थ. *Ex.* संस्थास्थ, *pleased with a place.* तपस्, *religious mortification,* and चूरा *theft,* are formed into this sort of adjectives by affixing ण. *Ex.* तापस, *inclined to mortification.* चौर, *thievish.*

452. ठिक is affixed to form words expressive of a particular method or disposition as it relates to study. *Ex.* ऐकाध्यिक, *uniform in study.*

453. Compounds with several vowels in the first member are formed into adjectives by affixing इक. *Ex.* चातुर्धनिक, *acting in a dozen ways.*

454. अस्ति, *existence,* and नास्ति, *non-existence,* are formed into these adjectives by affixing ठिक. *Ex.* आस्तिक, *disposed to ascribe,* or *ascribing, existence (to any thing).* नास्तिक, *disposed to deny,* or *denying, the existence of any thing, atheistical.*

455. दैष्टिक, *trusty, certain, fated,* is formed from दिष्ट, *fate,* by affixing ठिक.

LXI. *Of words which denominate a person from the food by which he is benefited.*

456. Words signifying articles of food are formed into adjectives expressive of benefit derived from them, by affixing ठिक. *Ex.* आपूपिक, *benefited by eating bread.*

LXII. *Of words which describe a thing by its appurtenances.*

457. युग, *a yoke,* रथ, *a chariot,* and compounds ending in रथ, are formed into adjectives descriptive of that which moves them on, by affixing य. *Ex.* युग्य, *carrying a yoke, yoked.* रथ्य, *drawing a chariot.*

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458. धुर्य्य and धौरेय, *weight-carrying*, are formed from धुर, *a weight*, by the optional affixing of य or ढञ.

459. ईन is affixed to एकधुर, *one weight*, and सर्व्वधुर, *the whole weight*, and, according to some, to all compounds ending in धुर, to form adjectives. *Ex.* एकधुरीण, *bearing one weight.* सर्व्वधुरीण, *bearing all the weight.*

460. Adjectives of this sort are formed from शाकट, *a cart*, and compounds ending in शाकट, by affixing ठञ. *Ex.* शाकट, *cart-drawing.* द्वैशाकट, *two-cart-drawing.*

461. हल, *a plough*, सीर, *the long staff of a plow*, and compounds ending in either of these words, are formed into adjectives by affixing ठञ. *Ex.* हालिक, *plow-drawing.* सैरिक, *plow-beam-bearing.* द्वैहलिक, *two-plough-drawing.*

LXIII. *Of words which describe a thing by some accident.*

462. य is affixed to words to form adjectives implying the being pierced. *Ex.* पद्यःकण्टक, *a foot piercing (thorn).*

463. धन, *wealth*, and गण, *a genus*, become धन्य, *wealthy*, and गण्य, *included in the sort*, by affixing य.

464. आर्य्य, *having obtained wealth*, is formed from अर्य्य, *wealth*, by affixing ण, and वश्य, *subjected to*, is formed from वश, *subjection*, by affixing य.

465. य is affixed to पद्, *an office*, or *foot*, to form पद्यः (कर्द्दमाः) (*the mud appearing*) *on the feet.*

466. य is affixed to मूल, *a root*, to form मूल्यो (मुद्गः), (*phaseolus mungo*) *not to be obtained without pulling up the root*, मूल्यः (पटः), *just-priced* (*cloth*), and मल्य, *guessed, current.*

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467. वयस्य, *a friend*, is formed from वयस्, *age*, by affixing य.

468. तुला, *a comparison, a balance*, is changed into तुल्य, *like, equal*, by affixing य, and नौ, *a boat*, becomes नाव्य, *transported in a boat*, by the affixing of य.

469. विध, *a perforation*, is changed into विध्य, *pierced through*, by affixing य. सिता, *a furrow*, and compounds ending in सीता, are formed into adjectives expressive of connection, or relation, by affixing य. *Ex.* सीत्य, *connected with a furrow.* द्विसीत्य, *connected with two furrows.*

470. धर्म्य, *obtainable by virtue*, is formed from धर्म्म, *virtue*, by affixing य.

471. य is affixed to धर्म्म, *virtue*, पथिन्, *a road*, अर्थ, *wealth*, and न्याय, *justice*, to form adjectives expressive of what is inseparably connected therewith. *Ex.* धर्म्य, *inseparable from virtue.* पथ्य, *inseparable from the road.*

472. छन्दस्, *a poetical foot*, forms छन्दस्य, *formed of poetical feet, poetic*, by affixing य.

473. उरस्, *the breast*, is changed into उरस्य and ऐरस, *own*, by the optional affixing of य or ण्य, and हृद्य, *beloved with the heart, a formula which subjugates*, is formed from हृद्, susbtituted for हृदय, *the heart*, by affixing य.

474. य is affixed to मत, *a manner*, to form मत्य, *establishing a manner*, to जन, *a man*, to form जन्य, *human production*, to हल, *a plough*, to form हल्य, *cultivated by a plough*, and to compounds of which the last member is हल, to form words signifying cultivated thereby. *Ex.* द्विहल्य, *cultivated with two ploughs.*

LXIV. *Of words expressive of eminence.*

475. य is affixed to words to form adjectives implying eminence in the thing expressed by them. *Ex.* सामन्य, *eminent in the* samu veda.

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476. खीन is affixed to प्रतिजन, *every man*, संयुग, *war*, परयुग, *a good yoke*, परकुल and महाकुल, *a good family*, अमुष्यकुल, *of that family*, सर्व्वजन and विश्वजन, *all men*, and पञ्चजन, *five persons*, to form this kind of adjectives. *Ex.* प्रातिजनीन *eminent among all.* ण is affixed to भक्ष, *boiled rice, devoted to*, to form भौक्षण, *eminent in devotion.*

477. पारिषद्य and पारिषद, *eminent in the assembly*, are formed from परिषद्, *an assembly*, by the optional affixing of ख्य or ण.

478. कथा, *a word*, विकथा, *a contradiction*, वितण्डा, *a disputing for victory*, जल्प, *a quarrel*, वृद्धि, *increase*, संग्रह, *a compilation, collection*, गुण, *a quality*, गण, *a genus*, आयुर्वेद, *medical knowledge* or *book*, गुड, * *treacle*, कुलत्थ, *koolutthu*, a sort of pulse, यवक्ष, * *a preparation of barley*, अपूप, * *bread*, मांसौदन, * *flesh and rice*, इक्षु, *a sugar cane*, वेणु, *a flute*, संग्राम, *war*, संघात, *a collection*, प्रवास, *a lodging*, निवास, *a dwelling*, and उपवास, *a fasting*, are changed into the above sort of adjectives by affixing यिक. *Ex.* वाग्मिक, *eloquent.* N. B. The adjectives formed from the above words marked with stars mean eminent at eating those articles.

479. घेय is affixed to पथिन्, *a road*, अतिथि, *a stranger, a guest*, वसति, *a dwelling place*, and पति, *an owner, lord or master*, to form these adjectives. *Ex.* पाथेय, *eminent in travelling, road expences.*

LXV. *Of words denoting equal interest in any thing.*

480. समानतीर्थ, *the same teacher*, forms सतीर्थ्य, *instructed by the same teacher*, by changing its first member to स, and affixing य.

481. सोदर्य and सनोदर्य *produced by the same mother*, are formed from सोदर and समानोदर, *the same belly*, by affixing य.

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482. सयूथ्य, *feeding together*, is formed from सयूथ, *the same flock or herd*, and सगर्भ्य, *born of the same mother*, is formed from सगर्भ, *the same womb*, by affixing य.

483. All the sorts of adjectives mentioned from page 670, rule 181, to this place, are formed from the pronouns त्यदादि by affixing ईय. *Ex.* त्यदीय, एतदीय, *it's, of this.*

LXVI. *Of adjectives expressive of benefit.*

484. ईय is affixed to all words except राजन, *a king*, ब्राह्मण, *a brahman*, आचार्य, *a teacher*, and वृषण, *the testicles*, to form adjectives expressive of the advantage or benefit of the person or thing denoted by the word. *Ex.* वत्सीय, *good for a calf.* ण or ईय are affixed to सर्व, *all*, to form सार्व or सर्वीय, *good for all.*

485. All words which denote members of animals, or compounds the last member of which signifies the member of an animal, are changed into adjectives of this sort by affixing य. *Ex.* दन्त्य, *good for the teeth.* राजदन्त्य, *good for the royal teeth.*

486. य is affixed to खल, *a threshing floor*, यव, *barley*, माष, *phaseolus radiata*, बुध, *chaff*, तिल, *sesamum orientale*, ब्रह्मण, Brahma, and रथ, *a chariot*, to form adjectives. *Ex.* खल्य, *good for a threshing floor.*

487. अज, *a goat*, and अवि, *a sheep*, are changed into adjectives by affixing य, *Ex.* अजय्य, *good for goats.* अविय्य, *good for sheep.*

488. आत्मन, *self, a spirit*, and compounds the last member of which is भोग, विश्वजन, *all men*, and पञ्चजन, *five persons*, when the compound is of the third class, are changed into adjectives by affixing ईन. *Ex.* आत्मनीन, *good for one's self.*

489. ईन and खञ are affixed to सर्वजन, *all people*, to form सर्वजनीन, and सार्वजनीन, *good for all men.*

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490. माहाजनिक, *good for the great,* is formed from महाजन, *a great man,* by affixing ठिञ्.

491. मानव, *a man,* and चरक, *a person eminent in mechanical arts,* are changed into मानवीन, *good for men,* and चारकीन, *good for an eminent mechanic,* by affixing खीन्.

492. पौरुषेय, *done by a man, homicide,* is formed from पुरुष, *a male,* by affixing ढ्ठेय्.

LXVII. *Of words which denominate a thing from its end or purpose.*

493. ईय् is affixed to words signifying things formed by some change on any material, to form adjectives denoting the end to be answered by that material *Ex.* अङ्गारीयं (काष्ठं), *(wood for making coals.* अलङ्कारीयं (सुवर्णं,) *(gold) for the purpose of making an ornament.*

494. ढ्ठेय् is affixed to छदिस्, *the roof of a house,* and बलि, *a sacrifice,* to form छादिषेयाणि (तृणानि), plu. *(grass) for a roof,* and बालेया (तण्डुलाः), plu. *(rice) for an oblation.*

495. यण् is affixed to ऋषभ, *a bull,* and उपानह्, *a shoe, a sandal,* to form आर्षभ्यो (वत्सः), *(a calf) for the purpose of being kept to be a bull,* and औपनह्यं (काष्ठं), *(wood) for sandals.*

496. If चर्मन्, *leather,* be the substantive to any word except उपानह्, the adjective is made by affixing यण्. *Ex.* औपानह्यं चर्म्म, *(leather) for shoes.* वारत्रं (चर्म्म), *leather for thongs.*

N. B. Some say that the words formed by the rules of this section have also the meaning of those formed by the rules of the preceding one.

LXVIII. *Of words which denominate a thing from its use,* or *the end designed to be answered thereby.*

497. Adjectives expressive of a thing's being designed for a certain purpose, or

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belonging to a particular thing, are formed by affixing ईय. *Ex.* प्राकारीय(इष्टका), *wall-(bricks)*, and प्राकारीय(देशः), *(a place) for a wall.*

498. परिखेय, *(a place) for a ditch*, is formed from परिखा, *a ditch, moat*, by affixing एय.

499. य is affixed to words with a final उ, or ऊ, to गो, *a cow*, हविस्, *ghee*, बर्हिस्, *poa cynosuroides*, इष्टका, *a brick*, युग, *a yoke*, मेधा, *capacity to learn*, विष, *poison*, अक्षर, *a letter*, and to compounds ending with any of these words, to form adjectives of the kind treated of in this and the two preceding divisions of this section. *Ex.* धेनव्य, *good for a milch cow.* गव्य, *good for a cow.* सुवध्व्य, *good for a beautiful wife.* सुगव्य, *good for a fine cow.*

500. नभ् is substituted for नाभि, when it signifies *the nave of a wheel*, or any part of an inanimate thing, and य affixed, to form these adjectives. When this word signifies *the navel*, य is affixed, but the substitution does not take place. *Ex.* नभ्यं (काष्ठं), *(wood) for a nave*, &c. नाभ्यं तेलं, *(oil) for the navel.*

501. ऊधन् is substituted for ऊधस्, *an udder*, and य affixed, to form ऊधन्य, *good for the udder.*

502. पुन् and पून् are substituted for श्वन्, *a dog*, and य affixed, to form पुन्य and पून्य, *good for a dog.*

503. कम्बल, when it is a proper name, is formed into काम्बल्य, *good for* Kumbala, by affixing य.

504. All words signifying oblations for a burnt sacrifice (हविस्), are changed into these adjectives by affixing य and एय. *Ex.* आमिक्ष्य and आमिक्षीय, *good for curds.* But हविस्, *ghee*, forms only हविष्य.

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505. अपूप, *bread*, तण्डुल, *rice*, एषुक, *a sort of food called cheera*, कटक, *an ornament for the hand*, स्थूण, *a pillar*, स्थप, *a pillar as a sign that a sacrifice has been performed in that place*, प्रदीप, *a lamp*, अश्वपद, *a horse's foot*, and words denoting things made with eatable ingredients, are changed into the above sort of adjectives by affixing य and ईय. *Ex.* अपूप्य and अपूपीय, *good for bread.* पिष्ट and पिष्टीय, *good for* Pishtu, *(a sort of food made of rice).*

505. द्वीप, *a continent, island,* and गृहपति, *the master of the house,* are formed into द्वैप्य, *produced in the island,* and गार्हपत्य, *(fire) made by the master of the house,* by affixing यञ.

507. धौमक, *smoky,* is formed from धूम, *smoke,* by affixing अकण. यछो is affixed to the class of words called नद्यादि, to form adjectives. *Ex.* नादेय, *a river.*

508. हियङ is substituted for ह्योगोदोह, *yesterday's milk,* and खीन affixed, to form हैयङ्गवीन, *(ghee) produced from yesterday's milk.* If this word agrees with any thing besides ghee, the substitution is not admitted. *Ex.* ह्योगोदोहोद्भवंतक्रं, *buttermilk produced from yesterday's milk.*

509. सार्व्वचर्मीण and सर्व्वचर्मीण, *made entirely of leather,* are formed from सर्व्वचर्मन्, *wholly leather,* by affixing खीन and ईन.

LXIX. *Of adjectives which denominate diseases.*

510. Words which denominate diseases, are formed from words which denote the causes of those diseases, by affixing क. *Ex.* विषपुष्पिक, *the* vishupooshpiku *(disease), viz.* caused by a plant called vishupooshpu.

511. Words which mean time are formed into denominatives of diseases by affixing क. *Ex.* द्वितीयिक (ज्वर:), *an every-other-day ague.*

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512. Words denominating diseases are formed form words which signify the predominant symptoms, by affixing क. *Ex.* शीतक, *chilling.*

LXX. *Of words which denominate seasons.*

513. Words which denominate seasons are formed from the kind of food commanded to be eaten at that time, by affixing क. *Ex.* गुडापूपिक (पौर्णमासी:), *the treacle and bread (full moon).*

514. ण is affixed to कुल्माष, kooluttha, to form कौल्माषी, and ईन् is affixed to वटक, the name of a particular dish, to form वटकीन, masc. वटकिनी, fem.

LXXI. *Of some miscellaneous forms.*

515. The names of things are formed into degrading appellations by affixing क. *Ex.* अश्वक, *a wretched horse.*

516. पुत्रपौत्रीक, *continuing for two or three generations,* पौरवरीण, *affecting the great and small,* or *the rich and poor,* परम्परीन, *from generation to generation,* संमांसमीना (गौ), *(a cow which calves) every year,* सर्व्वान्नीन:(भिक्षु:), *(a beggar) of every persons food,* अद्यश्वीना, *to day's or to-morrow's,* अद्यश्वीनं (मरणं), *(a death) which will be to day or to-morrow,* आगवीण:(कर्म्मकार:), *(performing) even to the giving of cows,* अवडतीण:(मन्त्र:), *less than six eyes-(advice),* viz. given by fewer than three persons, आघितघ्वीन, *cow-eaten,* अलङ्कर्म्मीण, *ingenious,* अलंपटवीण, *athletic, fit for masculine exercises,* अधीन, *under, subject to,* (from the preposition अधि), प्राचीन, *old, ancient,* (from प्र-अञ्च), पराचीन, *old, ancient,* (from परा-अञ्च), अत्यन्तीन, *moving much, excessive,* अवारीण, *(on) this side,* अवारपारीण, *on this and that side,* पारावारीण, *on that and this side,* अनुमतीन, *at will,* अनुगवीन, *cow-following, cow-imitating,* अध्वनीन and अध्व

न्य, *guiding, fit to direct,* are formed in an irregular manner by affixing णीन. आभ्यमित्रीय, आभ्यमित्रीन and आभ्यमित्य, *meeting a friend,* are formed by the affixes ईय, ईन and य. N. B. the two first of these words are irregular.

517. भ्रकुट, भ्राला and कट, are affixed to the preposition वि, to form विभ्रकुट and विभ्राला, *great,* and विकट, *terrific.*

518. कुटार and कट are affixed to the preposition अव, to form अवकुटार, and अवकट, *ugly.*

519. ठ is affixed to कर्म्म, *work,* to form कर्म्मठ, *diligent.*

520. एन्य is affixed to वर, to form वरेण्य, *supereminent. Ex.* वरेण्यंतेजः), *surpassing splendor.* वरेण्यामुनिः), *a supereminent (sage).*

521. भ्रालीन, *stupid, inactive,* is formed from भ्राला, *a house,* by affixing णीन.

522. शृङ्खलाक, *chained,* is formed from शृङ्खल, *a chain,* by affixing क.

LXXII. *Of words which simply imply the existence of the quality denoted by the word from which they are formed* (अस्त्यर्थ).

523. Words which have a final or penultimate म, अ or आ, or a final अ, आ or अ-य, are changed into this sort of adjectives by affixing वतु. The उ is rejected. *Ex.* राकीवत, *fortunate.* यशस्वत, *famous.* भास्वत, *luminous.* किम्वत, *questioning, hesitating.* ज्ञानवत, *wise.* विद्यावत, *scientific.* विद्युद्वत, *luminous, electric.*

524. मतु is affixed to यव, *barley,* द्राक्षा, *a grape,* कक्कुद, *the hump on an ox's shoulder,* कुक्षा, *a brown heron,* हरित, *green,* नेमि, *the circumference, or ring of a*

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wheel, तिमि, *a large, fabled fish*, कृमि, *a worm, an insect*, गरुत्, *a feather*, ऊर्मि, *a wave*, भूमि, *ground*, and to words in general, except those included in the last rule, to form this sort of adjectives. The उ is rejected. *Ex.* श्रीमत्, *prosperous, lucky.* विद्वत्, *erudite.*

N. B. The affixes वत् and मत् may be optionally used as above directed after any word mentioned in any of the following rules in this division of this section.

525. विन् is affixed to स्रज्, *a necklace*, मेधा, *a capacity to learn*, माया, *delusion*, and words with a final अस्. *Ex.* स्रग्विन् and स्रग्वत्, *necklaced.* मेधाविन् and मेधावत्, *apt.* तेजस्विन् and तेजस्वत्, *resplendent, active.* मायाविन् and मायावत्, *illusive.*

526. इर and इल are affixed to मेधा, *a capacity to learn*, and रथ, *a chariot*, to form adjectives. *Ex.* मेधिर and मेधिल, *capable, apt.* रथिर and रथिल, *having, a chariot.*

527. उर is affixed to दन्त, *a tooth*, to form दन्तुर, *tusked*; ईर, and, according to some, इर is affixed to काण्ड, *an arrow*, and अण्ड, *an egg*, to form काण्डीर or काण्डिर, *armed with arrows, darts*, &c. and अण्डीर or अण्डिर, *having eggs.*

528. ल is affixed to चूडा, *a tuft of hair on the crown*, and हस्त, *a hand*; to all words which mean parts of an animal; to यूका, *a louse*, and all other words which mean small insects, except मशक, *a musquito*; to विचर्चिका, *a disease of the legs*, मूर्च्छा, *suspended sensation*, and to all other names of diseases except कास, *a cough*; to सिक्था, *a sort of food*, गड, *a freckle*, नाभि, *the nave of a wheel, the navel*, बीज, *seed*, प्रज्ञा, *wisdom*, निष्पाव, *a leguminous pod*, सिक्थ, *wax*, पर्शु, *a halbert, or axe*, पांसु, *dust*, हनु, *the cheek bone*, कर्ण, *an ear*, मणि, *a gem*, श्याम, *green*, उदक, *water*, शीत, *cold*, पुष्प, *a flower*, पिङ्ग, *brownish yellow*, पद्म,

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the eye lashes, पशु, *thickness,* मञ्जु, *beauty,* कण्डू, *an itching,* कपि, *yellowish brown,* चटु, *unsteadiness,* जटु, *discoloured parts of the skin,* पत्र and पर्ण, *a leaf,* मृदु, *meek,* कृष्ण, *black,* मेधा, *ability,* स्नेह, *affection,* फेण, *froth,* वत्स, *parental affection,* अंस, *a shoulder,* जटा, *matted hair,* वाटा, *the nape of the neck,* and काल, *time,* to form this sort of adjectives. *Ex.* चूडाल, *crested.* मांसल, *fleshy.* कर्णिकाल, *possessed of a* kurnika, viz. the extremity of an elephant's trunk. Both ल and इल are affixed to the three last words. *Ex.* जटाल, *having matted hair.* जाटिल, *matted-haired,* (contemptuosly).

529. इल is affixed to फेण, *froth,* पिच्छ, *slipperiness,* द्रुवका, the name of a star, प्रज्ञा, *wisdom,* उदक, *water,* कल, *an agreeable inarticulate sound,* पङ्क, *mud,* काक, *a crow,* कोक, a kind of water fowl, व्रीहि, *rice,* तुन्द, *the belly,* पार्ष्णि *the heel,* धर्म्म, *religion, virtue,* पूर्ण, *full,* पाद, *the foot,* उदर, *the belly,* and यव, *barley,* to form these adjectives. *Ex.* फेणिल, *frothy.* पिच्छिल, *slippery.*

530. ईल is affixed to पार्ष्णि, *the heel,* and धमनि, *a vein, a gut,* to form पार्ष्णील, *heeled,* and धमनील, *veiny.*

531. रा is affixed to लोम and रोम, *hair,* that of a human head or a mane excepted, रुरु, a species of deer, बभ्रु, *an ichneumon,* हरि, *a lion,* तरु, *a tree,* कपि, *a monkey,* मणि, *a gem,* बन्धु, *a friend,* and कर्क, *hardness, rigidity,* and, according to some, to वर्ण, *a colour,* and स्वन, *a sound,* to form these words. *Ex.* लोमश and रोमश, *hairy.* रुरुश, *abounding with deer.*

532. न is affixed to पामन्, *a scorbutic disease,* सामन, *the* samu vedu, श्लेष्मन्, *a wheezing cough,* दद्रु, *a ringworm,* कृमि, *an insect,* वलि, *a wrinkle, a collop,* अङ्ग, *a member,* वाम, *diminutiveness,* and विष्वच्, *going every where,* to form adjectives of this sort. The last of these words loses its last member, viz. अच्. *Ex.* पामन, *scabby.* अङ्गना, *a beautiful (woman).* विषुण, *the day of the equinox.* N. B. The two last words are substantives.

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533. ण is affixed to प्रज्ञा, *wisdom,* श्रद्धा, *faith,* अर्चा, *worship,* and वृत्ति, *custom, business,* to form these adjectives. The ण is rejected. *Ex.* प्राज्ञ, *wise.* श्राद्ध, *believing.*

534. घा is affixed to शर्करा, *small potsherds, gravel,* शिकता, *sand,* ज्योत्स्ना, *moonlight,* तमिस्र, *darkness,* कुण्डल, *an ear-ring,* कुतप, *an eighth of the day, reckoned from sun rise till sun set,* विसर्प, a sort of disease, विपादिका, *a chop in the feet,* सहस्र, *a thousand,* शिक्षा, *doctrine,* तमस्, *darkness,* and सुधा, *nectar,* to form these adjectives. When the two first words in this rule become adjectives of countries इल is optionally affixed. *Ex.* शार्कर and शार्करिल, *gravelly.* शैकत and शिकतिल, *sandy.* ज्यौत्स्न, *moonlight.*

535. र is affixed to मधु, *honey,* शुषि, *a hollow space,* ऊष, *good corn-land,* पुष्प, *the perfume of flowers,* नख, *a nail,* (of the finger, &c.) मुख, *the face,* पांशु, *dust,* बन्धु, *a climbing plant hanging in festoons,* and पाण्डु, *brownish yellow,* to form these words. *Ex.* मधुर, *sweet.* शुषिर, *hollow, a hole.*

536. व is affixed to केश, *hair,* मणि, *a gem,* हिरण्य, *gold,* कुमार, *a son,* विषु, *a solstice,* राजी, *a line,* (in a book), and इष्टक, *a brick,* to form these words. *Ex.* केशव, *hairy.* मणिव, *gemmy.*

537. वल is affixed to पर्षद् and परिषद्, *an assembly,* ऊर्जस्, *pride, obstinacy,* पुत्र, *a son,* भ्रातृ, *a brother,* उत्साह, *a rejoicing,* and उत्सङ्ग, *a side,* to form adjectives of this kind. *Ex.* पर्षत्वल and परिषत्वल, *assembled.*

538. इन is affixed to फल, *a fruit,* बर्ह, *a peacock's tail,* रथ, *a chariot,* शृङ्ग, *a horn,* and मल, *filth, sordes,* to form these adjectives. *Ex.* फलिन, *fruitful.* शृङ्गिन, *cornuted.* मलिन, *filthy.* ईमस, is optionally affixed to मल. *Ex.* मलीमस, *filthy.*

539. शाकी, *greens,* पलाली, *much straw,* and कद्रु, a proper name, are changed in-

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to adjectives by affixing न. The final vowel must be made short. *Ex.* शाकिन, *abounding with greens.* पलालिन, *abounding with straw.* कद्रुण, Kudroo's.

540. लक्ष्मी, *the goddess of prosperity,* is changed to लक्ष्म and न affixed to form लक्ष्मण, *fortunate.*

541. Words with a final अ are changed into adjectives of this kind by affixing इन्. *Ex.* ज्ञानिन, *wise.* All words formed by krit affixes, except कार्य्य, *work,* गृह, *a house,* दात्र, *a billhook* घोत्र, *a hog's snout,* स्थान, *a place,* भोग, *enjoyment,* विजय, *conquest,* संशय, *doubt,* and संयम, *a vow;* all generic names, except तण्डुल, *rice,* and कर्पट, *cloth;* and the words धान्य, *rice,* द्रव्य, *a thing,* शस्य, *corn,* पुण्य, *virtue,* सत्य, *true,* माल्य, *a necklace,* and अपत्य, *a child,* are excepted from this rule.

542. माया, *delusion,* and माला, *a necklace,* are changed into these adjectives by affixing इक and इन्; इक only is affixed to सभा, *an assembly,* and इन् only to संज्ञा, *a class,* वीणा, *a lute,* शिखा, *flame, a tuft, a crest,* इष्टका, *a brick,* मेखला, *an ornament for the waist,* घृणा, *hatred, aversion,* शाखा, *a branch,* केका, *the call of a peacock,* जरा, *old age,* पताका, *a girdle,* वडवा, *a mare,* दंष्ट्रा, *a tooth,* गदा, *a club,* and मणीषा, *wisdom.* *Ex.* मायिक and मायिन्, *delusive.* सभिक, *abounding with assemblies.* वीणिन्, *abounding in lutes.*

543. इन् is affixed to ordinal numbers to form words denominating a person by the year of his age. *Ex.* पञ्चमिन्, *in the fifth month or year of his age.* If age be not implied this form is not used. *Ex.* पञ्चमवत्, *having the fifth.*

544. सुख, *happiness,* दुःख, *misery,* अलीक, *false,* करुण, *pity,* कृपण, *a miser,* हल, *a plough,* तृप्त, *pleased* कृच्छ्र, *a vow,* प्रतीप, *an enemy,* सोढ, *borne,* आम्र, *a mango,* प्रणय, *affection,* कक्ष, *the side,* and वल, *strength,* preceded by वाङ्,

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the arm, or ऊरु, *the thigh*, are changed into adjectives by affixing इन्. *Ex.* सुखिन् *happy.* बाहुबलिन्, *strong-armed.* ऊरुबलिन्, *strong-thighed.*

545. Words preceded by सर्व्व, *all*, are changed into adjectives of this kind by affixing इन्. *Ex.* सर्व्वकेशिन्, *all over hairy.*

546. इन् is affixed to words signifying rice to form these adjectives. *Ex.* व्रीहिन्, शालिन्, *ricy, abounding with rice.*

547. Compound words of the first class, names of defects or deformities which are reckoned dishonourable, and names of diseases, are changed into adjectives which denominate animals by affixing इन्. *Ex.* कटकवलयिन्, *adorned with a* kutuku *and* vuluyu. कोकूदावर्त्तिन्, *a shaking-humped (ox).* कुष्ठिन्, *leprous.* काकतालुकिन्, *diseased with* kakuthaooku. If they do not denominate animals, the common form in वतु or मतु is used.

548. If two words meaning parts of the body form a compound of the first class, this kind of adjective is formed from it by affixing इन्. *Ex.* स्तनकेशिन्, *having breasts and hair.*

549. इन् is affixed to compound words, the last member of which is शील, *disposition*, धर्म्म, *virtue*, or वर्ण, *a sort, or colour*, to form adjectives. *Ex.* ब्राह्मणधर्म्मिन्, *engaged in the practice of brahminical duties.* सुशीलिन्, *well-disposed.* रक्तवर्णिन्, *red.*

550. Words which mean a part of the subject's own body are changed into adjectives of this sort by affixing इन्, इक, इल, वतु or मतु. *Ex.* कर्णिन्, कर्णिक, कर्णिल, or कर्णवत्, *eared.*

551. एकद्रव्य, *one thing*, excepted, words ending in अ which are compounded

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with a preceding एक or गो, are changed into adjectives of this sort by affixing इकण. The ण is rejected. *Ex.* एकशतिक, *having an hundred.* गोशतिक, *having an hundred cows.*

552. इकण is affixed to निष्कशत, *an hundred* niskus,* and निष्कसहस्र, *a thousand* niskus, to form नैष्कशतिक, *having an hundred* niskus, and नैष्कसहस्रिक, *having a thousand* niskus.

553. भूति, *welfare, happiness,* and कूर्म, *water, the head,* are changed into adjectives of this sort by affixing य, यु, त, तु, ति, व, भ, or वतु. *Ex.* भूत्य, भूत्यु, भूत्त, भूत्तु, भूत्ति, भूत्व, भूभ, and भूत्वत्, *happy, fortunate.*

554. ऊर्ज्जस्विन, *strong, valiant,* is formed from ऊर्ज्ज, *strength,* by affixing विन्, before which अस् is previously inserted.

555. विन् or षा are optionally affixed to तपस्, *religious austerity,* to form तपस्विन् or तापस, *practising austerities,* and आविन् is affixed to आमय, *a disease,* to form आमयाविन्, *diseased.*

556. मिन् is affixed to गो, *a cow,* स्व,† *own,* and a few more words, to form these adjectives. *Ex.* गोमिन्, *stocked with cows.* स्वामिन्, *possessing in his own right, a lord, a husband.*

557. स is affixed to तृण, *grass,* पर्ण, *a leaf,* वर्ण, *a sort, colour,* दल, *a leaf,* बल, *strength,* नड, *arunda tibialis,* जल, *water,* and सुवर्ण, *gold,* to form these adjectives. *Ex.* तृणस, *grassy.*

558. इभ is affixed to वलि, *a wrinkle,* or *collop,* तुन्द, *a corpulent body,* तुण्ड, *a mouth,* and वति, *a freckle.* *Ex.* वलिभ, *abounding with wrinkles.*

* A weight of gold equal to one hundred and eight mohurs. † The vowel becomes long.

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559. त is affixed to पर्व्व, *a joint, knot,* and मरुत्, *the wind,* to form these adjectives. *Ex.* पर्व्वत, *hilly, knotty.* मरुत्त, *windy.*

560. यु is affixed to ऊर्णा, *wool,* अहं, *I,* and भुभं, *elegance, happiness,* to form these adjectives. *Ex.* ऊर्णायु, *woolly.*

561. आरक is affixed to शृङ्ग, *a horn,* and वृन्द, *a collection,* to form शृङ्गारक, *horny,* and वृन्दारक, *honourable.*

562. आलु is affixed to निद्रा, *sleep,* तन्द्रा, *drowsiness,* श्रद्धा, *faith,* कृपा and दया, *compassion,* and हृदय,* *the heart,* to form these adjectives. *Ex.* निद्रालु, *sleepy.*

563. अ is affixed to अर्शस्, *a hemorrhage,* उरस्, *the breast,* तुन्द, *the belly,* चतुर, *unsteadiness,* पलित, *hoary headedness,* जटा, *matted hair,* घाटा, *the hinder part of the neck,* अन्त्र, *the intestines,* उदर, *the belly,* वैजयन्ती, *a flag,* and all words which denote qualities,† to form adjectives of this sort. *Ex.* अर्शस, *having an hemorrhage.*

564. किन् is affixed to वात, *the wind,* अतिसार, *a flux,* and पिशाच, *an evil spirit,* to form these adjectives. *Ex.* वातकिन्, *flatulent.* अतिसारकिन्, *having a flux.* वाग्मिन्, *eloquent,* and वाचाट and वाचाल, *garrulous,* are irregular.

565. शालिन् is affixed to words in general to form these adjectives. *Ex.* श्रीशालिन्, *fortunate.* गोशालिन्, *having cows.* तेजश्शालिन्, *eneregtic.*

* Has several forms. † In these words the affix is lost (लोप).

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566. म is affixed to द्यु, *splendor*, and द्रु, *a branch*, to form द्युम, *splendid*, and द्रुम, *branchy*.

567. ऊल is affixed to वल, *strength*, वात, *the wind*, ललाट, *the forehead*, दन्त, *a tooth*, and गल, *the neck*, to form adjectives. *Ex.* वलूल, *strong*. वातूल, *hypochondriac*.

568. य is affixed to रूप, when it has the meaning of *an image of beaten work*, or when it expresses *approbation*, to form रूप्य, *like*.

569. य is affixed to हिम, *cold*, गुण, *a quality*, and मङ्गल, *welfare*, to form हिम्य, *cold*, गुण्य, *excellent*, and मङ्गल्य, *in good condition*.

570. इन् is affixed to अर्थ, *wealth*, and words ending in अर्थ, to form adjectives which denote a desire for the thing to which it is affixed. *Ex.* अर्थिन्, *craving**. धान्यार्थिन्, *rice-craving*.

571. ईय is affixed to words to denominate any सूक्त subdivision of the vedu, or portion of the samu vedu. *Ex.* अच्छावकीयं(सूक्तं), (*the portion of the* vedu) *denominated from the word* अच्छावक.

572. When words formed by this affix denominate a section of any book (अध्याय), or that division of the vedu which is called अनुवाक, the affix is lost (लोप्) optionally. *Ex.* गर्द्दभाण्डीय or गर्द्दभाण्ड, *the* Gurddhubhandu (*section.*)

573. Adjectives of this sort are made by affixing ष्ठा to विमुक्त, Kashi or Varanusu, देवासुर, *the gods and infernals*, रक्षासुर, *a rukshus and an Usooru*, वसुमत्,

* When this word has any other meaning the adjective is made by वत्.

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rich, वर्हिमत्, *abounding in peacocks,* वृत्रहन्, *Indra,* पतत्रिन्, *a bird,* सुवर्ण, *gold,* दक्षार्ण, the proper name of a country, पूषन्, *the sun,* and अग्नाविष्णु, *Ugni* and *Vishnoo,* are formed into adjectives which denominate any section, or *unoovak,* by affixing षाण. *Ex.* वैमुक्तो(ध्याय अनुवाकोवा), *(the section or Unoovak denominated from the word)* Vimookt*u.*

574 गोषद्, *a path for cows,* मातरिश्वन्, *the wind,* देवस्यत्वा, *a word in the* vedu, and देवीवाप, *the son of a goddess,* form the same adjectives by affixing अक. *Ex.* गोषदक, *(the section) denominated from the word* Goshud.

575. The same affix cannot be twice used in the same sense, after words which are formed by this section, and the पैषार्थिक section, but one of similar import may be used. *Ex.* दण्डिमती(सेना), *an (army) staff-armed.* This cannot be दण्डिनिन्

LXXIII. *Of words which denominate any thing from its situation.*

576. पथ, *a way,* अङ्ग, *a limb,* कर्म्म, *work,* पत्र, *a leaf,* and पात्र, *a vessel,* when preceded by सर्व्व, *all, whole,* affix ईन to form words which denote ocupying a situation (वसि). *Ex.* सर्व्वपथीना (सेना), *(soldiers) occupying the whole road.* सर्व्वाङ्गीन (संयोग), *(in contact with) the whole body.*

577. आप्रपद्, *even to the fore part of the foot,* forms आप्रपदीन:(पट:), *(a garment) reaching to the feet,* and (fem.) आप्रपदीना(माला), *(a necklace) reaching to the foot;* अनुपद्, *according to the foot,* forms अनुपदीना(उपानत्), *(a shoe) fitting the foot;* यथामुख, *as the face,* forms यथामुखीन, *catoptric, reflecting vision;* सम्मुख, *opposite to, front of,* forms सम्मुखीन, *in front of, facing,* and अयानय, *motion to the right and left,* forms अयानयीन, *obtainable by going to the right and left,* by affixing ईन.

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LXXIV. *Of certain miscellaneous forms which could not be reduced to the foregoing heads.*

578. **व्रातीन**, *doing any thing for a maintenance*, is formed from **व्रत**, *any thing done for a maintenance*, by affixing **णीन**.

579. **आश्वीन**, *a (day's journey) for a horse*, is formed from **अश्व**, *a horse*; and **गोष्ठीन**, *a deserted cow-house*, from **गोष्ठ**, *a cow-house*, by affixing **णीन**.

580. **शीतालु**, *unable to endure cold*, **उष्णालु**, *unable to bear heat*, and **तृप्तालु**, *unable to endure gratification*, are formed from **शीत**, *cold*, **उष्ण**, *hot*, and **तृप्त**, *satisfied*, by affixing **आलु**.

581. **हिमेलु**, *able to endure cold*, is formed from **हिम**, *cold*, by affixing **एलु**. **बल**, *strength*, and **वात**, *wind*, are changed to **बलूल**, *able to endure strong exertion*, and **वातूल**, *able to endure the wind*, by affixing **ऊल**.

582. **श्राद्ध**, *an offering to the manes*, is formed into **आद्धिक** and **आद्धिन्**, *(one who has) eaten the* Shraddhu *(to-day)*, by affixing **इक** and **इन्**.

583. **घुञ्** and **चन** are affixed to words to form adjectives which denominate a person or thing from its being famous in some respect. *Ex.* **विद्याघुञ्** and **विद्याचन**, *famous for science.*

584. **अक** is affixed to **पथिन्**, *a road*, **आकर्ष**, *a seizing, pulling*, **त्सर**, *the handle of a* khurgu, **विघास**, *an evil spirit*, **अशनि**, *a thunderbolt*, **अश्मन्**, *a stone*, **निचय**, *a whole*, **शकुनि**, *a bird*, **क्षुद**, *joy*, **नय**, *investigation*, and **जय**, *conquest*, to form adjectives which denote excellence, or eminence therein. *Ex.* **पथक**, *well acquainted with the road.* **आकर्षक**, *seizing*, or *pulling well.*

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585. क is affixed to words formed by the affix क्त, viz. passive participles, and a few other words, to form words denoting that the thing is done imperfectly. *Ex.* भिन्नक, *incompletely separated.*

LXXV. *Of adjectives implying similarity.*

586. Words which denominate a thing from its similarity to any other thing are formed by affixing क. *Ex.* अश्वक, *horse-like.*

587. Words meaning pictures, flags, or images, by which any one gains a maintenance do not admit the affix क. *Ex.* गरुड, *a* Gurooru (*image*). वासुदेव, *a* Vasoodevu (*image*). But if for sale, thus: वासुदेवकान् विक्रीणीते, *he sells* Vasoodevu (*images*).

588. स्थूल, *thick*, चलत्, *moving*, वृहत्, *increasing*, अणु, *an atom*, मास, *a month*, इक्षु, *a sugar cane*, ईषत्, *a little*, कुमारी, *a daughter*, पुत्रकुमारी, *a son's daughter*, पर्णमूल, *a petiole*, or *foot stalk*, मूलपुत्र, *a son by whom the race is continued*, हल, *a plough*, and काल, *time*, are formed into words denoting likeness, by affixing क. *Ex.* स्थूलक, *appearing thick.* चलत्क, *as if it were moving.*

589. अवदात, *white*, forms अवदातिका, *white*, as an adjective to सुरा, *spirituous liquors*, and कृष्ण, *black*, forms कृष्णक, *black*, as an adjective to तिल, *sesamum*; गोमूत्र, *cow's urine*, forms गोमूत्रक, *cow's urine-coloured*, as an adjective to cloth; जीर्ण, *old*, forms जीर्णक, *old*, as an adjective to rice, and सुरा, *spirituous liquors*, forms सुराक, *of the colour of spirituous liquors*, when it is the adjective to words signifying a serpent, by affixing क.

590. घेय is affixed to वस्ति, *the lower part of the belly*, to form वास्तेय, *like the lower part of the belly.* घेय and घेय are affixed to शिला, *a stone*, to form शैलेय and शिलेय, *stone-like.*

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591. शाखा, *a branch,* मुख, *a face,* पवण, Puvunu, जघन, *the thigh,* स्कन्ध, *the shoulder,* अग्र, *the fore part,* उरस् *the breast,* चरण, *the foot,* शरण, *an asylum,* शृङ्ग, *a horn,* मेघ, *a cloud,* and विवश, *not under controul,* form words implying similarity, by affixing य. *Ex.* साख्य, *branch-like.* मुख्य, *chief, face-like.*

592. इय is affixed to कुशाग्र, *the points of the* kooshu *grass,* अर्द्धजरती, *half decayed,* काकताल, *a crow and a fruit of the borassus flabelliformis,* वृणाक्षर, *the form of a letter accidentally made in a bamboo by insects,* अजाकृपाण, *a goat and a falling sword,* and अन्धगर्त्त, *a blind man and a pit,* to form adjectives implying similarity. *Ex.* कुशाग्रीया(बुद्धि), *with wit like the points of grass,* viz. *sharp (witted).* काकतालीय, *suddenly, unexpectedly, at unawares, like a fruit falling suddenly on a crow.*

593. षा is affixed to शार्करा, *a small potsherd,* कपालिका, *a large potsherd,* पुण्डरीक and शतपत्र, *two species of nelumbia,* गोलोमन्, *cow's hair,* गोपुच्छ, *a cow's tail,* नकुल, *an ichneumon,* सिकता, *sand,* and नाराच, *an iron dart,* to form adjectives which denominate any thing from its resemblance thereto. *Ex.* शार्कर, *potsherd-like.*

594. अ is affixed to सपत्नी, *a co-wife,* to form सपत्न, *co-wife-like.*

595. षिाक is affixed to अङ्गुलि, *a finger,* शष्कुलि, *a pie,* कुलिश, *a thunderbolt,* उरस्, *the breast,* वर्ण, *a colour,* नक्र, *a crocodile,* हरि, a proper name, मुनि, *a sage,* कपिल, *buff coloured,* मण्डल, *an orb, an assembly,* खल, *deceitful,* चरु, *a meat offering,* and उदश्वित्, *a mixture of curds and water,* to form adjectives implying similarity. *Ex.* आङ्गुलिक, *finger-like.*

596. षिाक and इक are affixed to एकशाला, *one apartment,* to form ऐकशालिक and एकशालिक, *one apartment-like.*

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597. ईकण is affixed to कर्क्क, *a white horse*, and लोहित, *red*, to form कार्क्कीक *white horse-like*, and लौहितीक, *ruddy with the reflection of a red substance*. The ण is rejected.

LXXVI. *Of words which denominate a thing from its source, or nature.*

598. इन is affixed to इष्ट, *worshipped*, पूर्त्त, *filled*, गदित, *spoken*, परिगदित, *wholly spoken*, निकषित, *compleatly spoken*, निपठित, *read through*, उपचित *enlarged*, सङ्कलित, *collected*, संरक्षित, *well preserved*, गणित, *counted*, अर्चित *honoured*, स्नात, *bathed*, परिरक्षित, *compleatly preserved*, परिकलित, *well collected*, अवकीर्ण, *thrown from*, निगृहीत, *disregarded, rejected*, आयुक्त, *fitted*, आसेवीत, *attended*, अवधारित, *ascertained*, निराकृत, *removed to a distance*, उपाहृत, *slain*, श्रुत, *heard*, उपकृत *assisted*, उपकल्पित, *pretended*, निरुक्त, *appointed, placed in an office*, व्याकुलित, *distressed*, अनुगृहित, *assisted*, अनुपठित, *rehearsed*, उपसादित, *brought near*, परिगणित, *wholly counted*, उद्गृहीत, *held from above*, निषादित, *made sad*, and अधीत, *read*, to form words which denominate a thing from any of these acts as its source. *Ex.* इष्टिन्, *respectful.*

599. इन् is affixed to अनुपद, *after the foot*, to form अनुपदिन्, *following (a person) step by step.*

600. छन्दस्, *the* samu vedu, is changed to श्रोत्र, and इय optionally affixed, to form श्रोत्रिय and छान्दस, *studying the* vedu.

601. इय is affixed to क्षेत्र, *a field*, to form क्षेत्रिय, *curable in a future life.*

LXXVII. *Of words which denominate a thing from its eminence in some particular.*

602. क is affixed to words which denote a part of the subject's own body (स्वाङ्गवाचक) to form words of this sort. *Ex.* केशक, *well-haired, very hairy.*

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603. क is affixed to words to denominate a thing from some pre-eminent circumstances. *Ex.* ब्राह्मणका(लोका:), *the brahman-pre-eminent (people).* क is also affixed to तन्त्र, *a weaver's loom,* to form तन्त्रक, *fresh from the loom,* and to पार्श्व, *a bribe,* to form पार्श्वक, *desirous of accomplishing by a bribe.*

604. ष्ठिक is affixed to अय:शूल, *an iron spear, a desperate step,* or *a desperate contrivance,* and to दाण्डाजिन, *a boast,* to form आय:शूलिक, *bold, desperate,* and दाण्डाजिनिक, *boasting.*

605. क is affixed to the preposition उत् to form उत्क, *anxious, concerned about,* and to सस्य, when it means *a good quality,* to form सस्यक, *well qualified.*

606. क is affixed to the prepositions अनु and अभि, to form अनुक, अभिक and अभीक, *lascivious.*

607. क is affixed to ब्राह्मण, *a brahman,* to form ब्राह्मणक, *weapon-bearing-brahman,* when it is the adjective to any word meaning a country, and implies living by the profession of arms.

608. क is affixed to उष्ण, *hot,* to form उष्णिका, *warm,* as an adjective to यवागु, a sort of food, and उष्णक, *quick (at work),* and to शीत, *cold,* to form शीतक, *lazy, negligent.*

609. ष्ठिक is affixed to उदर, *the belly,* to form औदरिक, *gluttonous and idle.*

610. Ordinal numbers lose (लोप) the affixes by which they were formed, and instead thereof affix क, to form adjectives which denote getting a book or section by heart at that time of reading. *Ex.* द्विक, *acquired at the second reading.*

611. Words meaning time are formed into adjectives of diseases by affixing क. *Ex.* द्वितीयको(ज्वर:), *an every other day's (fever).*

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LXXVIII. *Of Numerals.*

612. अक is affixed to compound words, the first member of which is a numeral, unless the last member be मास, *a month*, to form feminine nouns, which have an adverbial signification, implying the doing things by certain portions. *Ex.* द्विपदिकां (ददाति), (*he gives*) *by two quarters at a time.* द्व्यापूपिकाम (अत्ति), (*he eats*) *by two loaves at a time.* द्विपदिकां (दण्डित), (*punished*) *by halves.* द्विमोदकिकां (ददाति), (*he gives*) *sweetmeats by two at a time.*

613. Ordinal numbers are formed by affixing डट to the cardinals. The ड् and ट are rejected. *Ex.* एकादश, *the eleventh.*

614. Numerals under ten, which have a final न्, are formed into ordinals by affixing मट. The ट is rejected. *Ex.* पञ्चम, *the fifth.*

615. Numerals from twenty to sixty, are formed into ordinals by affixing तमट. There are two forms. The ट is rejected. *Ex.* विंशतितम and विंश, *the twentieth.*

616. The ordinals of even tens, from sixty to ninety, are constantly formed by affixing तमट. There are two forms to any number which is not an even ten. *Ex.* षष्टितम, *the sixtieth.* सप्ततितम, *the seventieth.* एकषष्ठ or एकषष्टितम, *the sixty-first.*

617. चतुर्, *four*, षष्, *six*, कतिपय, *how many?* and words formed by the affix डति, are formed into ordinals by affixing थट. The ट is rejected. *Ex.* चतुर्थ, *the fourth.* षष्ठ, *the sixth.*

618. बहु, *many*, गण, *a genus, sort*, पूग, *a collection*, संघ, *a collection*, and words formed by any affix which ends in अतु, are changed into ordinals by affixing तिथट. The ट is rejected. If the word have a final त् it is lost (लोप). *Ex.* बहुतिथ and यावतिथ, the ordinals of *many* and *all.*

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619. **द्वितिय**, *the second*, and **तृतीय**, *the third*, and **तुर्य्य** and **तुरिय**, *the fourth*, are formed irregularly.

620. **शत**, *an hundred*, all numerals not included in the above rules, **मास**, *a month*, **अर्द्धमास**, *a fortnight*, and **सम्वत्सर**, *a compleat year*, are changed into ordinals by affixing **तमट**. *Ex.* **शततम**, *the hundredth*, **एकशततम**, *the hundred and first*.

621. **तयट** is affixed to numerals to form numeral adjectives of a particular class. The **ट** is rejected. *Ex.* **चतुष्टय**, *the four*, or *fourfold*.

622. **अयट** is affixed to **द्वि**, *two*, and **त्रि**, *three*. The **ट** is rejected. There are two forms. *Ex.* **द्वय** and **द्वितय**, *two*, or *two-fold*. **त्रय** and **त्रितय**, *three*, or *three-fold*. **उभ**, *both*, has only one form. viz. **उभय**, *both*.

623. **रूप** is affixed to crude nouns, and to verbs in their conjugated state, to form words which denominate any thing, or act, from its excellency. *Ex.* **पटुरूप**, *very eminent*. **पचतिरूपं**, *he cooks excellently*.

624. **कल्प**, **देश्य** and **देशीय**, are affixed to crude words, and to verbs in any person or tense, to form adjectives or adverbs which denominate a thing or act from its being somewhat deficient. *Ex.* **विद्वत्कल्प**, **विद्वद्देश्य** and **विद्वद्देशीय**, *almost wise*. **तार्किककल्प**, **तार्किकदेश्य** and **तार्किकदेशीय**, *defectively learned in the civil laws*. **पचतिकल्पं**, **पचतिदेश्यं** and **पचतिदेशीयं**, *nearly cooked*.

N. B. When an affix follows a verb in its inflected state, it has the power of an adverb, and forms a neuter word.

625. The increment **वत्**, when compounded with a crude word to signify the being

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possessed of many qualities, yet not quite perfect, must precede that word. *Ex.* वङ्गपटु, *excellent in many respects.*

626. Words which denominate any thing from its desrespectfulness, or baseness are formed by affixing पाप्. *Ex.* भिषक्पाप, *a poor doctor.*

627. Words which denominate a thing from some prior state or condition, are formed by affixing चरट. The ट is rejected. *Ex.* आढ्यचर, *formerly rich.*

628. Words which denominate any thing from former possession, are formed by affixing क्यप् and चरट. The ट is rejected. *Ex.* विप्रकाय्य or विप्रचरो(गौः), *formerly a brahman's* (*cow*).

629. Compounds of which the last member is स्थान, *a place*, are formed into adjectives signifying equal to, by affixing ईय. *Ex.* पितृस्थानीय, *occupying the place, or dignity of his father.*

630. Words which denominate any thing from the predominance of any quality, form, or disposition, or from the matter of which it is made, are formed by affixing मयट्. The ट is rejected. *Ex.* विष्णुमय, *like*, or *full of* Vishnoo. वाङ्मय, *full of words.* अन्नमय, *full of food.* दारुमय, *wooden.*

631. मय is affixed to गो, *a cow*, to form गोमय, *cow-dung*, or *milk.*

632. Words denominating any thing from some thing which predominates in it, are formed by the affixes used to form collectives. *Ex.* मोदकीय and मोदकिक, *abounding in sweetmeats.*

633. Words which denominate any thing from its class or kind, are formed by affixing जातीय. *Ex.* तार्किकजातीय, *of the class of civil lawyers.*

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634. इम is affixed to words signifying the mere act, to form adjectives which denominate a thing or work as compleated. *Ex.* पाकिम, *ready-cooked.*

635. Words implying *produced from,* or *by,* are formed by affixing इत to any word. *Ex.* फलित, *(a tree) having fruit.*

N. B. Some say that इत can be affixed only to the class तारकादि, viz. तारका, *a star,* पुष्प, *a flower,* कल्लोल, *the roaring of the sea, &c.* तरङ्ग, *a wave,* शर, *an arrow,* पल्लव, *a young shoot,* ऋजीष, *a sort of frying pan,* कण्टक, *a thorn,* अङ्गार, *a coal,* शृङ्गार, *coition,* ज्वर, *a fever,* कन्दर, *a lake or pit in a hill,* विचार, *investigation,* गर्भ, *the spatha of a flower,* रोमाञ्च, *the erection of the hair,* हर्ष, *joy,* उत्कर्ष, *goodness,* कुतूहल, *a shew,* गर्व्व, *pride,* निष्क्रमण, *ejection,* उल्क, *perplexity,* द्रोह, *malice,* दाह, *a burning,* अब्भ, *a cloud,* चन्द्रिका, *moon-light,* निद्रा, *sleep,* कुवलय, *a blue water-lily,* श्रद्धा, *faith,* रोग, *a disease,* केश, *hair,* कोरक, *an unblown flower,* कुड्मल *a spike of flowers,* कुसुम, *a flower,* स्तवक, *a raceme, or cluster of flowers,* उच्चार, *pronunciation, ordure,* प्रवाल, *a leaf, coral,* पुलक, *gladness,* व्रण, *a wound, a boil,* कर्द्दम, *mud,* व्याधि, *a disease,* सीमन्त, *the dressing of the hair,* मुख, *the face,* कञ्चुक, *a sort of clothing,* जम्भिक, *a gasp,* हस्तक, *the hand,* पिपासा, *thirst,* मञ्जरी, *a flower spike,* पाण, *vanity,* बुभुक्षा, *hunger,* दुःख, *affliction,* कज्जल, *lead ore,* वेग, *swiftness,* किशलय, *a leaf, a stalk of the water lily,* तन्द्रा, *drowiness,* मुद्रा, *a shutting up,* तिलक, *a religious mark on the forehead,* शैवल, a sort of water plant, मूत्र, *urine,* पुरीष, *ordure,* मुकुल, *a flower spike,* गोत्र, *a predecessor from whom a family or tribe is denominated,* सूत्र, *a thread,* &c.

LXXIX. *Of words which denominate a thing from its measure, number,* &c.

636 Adjectives which denominate any thing from its being exactly, or barely such a quantity, are formed from words denoting weight, measure, &c. by affixing मात्र, दघ्न and द्वयसट. The ट्s are rejected. The two last relate to measure in height. *Ex.* गजमात्र, गजदघ्न and गजद्वयस, *just a yard, (long or high).*

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637. Adjectives of this sort are formed from हस्तिन्, *an elephant*, and पुरुष, *a male*, by optionally affixing घ्ना, दघ्नट्, द्वयसट्, or मात्रट्. *Ex.* हास्तिनं,* हस्तिदघ्नं, हस्तिद्वयसं, or हस्तिमात्रं (जलं,) *elephant-deep (water).*

638. द्वयसट् and मात्रट् are optionally affixed to words formed by the increments वतु and यतु, to form adjectives. *Ex.* कियद्वयसं, कियन्मात्रं or कियत्(जलं), *how much (water)?*

639. Words which denominate any thing from the number of any specific weight, or measure, are formed from numerals ending in घ्न or घ्नत by affixing डिन्. *Ex.* दघ्निन्, *ten (measures).* त्रिंघ्निन्, *thirty (measures).*

LXXX. *Of some other kinds of numerals.*

640. ड is affixed to numerals, from ten upwards, when compounded with घ्नत, *an hundred*, or to any number above an hundred, if its last member be घ्नत. The ड is rejected. *Ex.* विंघ्नंघ्नतं, *an hundred and twenty.*

641. Indefinite pronouns are formed by affixing डति to किं, *what?* यद्, *what*, and तद्, *that.* The ड is rejected. Also by affixing वतु to यद्, *what*, तद्, *that*, and एतद्, *this;* and यतु to किं, *what?* and इदम् *this.* These are irregular. The ड is rejected. मात्र may be optionally affixed to all these *Ex.* कति, *how many?* यति, *as many as* तति, *so many as.* यावत्, *whatever, however, soever, as long as, whilst, all.* तावत्, *all, so much as, so long as.* कियत्, *how much? or how long?* इयत्, *thus much, or thus long.*

642. Discriminative or comparative pronouns are formed from किं, *what?* यद्, *what*, तद्, *that*, एक, *one*, and अन्य, *another*, by affixing डतर and डतम. The ड is rejected. *Ex.* कतर, *which, viz. of the two.* कतम, *which? viz. of the many.*

* The final न is not lost.

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LXXXI. *Of diminutives, and words used to express contempt or pity.*

643. क is affixed to form words which imply ignorance, contempt, pity, advice joined with pity, a little, or dimnutiveness. It is also affixed to proper names in a pleonastic manner. *Ex.* अश्वक, *a wretched horse.* वत्सक, *a poor calf.* इह ते धान्यका:गृहादूरं मा गा:, *here (lies) your rice, do not go from home (lest it be spoiled).* तैलक, *a little oil.* वृक्षक, *a dwarf tree.* देवदत्तक, Devuduttu (a proper name).

644. Proper names of men ending in अजिन lose (लोप) their last member, and क, इल and इय are affixed to form words of the above kinds. *Ex.* कृष्णक, कृष्णिल and कृष्णिय, *unhappy, &c.* Krishn ajinu.

645. Words of this kind are formed from proper names of men, which have more than two vowels, by affixing इक, इल, इय, or क. N. B. When the first three of these syllables are affixed all that follows the second vowel of the word is lost (लोप). In compound words either that, or the first member, is lost (लोप) optionally. *Ex.* देविक, देविल, देविय or दत्तिक, दत्तिल, दत्तिय, and देवदत्तक, *poor* or *unhappy*, &c. Devuduttu.

646. इक, इल, इय अड, अक, or क are affixed to proper names of men with several vowels, the first syllable of which is the preposition उप, to form the above words. The whole word except the initial उप is lost (लोप) when followed by any of these affixes except the last. *Ex.* उपिक, उपिल, उपिय उपड, उपक, and उपेन्द्रदत्तक, *unhappy, &c.* Oopendruduttu.

647 इक, इल, इय, and क are affixed to proper names of men with several vowels, the second of which is ए--च, to form words of the above sorts. When the three first of these affixes are used, all which follows the second vowel of the word is previously lost (लोप). *Ex.* कुविक, कुविल, कुविय, or कुवेरदत्तक, *miserable, &c.* Kooveruduttu. कहिक, कहिल, कहिय or कहोडक, *wretched &c.* Kuhoru.

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648. Compound names of men, the first member of which has four vowels, lose (लोप) all which follows the last vowel of the first member, and इक, इल, इय, or क are affixed, to form this class of words. N. B. When क is affixed, the last member is not lost. *Ex.* बृहस्पतिक, बृहस्पतिल, बृहस्पतिय and बृहस्पतिदत्तक, *miserable, &c.* Vrihusputi-duttu.

649. Compound names of men, the first member of which has but one vowel, lose (लोप) all except the first member, and इक, इल, इय, or क are affixed. When क is affixed the last member or members are not rejected. *Ex* वाघिक, वाघिल, वाघिय and वागा शीर्दत्तक, *miserable, &c.* Vagasheerduttu.

650. When अर्य्यमन्, or पावल, सुपरि, विशाल, वरुण, or विशाख is the first member of the proper name of a man, the whole name, except the first member, is rejected and इक, इल, इय, or क are affixed to form words of the above kind. *Ex.* अर्यमिक, अर्यमिल, अर्यमिय, and अर्यमदत्तक, *poor Uryumuduttu, &c.*

651. When इक, इल, or इय, is affixed to a word ending in उ, ऊ, ऋ, ॠ, or ऌ, the first letter of the affix is optionally lost (लोप). *Ex.* भानुक or भानविक, भानुय or भानविय, भानुल or भानविल, *wretched, &c.* Bhanooduttu, &c.

652. क, इल, or इय, are affixed to generic names, when used as the proper names of men, to form words of this sort. *Ex.* सिंहक, सिंहिल, or सिंहिय, *poor, &c.* Singhu.

N. B. When क is affixed to form words of this sort, either the first or last member of the word may be lost (लोप), or both retained, at the option of the speaker. It is also customary to drop either the first or the last member of the proper name if nothing be affixed.

653. क is affixed to any word when an idea of pity is intended to be excited thereby.

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Ex. बुभुक्षितक, *very hungry, (poor man),* (हन्त ते) गुडकाः, *(Ah! poor man this is your) treacle.*

654. तूष्णीं, *hush! peace!* loses its final, and क is affixed, to form तूष्णीक, *taciturn.* काम् is also affixed, to form तूष्णीकाम्, *in silence.*

655. Words denominating a thing from its being generally known, though some particulars respecting it are unknown, are formed by affixing क. *Ex.* अश्वक, *a horse (owner unknown).*

656. क is not affixed to the following words viz. देवपथ, *the way of the gods,* हंसपथ, *a duck's path,* वारिपथ and जलपथ *a water course,* अजपथ, *a goat's track,* शङ्कुपथ, *the hole into which a stake is driven,* सिद्धगति, *the motion of the* Siddhus, उष्ट्र, *a camel,* ग्रीवा, *the hinder part of the neck,* वाम, *the left (side),* रज्जु, *a rope,* मत्स्य, *a fish,* इन्द्र, *Indra,* कङ्कमुख, *the face of the ardea hurgilla,* and वायसमुख, *a crow's face.*

LXXXII. *Of words which denominate any thing from its being designed for some particular purpose.*

657. य is affixed to पाद्, *a foot,* अर्घ्, *worship,* and words which end in देवता to form words of this sort. *Ex.* अग्निदेवत्य, *for the god* Ugni. पाद्य, *for the foot.* अर्घ्य, *for worship.*

658. नवयज्ञ, *a sacrifice on account of the new fruits, &c.* and पाकयज्ञ, *a sacrifice in which the food is cooked,* are formed into नावयज्ञिक *containing the* Nuvuyujnu, and पाकयज्ञिक, *containing the* Pakuyujnu, by affixing ठिक.

659. घा is affixed to पूर्णमास, *the completion of the month,* to form पौर्णमासी (तिथि), *(the lunar day) which contains the end of the month.*

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660. Words used to mortify pride (अवज्ञेपण) are formed by affixing क. *Ex.* वैयाकरणकत्वेन(त्वङ्गर्व्वितः,) *(thou art inflated) with grammarianism.*

LXXXIII. *Of words in which the affix is pleonastic, no alteration being produced in the meaning.*

661 ण्य is affixed to words which mean any body of people living on arms, without producing any alteration in the meaning. The ण is rejected. *Ex.* लौह ध्वज्य, *an assembly of* Lohudhwujus.

662. ण्य is affixed to words denoting a confused multitude, or mob, without producing any change of meaning. *Ex.* कापोटपाक्य, *a mob of pigeon-eaters.*

663. क is affixed pleonastically to all names of childrens toys or play-things. *Ex.* कन्दुक, *a play ball.* शृङ्गक, *a trumpet made of a leaf, &c.*

664. क is affixed in a pleonastic manner to all superlatives formed by the increment ईयसु. *Ex.* श्रेयस्क, *superlative.*

665. क is affixed to लोहित, *red,* to form लोहितक, *red with a blush, a topaz,* and to काल, *black,* to form कालक, *black,* when used as an adjective to the countenance, and implying anger, pain. &c.

666. क is affixed to the comparatives in तर of अभिन्न, *not separated,* उपपन्न, *demonstrated,* बहु, *much,* and सुकर, *easily done,* without producing any change in the meaning. *Ex.* अभिन्नतरक, *not more separated.*

667. याव, *lac,* मणि, *a gem,* पीत, *yellow,* चन्द्र, *the moon,* भक्ष्य, *food,* स्तम्ब, *a tuft,* स्वस्ति, *a temple of a peculiar construction,* अर्च्च, *worship,* गड, *a goitre,* समुद्र,

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a box, दूत, *a messenger,* भिक्षु, *a beggar,* अवि, *a sheep,* ज्ञात, *known,* and a few other words, admit the affix क, without producing any change of meaning. *Ex.* यावक, *lac.* मणिक, *a gem.*

668. ष्ठीक is affixed to words which end in तीय, such excepted which mean any science, to form other words of the same meaning. *Ex.* द्वैतीयीक, *the second.*

669 घ्णक is affixed to विनय, *supplication,* उपचार, *an ingredient,* सङ्गति, *agreement,* समय, *time,* सम्त्कर्ष, *excellent,* सम्प्रदाय, *a society,* व्यवहार, *a custom,* समाचार, *news,* अकस्मात्, *suddenly,* अनुगायिन्, *following,* समूह, *a collection,* प्रत्यय, *faith,* विशेष, *a particular,* विषय, *a matter, an affair,* कथञ्चित्, *in any way,* अत्यन्त, *very, exceedingly,* without producing any change in the meaning. This form is optional. *Ex.* वैनयिक and विनय, *supplication.*

670. The आ of उपाय, *a contrivance,* becomes short, and घ्णक is affixed, to form औपयिक, *a contrivance.*

671. प्राज्ञ, *wise,* चोर, *a thief,* वणिज्, *a merchant,* उष्णिह्, a particular measure of verse, प्रत्यक्ष, *evident,* मनस्, *the mind,* जुङ्गत्, *an antelope,* चिकीर्षत्, *desirous of doing,* शत्रु, *an enemy,* योध, *warlike,* चक्षुस्, *an eye,* वसु, *wealth,* मरुत्, *the wind,* क्रुञ्च, *a brown paddy bird,* दशाह, *ten days,* वयस्, *a bird,* असुर, *an infernal,* रक्षस्, *an evil genius,* पिशाच्, *an evil spirit,* देवता, *a god,* बन्धु, *a friend,* विपत्, *misfortune,* वाक्षृत्, *a speaker,* सम्प्रति, *now, at present,* विदत्, and विद्वत्, *wise,* सत्वत्, *existing,* अग्निध्रु, *a priest,* अग्रहायण, the name of a month, चण्डाल, a chundalu, नरक, *hell,* विसारिन्, a species of fish, and all names of poetic feet or particular kinds of verse, are formed into other words of the same meaning by affixing ष्ण. *Ex.* प्राज्ञ, *wise.* बान्धव, *a friend.* वैसारिण, a species of fish.

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672. ढञ् is affixed to names of quadrupeds to form other names of the same meaning. Both forms are used. *Ex.* गावलेय, and गव्य, *a large party coloured cow,* धावलेय and धव्य, *a white cow.*

673. ढञ् is affixed to उपधि, *a chariot wheel,* to form औपधेय, *a chariot wheel.* Both these forms are used.

674. तिक is affixed to मृत् *earth,* to form मृत्तिका, (fem.) *earth.* Also स and स्न, are affixed to it, to form the feminines मृत्सा and मृत्स्ना, *earth of a good quality.*

675. कार is affixed to नमस्, *a salutation,* अहं, *egotism,* and to the names of all the letters of the alphabet, to form words of the same import. *Ex.* नमस्कार, *a salutation.* अहङ्कार, *pride, egotism.* ककार, *the letter* क. आकार, *the vowel* आ. टुकार, *the syllable* टु. But एफ is affixed to र. *Ex.* रेफ, *the letter* र.

676. ण्य is affixed to विष्, a Vishy*u,* to form वैष्य, a Vishy*u.* Both these forms are used.

677. य is optionally affixed to मर्त्त, *mortal,* क्षेम, *eminent, welfare,* and यविष्ठ, *youngest,* to form मर्त्य, *mortal,* क्षेम्य, *eminent,* and यविष्ठ्य, *youngest.*

678. त is affixed optionally to देव, *a god,* to form the feminine देवता, *a god.*

679. यण is affixed to अनन्त, *endless,* अवसथ, *a booth,* इतिह, *from one to another,* भिषज्, *a physician,* चतुर्वर्ण, *the four casts (of Hindoos)* चतुराश्रम, *the four professions,* चतुर्वेद, *the four* vedus, सर्ग्वेद, *the whole* vedu, मङ्गल, *welfare,* षड्गुण, *the six qualities,* सेना, *an army,* सन्निधि, *near,* समीप, *vicinity,* उपमा, *a resemblance,* मनिक, *a gem,* द्विकाल, *morning and evening,* त्रिकाल, *morning, noon, and evening,* त्रिशब्द, *the three sounds,* and त्रिलोक, *the three worlds,* to form words of the same meaning. The ण is rejected. *Ex.* आनन्त्य, *endless.* चातुर्वर्ण्य, *the four casts.* त्रैलोक्य, *the three worlds.*

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680. धेय is affixed to नाम, *a name*, and रूप, *a form*, to produce words of the same import. *Ex.* नामधेय, *a name*. रूपधेय, *a form*.

681. य and धेय are affixed to भाग, *a part*, to form भाग्य and भागधेय, *a lot, part, share*.

682. नू is substituted for नव, *new*, and य, ईन, तन and त्न are affixed, to form नव्य, नवीन, नूतन and नूत्न, *new*.

683. न, ईन, तन and त्न are affixed to the preposition प्र to form प्रण, प्रीण, प्रतन and प्रत्न, *old*.

LXXXIV. *Of Abstract Substantives.*

684. Abstract feminine nouns are formed by affixing ता, and neuters by affixing त्व. *Ex.* जडता, जडत्व, *contractedness, stupidity*.

N. B. Sometimes words formed by these affixes mean the same as the word meant before it received the increment. *Ex.* देवता, *a god*. चैत्रता and चैत्रत्व, (the month) chitra.

685. अचतुर, *awkward*, असकृत, *improper*, अलवण, *fresh*, अवह, *not carrying*, अवध, *not murder*, अलस, *indolent*, and अवश, *unmanageable*, are formed into abstract nouns, by optionally affixing ता, त्व or ष्ण्य. *Ex.* अचतुरता, अचतुरत्व or आचतुर्य्य, *awkwardness*.

686. पृथु, *great, thick*, मृद्, *gentle*, तनु, *small*, महत्, *great*, गुरु, *important, heavy*, लघु, *light, trifling*, प्रिय, *beloved*, क्षिप्र, *swift*, क्षुद्र, *small*, दीर्घ, *long*, बहुल and बहु, *much*, पटु, *eminent*, उरु, *thick, plump*, साधु, *righteous*, चण्ड, *passionate*, खण्ड, *broken*, अकिञ्चन, *destitute*, बाल, *an infant*, पाक, *cookery*, वत्स, *a calf*, मन्द, *bad*, स्वादु, *taste*, ऋजु, *straight*, ह्रस्व, *short*, and आशु, *quick*, are formed

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into abstract nouns by affixing ता, त्व, ण, or इमन्. Words formed by इमन् are masculine. *Ex.* पृथुता, पृथुत्व, पार्थव or पृथिमन्, *greatness, thickness.*

N. B. मलिन्, which is made by affixing म instead of मा, is by some reckoned among these words.

687. दृढ, *firm,* वृद्ध and परिवृढ, *increased,* दृग्, *visible,* भृश, *very, exceedingly,* कृश, *thin, lean,* अम्ल, *sour,* लवण, *salt,* उपेन्द्र, Vishnoo, शीत, *cold,* उष्ण, *hot,* जड, *inert,* बधिर, *deaf,* मूर्ख, *stupid,* मुक, *deaf and dumb,* पण्डित, *learned,* मधुर, *sweet,* वज्र, *unrelenting,* निपात, *fallen,* विलोम, *unthrifty,* विशारद, *clever,* विमति, *contradictory,* समान, *equal,* सम्मति, *agreed,* सम्मनस्, *well disposed,* and adjectives denoting colours, are formed into abstract nouns by affixing ता, त्व, ष्ण, or इमन्. *Ex.* दृढता, दृढित्व, दार्ढ्य and दृढिमन्, *firmness,* शुक्लता, शुक्लत्व, शौक्ल्य and शुक्लिमन्, *whiteness.*

688. ब्राह्मण, *a brahman,* मानव, *a man,* वारव, *a horse,* चौर, *a thief,* धूर्त्त, *crafty,* द्विभाव, *double-intentioned,* एकभाव, *single-intentioned,* त्रिभाव, *triple-intentioned,* अल्पभाव, *little-intentioned,* अन्येद्यु, *foreign,* रन्ध्रान्वेषिन्, *news-seeking,* सम्वासिन्, *living with,* वङ्कभाषिन्, *talkative,* सम्भाषिन्, *well-spoken, social,* शीर्षघातिन्, *head-breaking,* समस्त, *connected,* विसमस्त, *unconnected,* मध्यस्त, *moderate,* अणीश्वर, *not divine,* कुशल, निपुण, *eminent, clever,* चपल, *fickle,* पिशुन, *backbiting,* वालिश, and अलस, *indolent,* दुष्पुरुष, and कापुरुष, *a vile person,* गणपति, *a governor,* अधिपति, *a king, a lord,* दायाद, *an heir,* विपत्ति, *injury,* परमस्थ, *exalted, highly-situated,* कवि, *a poet,* सहाय, *an helper,* राजन्, *a king,* compounds, the last member of which is राज, and words denoting qualities, are formed into abstract nouns by affixing ता, त्व, or ष्ण. *Ex.* ब्राह्मणता, ब्राह्मणत्व, or ब्राह्मण्य, *brahmanhood.*

N. B. The affix ष्ण after these words forms abstracts and words which imply the proper or natural use, or the effect. *Ex.* राज्य, *royalty, government,* (viz. the effect of royalty). माधुर्य्य, *sweetness, gratification,* (viz. the effect of sweetness.)

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689. मित्र, *a friend,* उचित, *proper,* अनुपूर्व्व, *gradual,* यथाकाम, *as you please,* समग्र, *all,* and रुद्र, *passionate,* are formed into abstracts and words denoting the natural effect of the thing, by affixing ष्ण्य. These words are feminine and neuter. *Ex.* मैत्री fem. *friendship, assistance,* मैत्र्य neut.

N. B. Abstract nouns are also formed form these words by ता and त्व. *Ex.* मित्रता or मित्रत्व *friendship.*

690. ष्ण्य is affixed to and नुण inserted in अर्हत्, *worshipping,* to form आर्हन्त्य masc. and आर्हन्ती, fem. *piety, the reward of religion.*

691. ष्ण्य and य are affixed to वणिज् *a merchant,* and दूत, *a messenger,* to form abstracts and words expressive of the act or effect. *Ex.* वाणिज्य and वणिज्य, *traffic.* दौत्य and दूत्य, *messengership, a giving intelligence.*

692. य is affixed to सखि, *a companion,* to form सख्य, *friendship*; य and ष्ण्य are affixed to स्तेन, *a thief,* to form स्तेय* and स्तैन्य, *thiefship, theft.*

693. यण is affixed to पुरोहित, *a priest,* and to words ending in पति, *a master,* to form these kinds of words. The ण is rejected. *Ex.* पौरोहित्य, *priesthood, the business of the priesthood.* सैनापत्य, *generalship, the duty of a general.*

694. घेय is affixed to कपि, *a monkey,* and ज्ञाति, *a person of the same tribe or family,* to form these words. *Ex.* कापेय, *monkeyship,* or *a monkey-trick.* ज्ञातेय *relationship, the duty of a relation.*

695. घ is affixed to words meaning animals, to words which imply the being of some particular age, and to उद्गात्, *singing the* samu vedu, उन्नेत्, *taking up,* प्रशास्त्र, *governing,* होत्, *offering,* भर्त्, *nourishing,* प्रतिहन्त्, *avenging.* सक्थ, *good, agreeable,* दुक्थ, *disagreeable,* and अध्वर्यु *one who recites the* yuzus vedu, to form these words.

* The final is lost.

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Ex. शौव, *canineness*, &c. कौमार, *ten-year's-old-childhood*, औद्गात्र, *samu vedu-singership*, or *the office of singing the* samu vedu.

696. ष्ण is affixed to words ending in इ-क with a penultimate short (लघु) vowel to form these sorts of words. *Ex.* गौरव, *importance, glory.*

697. ष्ण is affixed to युवन्, *young*, चपल, *fickle*, कुशल, and निपुण *eminent*, पिशुन, *back-biting*, स्थविर, *old*, सुहृद, *friendly*, दुर्हृद, *unfriendly*, कुतूहल, *jocular*, सुभ्रात्र, *fraternal*, दुर्भ्रात्र, *unbrotherly*, होत्र, *sacrificing*, यजमान, *presenting an oblation*, भ्रात्र, *a brother*, कुण्डल, *an ear-ring*, अवण, *an ear*, कमण्डलु, *a beggar's dish*, कुस्त्री, *an ugly woman*, दुस्त्री, *a wicked woman*, सुस्त्री, *a good woman*, सुहृदय, *good-hearted*, दुर्हृदय, *bad-hearted*, ब्रषल, *a* shoodra, परिव्राजक, *a pilgrim*, सब्रह्मचारिन्, *a fellow disciple*, अनृशंस, *not cruel*, क्षेत्रज्ञ, *a spirit*, and compounds ending in हायन, *a year*, to form these words. *Ex.* यौवन, *youth.* चापल, *fickleness.* द्वैहायन, *the being two years of age.*

698. When पुरुष, *a male*, and हृदय, *the heart*, are uncompounded, the abstract nouns are formed by affixing ष्ण, but when compounded, by ता or त्व. *Ex.* पौरुष, *manliness.* हार्द, *integrity.* महापुरुषता, *nobility.*

699. श्रोत्रिय, *a brahman who has studied one branch of the* vedu *and all the* vedangus, loses (लोप) its इय, and ष्ण is affixed to form श्रौत्र, *such a brahmanhood*, or *the appropriate work of such a brahman.*

700. णक is affixed to words with a penultinate य following a long (गुरु) vowel, सुप्रख्य, *like*, excepted, to form these words. The ण is rejected. *Ex.* रामणीयक, *enjoyment.* If the vowel preceding the य be not long, the abstract is made by ता or त्व. *Ex.* क्षत्रीयत्व, kshutriu*ship.*

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701. णक is affixed to मनज्ञ, *captivating*, अभिरूप, *charming, beautiful*, अमुष्यकुल, *his family*, अमुष्यापुत्र *his son*, छान्दस, *in verse*, मेधा, *capacity*, कुलपुत्र, *a legitimate son*, इन्द्र, *Indru*, श्रोत्रिय, *a brahman learned in the* vedus, चौर, *a thief*, धूर्त्त, *crafty*, युवन, *young*, विश्वदेव, the name of a deity, अवश्यं, *certainly*, ग्रामपुत्र, *a common son, or son of a courtezan*, परपुत्र, *another person's son*, ग्रामषण्ड, *a town-bull*, ग्रामकुमार, *a son of the town, viz. of a courtezan*, बहुल, *many*, सहाय, *a helper*, and वृद्ध, *old, large*, to form abstract nouns. *Ex.* मानज्ञक, *captivatingness*, and वार्द्धक, *age, increase*, &c.

702. Abstract nouns, and words denoting appropriate work, are formed from compound words of the first class by affixing णक. All these are feminine. *Ex.* पैष्योपाध्यायिका, *the scholarship and teachership.*

703. ईय is affixed to compound words of the first class which denote a priest (ऋत्विक्) to form these sorts of words. *Ex.* मित्रावरुणीय, *the priesthood of one who offers to* Mitra (the sun) *and* to Vuroonu (the regent of water).

704. When ब्रह्मन् means *one who prepares the sacrificial fire*, the abstract is formed by त्व only. *Ex.* ब्रह्मत्व, *such a priesthood.* If it have any other meaning, by त्व or ता. *Ex.* ब्रह्मत्व or ब्रह्मता.

LXXXV. *Of certain Miscellaneous Forms.*

705. स्त्री, *a woman, a female*, and पुंस्, *a male*, are formed into every description of words treated of from the section of collectives to the end of this chapter, by affixing नण. The affixes ता and त्व are optionally used to form abstracts. *Ex.* स्त्रैण and स्त्रीत्व, *effeminacy*, &c. पौंस and पुंस्त्व, *masculineness.*

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706. सप्तपदीन्, *intimacy,* is formed from सप्तपद, *seven steps,* (a marriage ceremony in which the bride approaches seven steps towards the bridegroom), by affixing खीन.

707. Words signifying the place where animals live, are formed by affixing गोष्ठ to the name of the aninal. *Ex.* गोगोष्ठ, *a cow house,* or *yard.* अश्वगोष्ठ, *a stable.*

708. Words signifying duality, or sixality, are formed by affixing गोयुग and षडगव, *recpectively.* *Ex.* गोगोयुग, *a pair of cows.* गोषडगव, *six cows.* महिषगोयुग, *a pair of buffaloes.* महिषषडगव, *six buffaloes.*

709. र is affixed to the class called भुण्डादि, and ष्कर to the class called उक्षादि, to form words signifying possessed of certain inferior qualities, as expressed in the example. The घ is rejected. *Ex.* भुण्डार, *a bad distillery.* समीर, *a bad mimosa tree.* कुटीर, *a bad house.*

N. B. भुण्डा, *a distillery,* शमी, *a mimosa albedu,* and कुटी, *a hut,* are the class भुण्डादि.

The class उक्षादि are उक्ष, *a bull,* which forms उक्षतरी, *a cow just entering on old age,* वत्स, *a calf,* which forms वत्सतरी, *a heifer,* अश्व, *a horse,* which forms अश्वतर, *a mule,* ऋषभ, *a bull,* which forms ऋषभतर, *a bull which will not carry,* कासू, *the name of a weapon,* which forms कासूतरी, *a small weapon,* गोणी, *a vessel to keep rice,* which forms गोणीतरी, *a small bag,* अन्य, *another,* which forms अन्यतर, *another,* and इदम्, *this,* which forms इतर, *another.*

710. कृण is affixed to the class called पीलवादि to form words signifying the ripening or cooking of the thing; and तैल to तिलादि, to form words signifying the expressed juice; कट is affixed to उमादि to form words signifying the dust which

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is shaken out of or from the thing; and जाह् to कर्णादि, to form words which signify the root or place of insertion. *Ex.* पीलुकुन, *the cooking of* peeloo *fruit.* तिलतैल, *sesamum oil.* उमाकट, *the dust of flax.* कर्णजाह्, *the root of the ear.*

N. B. The class पील्वादि are पीलु, *careya arborea,* कर्कन्धु, *a jujube,* शमी, *mimosa albida,* करीर and करवीर, *nerium oleander,* वकुल *mimusops elengi,* वदर, *zizyphus jujuba,* अश्वत्थ, *ficus indica,* and खदिर, *mimosa catechu.*

The class तिलादि are तिल, *sesamum orientalis,* माष, *phaseolus radiata,* भङ्गा, *cotton,* अनु, *panicum pilosum,* उमा and अतसी, *flax.* N. B. Only the seeds of those plants are meant here.

The class उमादि are उमा, *flax,* अलाबू, *cucurbita lagenaria,* भङ्गा *cotton,* and तिल, *sesamum orientale.*

The class कर्णादि are कर्ण, *the ear,* अक्षि, *the eye,* नख, *the nails,* मुख, *the face,* केश, *the hair,* पाद, *the foot,* गुल्फ, *the ancle,* भ्रू, *a brow,* शृङ्ग, *a horn,* दन्त, *a tooth,* ओष्ठ, *a lip,* पृष्ठ, *the back,* and पुच्छ, *the tail.*

711. पक्ष, *a bird, a side,* affixes ति to form पक्षति, *the root of the wing,* or *the first day after the new* or *full moon.*

LXXXVI. *Of Substantives derived from other words.*

712. क is affixed to शृङ्खल, *a chain,* to form शृङ्खलक, *a young elephant.*

713. The prepositions नि, वि, सं, प्र and उत्, also भङ्गा, *cotton,* and अलाबू, *cucurbita lagenaria* are formed into substantives by affixing कट. *Ex.* निकट, *vicinity.* विकट, *terror, terrific.* सङ्कट, *trouble, danger.* प्रकट, *notoriety.* उत्कट, *terror.* भङ्गाकट, *cotton.* अलाबूकट, *cucurbita lagenaria.*

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714. कौपीन is affixed to कूप, *a hole, well, pore,* to form कौपीन, *a small piece of cloth worn by poor people, and devotees, to cover their nakedness; the two indentures a little below the hips.*

715. हस्तिन्, करिन् and दन्तिन्, *an elephant,* are formed from हस्त, *a hand,* कर, *a hand,* and दन्त, *a tooth,* by affixing इन्.

716. इन् is affixed to वर्ण, *asort, colour,* to form वर्णिन्, *a religious hermit,* properly of the brahman tribe.

717. इन् is affixed to पुष्कर, *water,* उत्पल, *nymphea,* पद्म, *nelumbium speciosum,* नड, *arundo tibialis,* बिस, *the tender stalk of a water lily,* तमाल, the name of a tree, कपित्थ, *crateva vallanga,* कुमुद, *nymphea lotus,* मृनाल, *the tender stalk of a water lily,* करिष, *dried cow dung,* and हिरण्य, *gold,* to form the names of the places where these things abound. These are all feminine. *Ex.* पुष्करिणी, *a pond.* नडिनी, *a marsh abounding with reeds.*

718. पद्म, *nelumbium speciosum,* शर, *saccharum sara,* धूम, *smoke,* कुश, *poa cynosuroides,* वंश, *a bamboo,* मृग, *a deer,* अमर, *immortal,* वीरण, *the root of andropogon muricata,* मशक, *a musquito,* उडुम्बर, *ficus racemosa,* पुष्कर, *water,* अहि, *a serpent,* मुनी, *a sage,* कपि, *a monkey,* अलि, *a bee,* and ऋषि, *a sage,* have their final long, and वत् is affixed to form proper names, feminine. *Ex.* पद्मावती, *a place abounding with water lilies.* शरावती, *a place abounding with writing reeds.* धूमावती, *a smoky place.*

719. अष्ठी is substituted for अस्थि, *a bone,* चक्री for चक्र, *a wheel,* कक्षी for कक्ष, *a side,* and उदन् for उदक, *water,* and वत् is affixed, to form अष्ठीवत्, *the thigh,* चक्रीवत्, *an ass,* कक्षीवत्, the proper name of a sage, and उदन्वत्, *the sea.* It is also affixed to चर्मन्, which does not lose its final, and to लवण, *salt,*

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which loses its final vowel. *Ex.* उदन्वत्, *the sea.* चर्म्मन्वती, *a plantain*, the name of a river. लवणवती, the name of a town.

720. विष्वच्, *all-pervading*, loses its टि, and न is affixed, to form विषूण, *the time of the two equinoxes.* ज्योतिस्, *the light of the heavenly bodies*, loses its इ, and न is affixed, to form ज्योत्स्ना, *moon-light.*

721. र is affixed to ख, *the air*, नग, *a hill*, सिन्धु *the sea*, and कुञ्ज, *a tooth*, to form खर, *an ass*, नगर, *a city*, सिन्धुर and कुञ्जर, *an elephant.* तमिस् is substituted for तमस्, *darkness*, and र affixed, to form तमिस्रा, *a dark night.* म is affixed to द्रु, *a plant*, to form द्रुम, *a tree.*

722. गाण्डीव and गाण्डिव, *Urjoonu's bow*, to form गाण्डी and गाण्डि, *the excellence of a bow.* अजकव, and, according to some, अजगव, *Shivu's bow*, is formed from अजक, *Shivu, Vishnoo*, and अर्णव, *the sea*, from अर्णस्, *water*, by affixing व, its final being rejected.

723. The final vowel of रजस्, *dust*, कृषि, *cultivation*, आसुति, *distillation*, दन्त, *a tooth*, and सिखा, *a tuft*, is made long, and वल is affixed, to form रजस्वला, *a menstruous woman*, कर्षीवल, *a clown, a plowman*, आसुतीवल, *a distiller*, दन्तावल, *an elephant*, and सिखावल, *a peacock.*

724. Nouns signifying sensible objects are formed from words which have a final मन् or म by affixing इन्. *Ex.* दामिनी, *a tawdry woman.* सोमिनी, a proper name.

725. क is affixed to धन, *wealth*, and हिरण्य, *gold*, to form धनक, *a desire of wealth*, and हिरण्यक, *a desire of gold.*

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726. अणुक, *eminency, an accomplishment,* is formed from अणु, *an atom,* and उष्णक, *the hot season,* from उष्ण, *hot;* शीतक, *the cold season,* from शीत, *cold,* and तनुक, *thread,* from तनु, *the body, a little,* by affixing क.

727. प्रियक and चित्रक, names of a particular species of deer, are formed from प्रिय, *beloved,* and चित्र, *painting;* गुह्यक, the appellation of a species of gods, from गुह्य, *to be concealed, the anus;* गोलक, the name of a tribe of brahmans, from गोल, *a globe;* कुब्जक, the name of species of a tree, from कुब्ज, *crook-backed;* लूनक and विपातक, two species of beasts, from लून, *cut off,* and विपात, *falling,* by affixing क.

728. पुत्रक, *one trained up as a son (not adopted),* is formed from पुत्र, *a son;* शून्यक, *one entirely destitute,* from शून्य, *empty,* and स्नातक, *one who has bathed in token of having compleated his education,* from स्नात, *bathed,* by affixing क.

729. क is affixed to बृहती, *great,* to form बृहतिका, *a large sheet,* and to यव, *barley,* to form यवक, *corn.*

730. य is affixed to द्रु, *a tree,* to form द्रव्य, *a thing, wealthy.*

731. साक्षिन्, *an eye witness,* is formed from साक्ष्यात्, *presence,* by affixing इन्. The ड is rejected.

732. इय is affixed to इन्द्र, *Indra,* to form इन्द्रिय, *an organ of sensation or reflection,* and क is affixed to अंश, *a part,* to form अंशक, *a partner.*

733. त्यका is affixed to the prepositions उप and अधि to form उपत्यका, *the foot of a mountain,* and अधित्यका, *a mountain's top.*

734. ष्ठिक is affixed to वाच्, *a word,* to form वाचिक, *news,* and ष्ण to कर्म्म, *work,* to form कार्म्मण, *an action occasioned by tidings.*

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735. ष्ण is affixed to श्रोत्र, *an ear*, to form श्रोत्र, *the body*; to कृष्ण, *black*, to form कार्ष्ण, *an antelope*, and to ओषधि, *a plant which dies down after having ripened its fruit*, to form ओषध, *a medical preparation*.

736. व्य is affixed to पितृ, *a father*, to form पित्व्य, *a father's brother*, and to भ्रातृ, *a brother*, to form भ्रात्व्य, *an enemy*.

737. उल is affixed to मातृ, *a mother*, to form मातुल, *a mother's brother*. The ड is rejected. डामहच् is affixed to पितृ, *a father*, and मातृ, *a mother*, to form पितामह, *a father's father*, and मातामह, *a mother's father*. The ड and च are rejected.

738. स्य is affixed to धेनु, *a milch cow*, to form धेनुष्या, *the loan of a cow's milk*.

SECT. IV.

Of indeclinable Particles.

This class of words are called अव्यय. They include the classes स्वरादि and चादि, the उपसर्ग or inseparable prepositions, and all words which are formed by any affix from which च is rejected. The last sort includes the infinitive mode of verbs, the present participle, the repeated participle, and some other's formed by the rules for kriduntu words.

1. *Of words compounded with verbs.*

1. When कृ *do*, भू, *be*, or अस्, *be*, are compounded with any word, an indeclina-

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ble one excepted, to form words which signify a thing's becoming, or being made, something which it was not before, च्वि is affixed to the word with which they are compounded. ई is substituted for a final अ or आ, ऊ for उ, and री for ऋ, when this increment is affixed. The च is rejected. *Ex.* कृष्णीकरोति, *he makes black.* कृष्णीभवति and कृष्णीस्यात्, *it becomes black.* मात्रीकरोति, *he makes (her) a mother.*

N. B. Whenever च remains alone in any affix it is always (लोप) lost.

2. मनस्, *the mind,* चक्षुस्, *an eye,* चेतस्, *sensation,* उरस्, *the breast,* रजस्, *dust,* and रहस्, *a desart,* lose their finals when च्वि is affixed. *Ex.* सुमनीकरोति, *he makes it to be approved.*

3. Words signifying universality or inferiority are formed by compounding any word with the dhatoo सम्पद्, or with कृ, भू or अस्, and affixing चसात्. There are two forms. *Ex.* जलसात् सम्पद्यते, *it entirely (becomes) water.* राजसात् सम्पद्यते, *he is subject to the king.*

4. Words which denote the recipient of a gift, are made by affixing त्रच and चसात्. The च is rejected. *Ex.* देवत्रा करोति and देवसात् करोति, *he makes the* devu *the recipient of the gift.*

5. Inarticulate imitative sounds with several vowels, unless compounded with इति, require the affixing of डाच् before the dhatoos सम्पद्, कृ, भू and अस्. There are two forms.

N. B. If an imitative sound with several vowels have a final अत् the त् is lost (लोप) before the affix डाच्, and if the word be doubled the last member of the reduplication is lost (लोप). There are two forms. The उ and च are rejected. *Ex.* पटपटाकरोति, *it makes the noise* putut putut, viz. *like the jumping of insects, birds, &c.*

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Words with one vowel are excepted from the operation of this rule. *Ex.* सृक् करोति, *it makes the noise srik, srik.* If the word इति follow the imitative sound, डाच् is not affixed, but the last member may be optionally lost (लोप). *Ex.* पटदिति करोति, पटिति करोति, पटत्पटेते करोति or पटत्पटदिते करोति, *it makes the noise putut, putut.*

6. Words ending in तीय; numerals compounded with गुण, सम्वा, *a returning on the furrow,* and वीज, *seed,* when compounded with कृ, are formed into words implying some act of cultivation, by affixing डाच्. The ड and च् are rejected. *Ex.* द्वितीया करोति, *he plows the second time.* सम्वाकरोति, *he returns on his furrow,* viz. *plows it again in a contrary direction.* वीजा करोति, *he plows in the seed.* द्विगुणा करोति, *he plows twice.*

7. डाच् is affixed to समय, *time,* निस्कुल, *without family,* दुःख, *affliction,* शूल, *a fork, dart,* and सत्य, *true,* when compounded with कृ, to form words which respectively imply elapse of time, destroying, enmity, cooking, and speaking or acting truly. If सत्य denote *swearing,* it does not follow this rule. *Ex.* समया करोति, *he spends time.* निस्कुला करोति, *he destroys by taking away or extracting a constituent part.* दुःखा करोति, *he causes affliction.* शूला करोति *he (cooks) with a fork.* सत्या करोति, *he deals truly.*

8. डाच् is affixed to सपत्र, *with leaves, the feather of a fledged arrow,* and to निष्पत्र, *leafless, the passage of a fledged arrow,* to denote pain; to प्रिय, *beloved,* and to सुख, *happiness,* to signify help, and to भद्र, *good,* and मद्र, *pleasure,* to signify having, when they are compounded with the dhatoo कृ. *Ex.* सपत्रा करोति, *he makes the arrow to enter, feather and all.* निष्पत्रा करोति मृगं, *he transfixes the deer with a fledged arrow.* प्रिया करोति, *he acts kindly.* सुखा करोति, *he makes (him) happy.* मद्रा करोति, and भद्रा करोति, *he shaves on account of a propitious circumstance.* If

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the two first of the above words do not convey the idea of pain, the sentence must be as follows: सपत्रं करोति भूतलं, *he fills the ground with leaves;* निष्पत्रं करोति भूतलं, *he cleans the ground from leaves.*

11. *Of several other sorts of indeclinable words.*

9. Adverbs of similitude (उपमान) are formed by affixing वत् to any word. The च is rejected. *Ex.* कृष्णवत्, Krishnu-*like*, or *in the manner of* Krishnu. पूर्ववत्, *in the former manner.*

10. धाच् is affixed to numerals to form distributive adverbs. The च is rejected. *Ex.* चतुर्धा, *of four sorts.* But there are several forms when it is affixed to द्वि, त्रि, षष् and एक. *Ex.* दैधं, दैधा and द्विधा *of two sorts;* त्रैधं, त्रेधा and त्रिधा, *of three sorts;* षोडा and षोडधा, *of six sorts,* and एकधा, ऐकध्यं, *of one sort.*

11. Words signifying much, or little, are, in their inflected state, formed into adverbs of quantity, by affixing चषस्. The च is rejected. *Ex.* भूरिषस् or बहुषस् देहि, *give largely.* अल्पषस् or स्तोकषस् देहि, *give sparingly.*

12. Numerals, and words which signify a particular part, or time, are formed into adverbs of circumstance having a repetitive signification, by affixing चषस्. *Ex.* कतिषस्, *how much?* तावच्छस्, *so many.* पादषस्, *by quarters.* गणषस्, *by kinds, or sorts.* द्विषस्, *by twos.*

13. Repetitive adverbs are formed by affixing चकृत्वस् to numerals. *Ex.* कतिकृत्वस्, *how many times?* पञ्चकृत्वस्, *five times.* गणकृत्वस्, *multitudes of times.* But सुच् is affixed to चतुर्, *four,* द्वि, *two,* and त्रि, *three.* The उच् is rejected. *Ex.* चतुस्, *four times.* द्विस्, *twice.* त्रिस्, *thrice.*

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III. *Of the forms called* उपपद्, *or words which are sometimes used as inflected nouns, and sometimes as adverbs.*

14. Words of this sort are formed by affixing तस् to any crude noun. The words formed by this affix are equivalent to the same noun in any case whatever. *Ex.* कृष्णतस्, *to, from, by, of, or, in* Krishnu. सर्व्वतस्, *to, by, from, of, or in all.* अर्थतस्, *to, by, from, of, or in wealth.* अमुतस्, *to, from, by, of, or in this.*

15. The class of words called देवादि, viz. देव, *a god,* पुरुष and पूरुष, *a male,* बहु, *many,* मनुष्य, *a man,* and मर्त्य, *a mortal,* are formed into words equivalent to the same nouns in the accusative or locative case, by affixing त्रा च्. The च is rejected. *Ex.* देवत्रा, *to, or in a* devu.

16. The class सर्व्वादि and बहु, *many,* are formed in words equivalent to the same words in the locative case, by affixing त्र. हि, युष्मद् and अस्मद् are excepted. *Ex.* सर्व्वत्र, *in every place, every where.* तत्र, *there.* बहुत्र, *in many places.* एकत्र, *in one place.*

17. Adverbs of time are formed from सर्व्व, *all,* and एक, *one,* by affixing दा. These are equivalent to the same words in the locative case. *Ex.* सर्व्वदा, *always.* एकदा, *once.*

18. Adverbs of time are formed from किं, *what,* अन्य, *another,* यद्, *what,* and तद्, *that,* by affixing र्हि and दा. These are equivalent to the same words in the locative case. दानीं is also affixed to तद्. *Ex.* कर्हि and कदा, *when;* तर्हि, तदा, and तदाणी, *then.*

19. एधुस् is affixed to पूर्व्व, *before,* अन्य, *another,* अन्यतर, *either,* इतर, *different,* अपर, *behind, another,* अधर, *after, under,* उत्तर, *after,* and उभय, *both,* to form adverbs relating to a day, and equivalent to the same words in the locative case. *Ex.* पूर्व्वेधुस्, *yesterday.*

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20. Words meaning place, time, or a point of the compass, which are equivalent to the same words in the nominative, ablative or locative cases, are formed by affixing स्तात्. Those formed by compounding any word with the dhatoo अञ्च्, lose (लोप) both the inflection of their cases, and the affix, to form this sort of words. *Ex.* परस्तात्, *otherwise* or *backwards.* प्राक्, *eastward*, or *former.*

21. एन is affixed to the class called पूर्व्वादि to form words equal to nominatives and locatives. They have two forms. *Ex.* पूर्व्वेण, *eastward, ancient, eastwardly, formerly.*

22. Words which have the power of nominatives, or locatives, are formed from दक्षिण, *the south*, and उत्तर, *the north*, by affixing आहि and आ. *Ex.* दक्षिणाहि and दक्षिण, *south, southwardly.* उत्तराहि and उत्तरा, *north, northwardly.*

23. Words which have the power of nominatives, ablatives or locatives, are formed from अधर, *beneath*, दक्षिण, *the south*, and उत्तर, *the north*, by affixing आत्. They are also expressed by the noun in those cases. *Ex.* अधरात् and अधरस्मात्, *from beneath*, or *beneath.* दक्षिणात् and दक्षिणस्मात्, *from* or *in the south.*

24. पूर् is substituted for पूर्व्व, अध for अधर, and अव for अवर, and स्तात् or अस् affixed, to form words which are equal to words in the nominative, ablative, and locative cases. *Ex.* पूरस्तात् and पूरस्, *from* or *in the east.* अधस्तात् and अधस्, *from beneath.* अवस्तात् and अवस्, *from behind.*

25. All those words which form adverbs, by affixing त्र, (see page 759, Rule 16,) are formed from adverbs which mean sorts or kinds, by affixing थाच्. These are equivalent in meaning to words in the locative case. *Ex.* सर्व्वथा, *in every respect.*

26. त्य is affixed to the class called त्यत्रादि; घन to the class called अधादि; ल to the class called चिरादि; त्यण to the class called दक्षिणादि, and म to the class called आद्यादि. The व of घन, and the ण of त्यण are rejected. *Ex.* त्यत्य, *of that.*

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अद्यतनी, *to day's.* ह्यस्तनी, *yesterday's.* चिरत्न, *for a long time.* पुरातन, *last year's.* दाक्षिणात्य, *of the south.* पाश्चात्य, *behind,* or *of the west.* आदिम, *first.* मध्यम, *middlemost.**

27. The following words are formed in an irregular manner, viz. कुतः, *from whence?* क्व, *where?* कुह, *where?* कुत्र, *where?* इतः, *from hence,* अतः, *from hence,* अत्र, *here,* इह, *here,* सदा, *always,* एतर्हि, *now,* अधुना, *now,* इदानीं, *now,* परेद्यवि, *yesterday,* सद्यस्, *now, at the present time,* अद्य, *to day,* ऐषमः, *this year,* पुरत्, *last year,* परारि, *the year before last,* पश्चात्, *behind, afterwards,* उपरि and उपरिष्टात्, *above,* इत्थं, *thus,* and कथं, *how?*

28. कस्यचित्, *whose?* कदाचित्, *at any time,* कस्यचन, *whose?* and कदाचन, *any time,* are formed from किं, *what,* in its inflected state, by affixing चित् and चन.

29. किं, *what,* words with a final ए, indeclinable words, and verbs, are formed into comparative adverbs by affixing तरां, when two things are compared, and तमां, when more are compared. *Ex.* किंतरां, *which of the two in preference?* किंतमां, *which of them all in preference?* प्राङ्गेतरां, *yesterday, (rather).* प्राङ्गेतमां, *yesterday, (of all the days).* उच्चैस्तरां, *highest (of the two).* उच्चैस्तमां, *highest (of them all).* पचतितरां, *best cooked (of the two).* पचतितमां, *best cooked (of all).*

There is so great a difference in the lists of indeclinable words called स्वरादि and चादि, as given by different grammarians, that it is difficult to ascertain what words properly belong to each class. The following list of indeclinable words, which includes them all, is therefore given without any regard to the Hindoo method of classification.

* This rule should have preceded the section of indeclinable words. It is placed here by mistake. The words formed by it are regularly declined.

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Aptote Nouns.

स्वर्, *heaven.*
अर्व्वाक्, अन्तर्, अन्तरा, *midst, intra-position.*
बहिस्, अवस्, *outside, extra-position.*
समया, निकषा, *vicinity, juxta-position.*
अधस्, *infra-position.*
प्रातर्, *morning.*
सायम्, *evening.*
सनुतर्, *concealment.*
मनाक्, ईषत्, *a little.*
ईड्धा, *manifestation.*
उपधा, *division.*
कं, *water, head, blame, ease.*
पुं, *ease, welfare, well-being.*
अलं, *ornament, enough, power, prevention.*
अस्ति, *it is, existence*
नास्ति, *it is not, non-existence.*
क्षमा, *welfare.*
आयहलं, *violence.*
आर्य, *obstacle.*
हलं, *negation, dispute.*
नमस्, *salutation, reverence.*
अथ, *auspiciousness.*
प्रतान्, *diffusion.*
प्रपान्, *placid, contented.*
प्रताम्, *fatigue.*
प्रादुर्, *manifestation.*

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कट, *a wager.*

ओम्, *God, welfare, permission, commencement.*

Adverbs of place.

अन्तर, अन्तरा, अन्तरे, *within, in the midst.*

आरात्, *far off, near.*

बहिस्, अवस्, *without, on the outside.*

समया, निकषा, *near, in the vicinity.*

अस्तं, *out, out of sight.*

उच्चैस्, *on high.*

विष्वक्, *in every place.*

अधस्, नीचैस्, *below, beneath.*

कुतस्, *from whence.*

प्राक्, *easterly.*

समा, पुरा, *near.*

साक्षात्, *in the presence of, before the eyes.*

उभयतस्, *near, in the presence of.*

पुरतस्, अग्रतस्, पुरस्, *before.*

Adverbs of Time.

प्रातर्, प्रगे, *in the morning.*

सायम्, *in the evening.*

दिवा, अह्नाय, *in the day, opportunely.*

रात्रौ, नक्तं, दोषा, *at night, in the night.*

युगपत्, प्रवाहकं, प्रवाहिका, एकपदे, *at the same time.*

एवेद्युस्, ह्यस्, *yesterday.*

परेद्यवि, श्वस्, कल्य, *to-morrow.*

चिरस्, जोक्, चिररात्राय, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, चिरङ्, *long (time), long ago.*

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सना, सनात्, सनत्, *perpetually.*

ज्योक्, अरं, ऋं, प्राक्, *quickly, without delay.*

ज्योक्, सद्यस्, सम्प्रति, साम्प्रतं, सपदि, *now, a present.*

प्राक्, पुरा, *before, early.*

सपदि, *immediately.*

उषा, *at night, early in the morning.*

अर्व्वाक्, *within (time).*

पुरा, *before, anciently, past, future.*

पश्चात्, *hereafter, afterwards.*

पुरस्तात्, *before.*

जातु, *at any time,* an expression of reproach.

परश्व, *the day after to-morrow.*

उभयेद्युस्, उभयद्यस्, *on both days.*

अधुना, ईदानीं, एतर्हि, सम्प्रति, *now.*

सर्व्वदा, सदा, सना, *always.*

सम्वत्, *in the year.*

सद्यस्, *at that time.*

तदा, तदानीं, *then.*

Adverbs of Circumstance.

पुनर्, पुनर्वारं, मुहुस्, मुहु, अभीक्ष्णं, शश्वत्, भूयस्, अङ्ग, वारंवारं, वारं, *again, repeatedly.*

उच्चैस्, *exaltedly.*

नीचैस्, *lowlily, humbly.*

शनैस्, *slowly.*

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ऋक्, अञ्जसा, सत्यं, अद्धा, *truly.*
मृषा, मिथ्या, *falsely.*
पृथक्, उपधा, *separately.*
मनाक्, ईषत्, *in a small degree, in a trifling manner.*
जोषं, तूष्णीं, तूष्णीकाम्, *silently.*
स्वयं, *of himself, himself.*
वृथा, मुधा, अलं, *in vain, uselesly, to no purpose.*
हेतौ, *with reason, with cause.*
अद्धा, *evidently.*
सामि, *half.*
तिरस्, साचि, *crookedly, awry.*
तिर्य्यक्, तिरस्, *disrespectfully, crookedly, awry.*
सहसा, प्रसह्य, हठात्, *unexpectedly, suddenly.*
अन्यत्, *otherwise.*
उपांशु, *secretly, in an imperceptible whisper.*
विहायसा, *in the atmosphere, in the air.*
मिथो, मिथस्, *together, in private.*
प्रायस्, *almost.*
हलं, *quarrel-producingly, contentiously.*
अभीक्ष्णं, शश्वत्, *constantly, for ever.*
नमस्, *respectfully, with obeisance.*
अतीव, *exceedingly, excessively.*
दुःषमं, *unevenly, irregularly.*
कामं, *as much as you please.*
अवश्यं, किल, *indeed, certainly, really.*
कट, *staked (at play).*

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आक्, द्राक्, झटिति, सद्यः, *quickly.*

अभितस्, *speedily, wholly.*

हिरुक, विना, अन्तर, अन्तरा, अन्तरे, अन्तरेण, ऋते, *except, without.*

नाना, हिरुक्, *variously, except.*

परम्, कुधत्, सुभं, कुपत्, *excellently.*

खलु, *how, certainly.*

सुष्ठ, प्रगु, सम्यक्, *well, firmly.*

सम्यक, सुभं, सुष्ठु, *well, excellently.*

दिष्ट्या, *luckily.*

विहाय, *passing by, except.*

आस्ते, *bound, proposed.*

वलवत्, *powerfully.*

साम्प्रतं, स्थाने, *properly, opportunely.*

प्रभृति, *et cetera, and the rest.*

अद्धा, *truly, rightly.*

धुग्, *expiringly.*

कुवित्, *much.*

नेत्, a particle expressive of doubt.

कच्चित्, — — — — of kind interrogation.

रै, — — — — — of donation, E. g. रै करोति.

तुम्, — — — — of thouing any one.

यथाकथाच, *rarely,* (disrespectfully).

डित्, चेत्, यदि, *if.*

मघा, मिथ्या, *falsely.*

अपछु, *harmlessly, good, well, appositely, certainly.*

क्वचित्, an expression of joy, or inquiry after welfare. *how? what?*

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किं, *how.*

दुष्कु, *badly.*

कथं, *how?*

अभीक्ष्णं, *incessantly.*

यै, expressive of interrogation or supplication.

ऊरी, उररी, उरी, *at large, by engagement, by promise.*

इति, *this, thus far.*

अपक्षु, *difficultly, narrowly.*

अति, सुष्कु, *excessively, exceedingly.*

अस्तु, *so be it.*

सकृत्, *at once, together.*

सह, *wholly, like, with.*

नवरं, *only.*

परेतः, सर्व्वतः, विष्वक, समन्ततः, *wholly.*

प्रेत्य, अमुत्र, *in another life.*

दुष्कु, *badly, wretchedly.*

अस्तं, *out of sight.*

पुरतस्, अग्रतस्, पुरस्, *before, in precedence.*

साकं, सार्द्धं, समं, सत्रं, सहः, *with, in society with.*

दिष्ट्या, समुप, जोषं, *gladly.*

Of Comparison.

व, *like.*

निःषमं, *like as, equally.*

इव, *as, even as.*

वत्, *as, like as.*

यावत्, *as much as.*

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तावत्, *so much as.*
यदि, चेत्, *if.*
यथा, यथातथा, *as.*
तथा, *so.*
कथा, *how.*
अथ, अथो, एवं and एव, are used as particles of inferring or comparing.
बत, an expression of expectation, pleasure, regret or revenge.
चित्, *at least, thus far,* also expressive of respect; and emphatical.

Of Prohibiting.

मा, मास्म, माञ्, मालं, *do not, forbear.*
न, ना, नो, नच, नहि, नहु, *no, not.*

Of Negation.

अ, अन, *-less, without (a quality).*
नाम, a particle of affirming by a negation.

Vocative Particles.

घाट्, प्याट्, अङ्ग, हे, हे, भो, अगे, अहोवत्, ङ, ए, ऐ, ओ, and औ, are respectful addresses.

हं हे, हेहै, होहो, भोः, प्याट्, and घाट्, are common addresses which may be used to any person.

ननु, a call to attention in a dispute.
ननुच, - - - - - - - - in a controversial reply.
अरे, रे, a call expressive of contempt.
आये, - - - - - - - - - of affection.
अस्मा, a call of attention used in dancing.

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Of Enquiry, or questioning.

अनु, किनु, किं, उत, कहिंत, स्वित, यत, त्वत, *how? what?*

कि, व, उत, स्वित, वत, किन्नु, नुणं, ऊं, किं वा, नु, and अनु, are used as particles expressing inquisitiveness or earnest enquiry.

किमुह, *what? how?*

कम, an expletive particle.

विघु, *much.*

Of Disputing.

उताहो, उ हो, यदिवा, यद्वा किम्वा, किमुत, *if, suppose, or.*

यथायथं, *as.*

सत्यं, *indeed?*

ह, an expression of gladness, or contempt.

दुत, *ill, badly.*

Of Prepositions.

The twenty *Oopusurgus* (उपसर्ग), are the inseparable prepositions. See page 11. Rule 1.

Some of the foregoing words are occasionally used as prepositions. A further account of them will be met with in the syntax.

Some nouns substantive acquire the power of prepositions by construction. They generally follow the word with which they are constructed. सङ्गम, *with,* अर्व्वाक, *in,* कृते, *for,* and a few others, may be accounted true prepositions.

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Of Conjunctions.

The conjunctions with other indeclinable words, are, included under one head by *Hindoo* grammarians. The principal follow:

उत, च, अपि, तु, *and, also.*

साकम्, माकिम्, माकिर्, नाकिम्, नाकिर्, *and.*

आम, आम्, *indeed, yes.*

चित्, चेत्, यदि, उत, *if.*

वा, *or, if.*

तु, *again, also, yet.*

हि, *even, certainly, therefore,*

एवं, एव, *even, so, thus, only, as, exactly.*

भूयस्, *again, more.*

यत्र, *if (doubtingly).*

नकिर्, *no, except.*

तथाहि, तथापि, अन्यच्च, अपिच, किञ्च, *yet, more, even,* used as words introductory to a quotation.

खलु, *no, indeed.* This word is sometimes an expletive.

किञ्च, किन्तु, अपितु, *but, also.*

व, *as, like.*

वि, a particle denoting excellence, or past time.

एव, वै, *even.*

यत्, यतः, *wherefore.*

तत्, ततः, *therefore.*

Of Interjections.

The following are frequently met with in authors:

स्वधा, an expression addressed to an ancestor on presenting an offering to the manes.

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स्वहा, an expression addressed to the gods on presenting an offering.

वौषट्, वषट्, ओषट्, - - - - - - - - - - on presenting an offering of ghee.

स्वस्ति, *blessing!*

धिक्, *alas! curse on it.*

भोस्, *O ho!*

ननु, *attend! behold!*

नाम, पश्य, पश्यत, ही, वत, *see! observe!*

अस्मां, *attend! observe!*

वत, *ha! alas!*

किङ्किल, *indeed! truly!*

हू, (expletive).

अहू, *oh! ha!*

हुम्, *ah!*

हे, हे, न्हे, *ah!* doubtingly.

रे, expression of disrespect.

अय, *auspicious! O brave!*

अये, *oh!* denoting recollection.

हं, an expression denoting anger, or regret.

झं, - - - - - - - - - - - - - recollection or hindrance.

सत्यं, *true,* an expression of enquiry or acknowledgment.

अवश्यं, *certainly!*

ममम, वाषुत्राषु, सकट, an expression of surprize.

हिहि, - of laughter, or surprize.

नोचेस्, *hush! still!*

कथं, *how great!*

आः, *yes!* contemptuously.

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ऽ, ऽऽ, *oh!* an expression of regret, anger or compassion.

ऊ, - - - - - - - - - - - - - of commencing, preserving, or compassion.

ऊ, - - - - - - - - - - - - - of anger.

ऊ, - - - - - - - - - - - - - of contempt.

ऊ, *O brave! well!*

ओ, *surprizing! Oh!*

ओ, *yes,* angrily in a quarrel.

अहह, *wonderful! Oh! sad!*

हहह, *well,* an expression of gladness.

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CHAP. III.

OF COMPOUND WORDS, OR समास.

Compound words make a very considerable part of the Sungskrit Language. They are formed by rejecting the termination of the case in all the members. The compound may be inflected as a simple word.

There are six kinds of compound words, which are as follows:

First. Those formed by द्वन्द्व, or as it is contractedly called द्व sumasu. This is the joining of separate words into one, by leaving out the copulative conjunction.

Secondly. Those formed by बहुव्रीहि, or, by contraction, ह sumasu. This is the compounding of two words, to form epithets, or descriptive adjectives. One of these words marks the quality, situation, or peculiar circumstances of the other.

Thirdly. Those formed by कर्म्मधारय or य sumasu. This is the compounding of an adjective with a substantive to form descriptive substantives.

Fourthly. Those formed by तत्पुरुष or ष sumasu. This is the compounding of one, or more words, with another word in its inflected state, by rejecting the inflection of the case.

Fifthly. Those formed by द्विगु or ग sumasu. This is the compounding of a word with a numeral.

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Sixthly. Those formed by अव्ययीभाव or व *sumasu.* This is the compounding of a word with an indeclinable particle.

All the rules for forming compound words are in many instances dispensed with.

SECT. I.

PRELIMINARY OBSERVATIONS.

1. *Of the vowel becoming long.*

1. In compound words of the second class, signifying mutual or reciprocal action (व्यतिहार), the final vowel of the first member must be long, or be changed to आ, optionally, unless the initial of the last member be a vowel. चि is affixed to the last member. The च is rejected. *Ex.* केशाकेशि, *mutually pulling hair.* दण्डादण्डि, *fighting with sticks.* मुष्टामुष्टि or मुष्टीमुष्टि, *boxing.* बाह्वाबाहवि and बाहु बाहवि, *scuffling arm to arm.* असिसि, *fighting with scymetars.*

2. When कृषि, *cultivation,* दन्त, *a tooth,* or आसुति, *a liquor shop,* are followed by the affix वल,* and also when any word, except रूक, *glad,* अष्टन्, *eight,* पञ्चन्, *five,* भिन्न, *separated,* or छिन्न, *cut,* be followed by कर्ण, *an ear;* to form a compound which implies the being marked in any particular way, the final of the first member must be long. *Ex.* कृषीवल, *a plowman.* दन्तावल, *an elephant.* आसुतीवल, *a distiller.* दात्राकर्ण, *marked with a bill-hook on the ear.* द्विगुणाकर्ण, *distinguished by having ears as long again as common.* आङ्गुलाकर्ण, *distinguished by having ears two fingers wide.*

* See page 753, Rule 723.

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3. When विश्व, *the universe,* is compounded with वसु, *wealth,* the vowel must be made long. When compounded with राट्, the substitute of राज्, *looking well, illuminating,* the vowel must be long, if followed by a termination which begins with a consonant. *Ex.* विश्वावसु *God.* विश्वाराट् *God.*

4. The final इ, उ or ऋ of any word preceding वह्, must be made long, except those of पीलु, *an atom,* चारु, *beautiful,* रुचि, *relish,* or दारु, *wood. Ex.* हरीवह्, *Hurri-carrying.* बाहुवह्, *arm-carrying.* पितृवह्, *father-carrying.* But पीलुवह्, *the carrier of an atom,* चारुवह्, *the carrier of beauty, viz. a face,* रुचिवह्, *carrying good taste, viz. pleasant food,* and दारुवह्, *carrying wood,* are exceptions.

5. The final इ or उ of a preposition, preceding काश, *an appearing,* must be long. *Ex.* प्रतीकाश, *a comparison.*

6. The final of एकचित्ति, *of uniform mind,* when followed by the affix क, must be made long, as एकचित्तीक, *uniform in disposition.*

7. The vowel of श्वन्, *a dog,* must be long when followed by दन्त or दंष्ट्रा, *a tooth,* कर्ण, *an ear,* or कुर्द, *the knee* or *the elbow.* There are two forms when it is followed by पद्, *a foot,* or पुच्छ, *a tail. Ex.* श्वादन्त and श्वादंष्ट्रा, *a dog's tooth.* श्वाकर्ण, *a dog's ear.* श्वाकुर्द, *a dog's knee.* श्वापद् and शुनपद्, *a dog's foot.* श्वापुच्छ and शुनपुच्छ, *a dog's tail.* According to some the vowel must be long when it is followed by वराह्. *Ex.* श्वावराह, *a dog and a hog.*

8. If पूर्व्व, *the east,* and पश्चिम, *the west,* are followed by मुख, their final vowel must be long. There are two forms. *Ex.* पूर्व्वामुख and पूर्व्वेमुख, *eastward.* पश्चिमामुख and पश्चिमेमुख, *westward.*

9. The final vowel of a preposition, preceding words formed by affixing घञ्, must be long. Sometimes there are two forms. When a word with several vowels precedes

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the affix वतु, to form feminine proper names, the final must be long. *Ex.* निर्लोद, *not putrid.* अपामार्ग, *making foul,* viz. *the plant achyranthes aspera.* उडम्बरावती, *abounding with figs.* N. B. अजिर, *undecayable,* खदिर, *mimosa catechu,* खपुर, *areca catechu,* पुलिन, *a shore washed by the water,* मलय, *the* Muluyu *mountain,* कलहंस, *a goose,* चक्रवाक, a sort of bird, and कारण्डव, *a crane,* when compounded with वतु, are exceptions to this rule.

10. If पूर्, *an arrow,* वंश, *a bamboo,* पद्म, *a water-lily,* धूम, *smoke,* अहि, *a serpent,* कपि, *a monkey,* मणि, *a gem,* and मुनि, *a sage,* are followed by वतु to form proper names, feminine, their final vowels must be long. *Ex.* पूरावती, the proper name of a river.

11. If कोटर, *a hole in a tree,* मिश्रक, a sort of tree, सिद्रक, *cannabis sativa,* पारिक, the bird called Mino, and पुरग, a sort of tree, are followed by वन, their final vowels must be long. *Ex.* कोटरावन.

12. When किंपुलुक, a particular tree, अञ्जन, *lead ore,* भञ्जन, *a breach,* लोहित, *red,* and कुक्कुट, *a fowl,* are followed by गिरि, *a mountain,* to make proper names, their final vowels must be long. *Ex.* किंपुलुकागिरि, the name of a certain mountain.

13. The final vowel of विश्व, *the universe,* must be long when it is compounded with नर, *a man,* or मित्र, *a friend,* following it, to make proper names. *Ex.* विश्वानर. विश्वामित्र.

14. The last vowel of अष्टन्, *eight,* must be long when it is followed by वक्र *crooked,* पद्, *a foot,* or बन्धुर, *depending from a height to which it has risen, as a climbing plant, &c.* *Ex.* अष्टावक्र, *with eight bends.*

15. The final of a declined noun, or of a preposition, must be made long when followed by the following dhatoos, with क्विप् affixed, viz.

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नह्, *bind,*	preceded by	उप,	to form	उपानह्, *a shoe.*
रुच्, *approve,*		अभि,		अभीरुच्, *a beloved thing.*
व्यध्, *kill,*		मृग, *a deer,*		मृगाविध्, *a hunter.*
वृष्, *water,*		प्र,		प्रावृष्, *the rainy season.*
सह्, *be able,*		तुर, *swiftness,*		तुरासाह्, *Indru.*
तन्, *enlarge,*		परि,		परीतत्, *greatly enlarged.*

16. The last vowel of अष्टन्, *eight,* must be long when it precedes गो, *a cow,* to form a compound signifying a team yoked together. *Ex.* अष्टागवं शकटं, *a cart with eight oxen.*

17 When अष्टन्, *eight,* is followed by कपाल, *a tile,* to form a compound which denominates any sacrificial article, the last vowel must be long. *Ex.* अष्टाकपाल, *cooked upon eight tiles.*

II. *Of making the vowel short.*

18. When गो, *a cow,* or a feminine formed by affixing आप्, ईप्, or ऊप्, is the last member of a compound, and likewise the गोण, viz. the adjective or inferior part of the word, the final must be short. Words formed by affixing इयस् are excepted. *Ex.* चित्रगु, *having a party coloured cow.* कालतनु, *black-bodied.*

19. अ—क are short when followed by क. There are two forms in the second (बहुव्रीहि) class of compound words. *Ex.* अल्पनदिका, *a small river.* बहुनदिक and बहुनदीक, *abounding with rivers.*

20. The final of इष्टका, *a brick,* followed by चित, *collected;* of इषिका, *the writing reed,* followed by तूल, *down,* and of माला, *a necklace,* followed by भारिन्,

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one bearing, must be short. *Ex.* इष्टकचितं, *brick-built.* इषिकतूलं, *the down of the writing reed.* मालभारिन्, *wearing a necklace.* If these compounds are preceded by any other words, the application of this rule is not prevented. *Ex.* पक्वेष्टकचितं *built of well-baked bricks.*

21. ई and ऊ must be made short when followed by another word. Both forms are used. *Ex.* ग्रामणीपुत्र and ग्रामणिपुत्र, *a barber's son.* ब्रह्मबन्धूपुत्र and ब्रह्मबन्धुपुत्र, *a vile brahman's son.*

22. The final आ and ई of a feminine derivative word (*tuddhitu*) are sometimes short and sometimes long, when proper names are formed. *Ex.* कान्यकुब्जा, *the country called* Kanyu-koobju. Vulg. *Canouge.*

III. *Of the substitution of* ण *for* न.

23. When two or more words are compounded, if the first member have a final ष, र, ऋ, or ॠ, followed in the last member by the न of any termination, or a न occasioned by the feminine affix ङीष्, it must be changed for ण. There are two forms, except the न follow क—वर्ग or a word with one vowel. न preceded by the final ष of a word in its declined state, does not become ण. *Ex.* हरिभाविणी and हरिभाविनी, *meditating upon* Huri. श्रीभावेण and श्रीभावेन, *by him who contemplates* Shree. रम्यविण, *abounding with fine birds.* श्रीकामेण, *by him who desires prosperity.*

N. B. When the last member of a compound is पक्व, *cooking*, युव, *young*, or अह्न, *a day*, it is an exception to this rule. *Ex.* रम्यपक्वेन, *by well-cooked (food).* रम्ययुना, *by (a house) containing a fine youth.* रम्याह्ना, *by the fair weather (month).*

24. When the first member has a ष, र, ऋ or ॠ, and the last member has a न

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in it, that of the word वन excepted, ण must be substituted for it when proper names are formed. *Ex.* शूर्पणखा, द्रुणस, खरणस, खरणाद, अक्षौहिणी, all proper names. If the compound be not a proper name the न is retained. *Ex.* ताम्रनख, *copper-colour-nailed.* शुष्कनख, *having dry nails.*

25. Any word, or syllable, आङ् excepted, placed between two words in such a situation as to require the substitution of ण for न by the rules already laid down, will prevent it from taking place. *Ex.* चतुरङ्गयेगेन, *by the attendance of a army, consisting of four parts.*

26. If अह्न, *a day*, follow a word which ends in अ preceded by ष, र, ऋ, or ऋ, the न is changed for ण. *Ex.* सर्वाह्ण, *the whole day.*

27. ण must be substituted for the न of अयन when it is affixed to form the words नारायण, *living in the water*, viz. Narayunu, पारायण, *a going through with any thing.* चान्द्रायण, a sort of vow, रामायण, *a poem, the hero of which is* Ramu, चारायण, *an inn.* उत्तरायण*, *going to the north*, viz. *the time when the sun goes to the north*, परायण,† *going towards another*, तुरायण, *speed*, or if it follow the word अन्तर to form a proper name, that of a country excepted. *E. g.* अन्तरयण.

28. When ग्राम or अग्र are followed by the dhatoo नी with क्विप् affixed, the न must be changed for ण. *Ex.* ग्रामणी, *found in a village, viz. a barber.* अग्रणी, *a leader.*

29. When any affix in which there is a न follows ष, र, ऋ, or ऋ, the न is changed for ण. *Ex.* दद्रुण, *a person who has ringworms.* लक्ष्मण, *one who has a particular characteristic.*

* According to some grammarians. † According to Padmanabhu.

30. When अग्रे, *before*, कोटरा, *a hole in a tree*, परूषा, *mesua ferrea*, भिक्षका, the name of a tree, सिध्रका, *cannabis sativa*, or पारिका, a particular bird; the prepositions प्र, निर्, and अन्तर्; ईक्षु, *a sugar-cane*, प्लक्ष, *ficus venosa*, आम्र, *a mango*, पार, *a writing reed, saccharum sara*, कार्ष्य, *decaying*, घीगुवा, *flacourtia cataphracta*, शिग्रु, *hyperantheramorunga*, शिरीष, *mimosa lebbeck*, and खदिर, *mimosa catechu*, are followed by वन, *a forest*, to from proper names, the न must be changed for ण. But words with two or three vowels, meaning (ओषध), viz. plants, the stalks of which die after the fruit is perfected when followed by वन, admit of both forms. *Ex.* व्रीहिवण and व्रीहिवन, *a rice field*, नीवारवण and नीवारवन *a crop of rice sprung up from the old roots.* N. B. ईरिका, *any tree yielding an intoxicating juice*, भद्रिक, *terminalia citrina*, तिमिर, *thick, so as to cause darkness*, and words with four or five vowels, do not require this change.

31. The न of पान, *a drinking*, compounded with a preceding word in which is a ष, र, ऋ, or ॠ, must be changed for ण, if the compound thus formed be the name of a country. *Ex.* क्षीरपाणा, the country of *Oo*sheenara. When the word means merely the act, or the instrument, there are two forms. *E. g.* विषपाणं and विषपानं *a drinking of poison.* क्षीरपाणी and क्षीरपानी, *that, by means of which milk is drank, viz. a drinking vessel.*

32. If नदी, *a river*, or नितम्ब, *a buttock*, follow गिरि, *a hill*, or वक्र, *crooked* if नद्ध follow गिरि, or if उन follow माष, to form compounds, ण is substituted for न. There are two forms. *Ex.* गिरिणदी and गिरिनदी, *a river flowing from a hill.* वक्रणितम्बा and वक्रनितम्बा *having crooked buttocks*, (not used in the masculine). गिरिणितम्ब and गिरिनितम्ब, *having mountain-like buttocks*, (not used in the feminine). माषेण and माषेन, *less than a* Mashu.

33. When हायन, *a ear*, follows त्रि, *three*, or चतुर्, *four*, to form a compouud

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meaning the age of any thing, or if अपहान, *an abandoning*, follow पूर्व्व, *before*, or अपर, *after*, the न must be changed for ण. *Ex.* त्रिहायण, *three year-old.* चतुर्हायणी, *four year-old.* पूर्व्वापहाण, *abandoned before.* अपरापहाण, *abandoned afterwards.*

34. When नस, the substitute for नासा, *a nose*, is compounded with a preposition, दुर् excepted, in which there is a ष, र, ऋ, or ॠ, ण, must be substituted for न. *Ex.* प्रणसं, *noseless.* दुर्णसं, *bad-nosed.*

35. Though न should follow ष, र, ऋ, or ॠ, yet the substitution of ण for it is not admitted in the following words, viz. परिनन्दनं, *well pleased*, दुर्न्नद्धिः, *having a bad covering*, दुर्न्नद्धः, *badly covered*, आचार्य्यभागिन, *having the portion of a teacher*, हरिनन्दो, a proper name, गिरिनगरं, *a town in a hill.* प्रनिवेष, *a quiver*, प्रनिधान, *a quiver, or a bow*, परिनर्त्तनं, *mutual dancing*, परिगहनं, *a thick wood*, हरिनन्दनं, *the son of* Hurri, दर्भानूष, *a wet place, producing the poa cynosurodes*, सभानु, *having its rays in the air*, viz. Rahoo. सूत्रनट, *chief dancer*, हर्य्यग्नि, *the fire of* Hurri, ऋगयनं, *the place of* the Rig vedu, दुर्न्नामा, *having a bad name, viz. a large muscle shell*, नरवाहन, *riding on a man*, viz. Kooveru, नृनयनं, *a man's eye*, सर्व्वनाम, the name Survu, परिनद्दनं, *a great noise.*

IV. *Of the substitution of* स *for* ष.

36. ष must be substituted for the स of सङ्ग following अङ्गुलि, *a finger*; स्तोम following ज्योतिस्, *a heavenly body*, or आयुस्, *age, life time*; स्तोम or स्तुत् following अग्नि, *fire*; दुन्दभि, *a god's drum*, followed by सेवन, *service*; नौ, *a boat*, followed by सेचिक or सेचन, *a vessel to throw water*; प्रति followed by घिणक, *a bather*; स्थिर following गवि, *in a cow*, or युधि, *in war*, and स्थान following. भीरु,

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affrighted, to form proper names. *Ex.* अङ्गुलिषङ्ग, ज्योतिष्टोम, आयुष्टोम अग्निष्टोम, अग्निषुत्, गविष्ठिर, युधिष्ठिर, भीरुष्ठान.

37. ष is substituted for the स of स्वसृ, *a sister,* when it follows मातृ, *a mother,* or पितृ, *a father,* but if the first member be in the sixth case singular, there are two forms. *Ex.* मातृष्वसृ, मातुःष्वसृ and मातुःस्वसृ, *a maternal aunt.* पितृष्वसृ, पितुःष्वसृ and पितुःस्वसृ, *a paternal aunt.*

38. तन्, *stretch,* preceded by अभि, with निस् inserted between them and ष्वञ् affixed, must have the स changed for ष. There are two forms. *Ex.* अभिनिष्ठान, and अभिनिस्तान, *a vishurgu.*

39. If नदी, *a river,* or नि, be followed by स्न, to signify *greatness, capacity,* or *excellency,* the स must be changed for ष. *Ex.* नदीष्णा, *acquainted with the river.* निष्णा, *great, excellent.*

40. The स of स्था, *situate,* when preceded by प्र to form a word meaning *a leader* or *governor,* must be changed for ष. *Ex.* प्रष्ठ, *a leader.*

41. The स of स्तर and स्तार, preceded by वि, to form proper names, must be changed for ष. *Ex.* विष्टर and विष्टार.

42. When a word, in which the short vowels of इ—क are followed by स, is followed by a *tuddhitu* affix which begins with त, the स must be changed for ष. *Ex.* यजुष्टम्, the *yujoos vedu.* If the vowel be long the change dose not take place. *E. g.* गीस्तम्, *speech.*

43. The स of स्थल, *a place,* preceded by वि, कु, परि or by प्रमि, *mimosa albida,* must be changed for ष. *Ex.* विष्ठल, *a place of birds.* कुष्ठल, *a bad place.* परिष्ठल, *a good place,* प्रमिष्ठल, *a place abounding with mimosa albida.*

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44. The स of स्थ preceded by गो, *a cow*, भूमि, *land*, द्वि, *two*, त्रि, *three*, कु, *bad*, यूप, *a stake to fasten animals*, अङ्कु, *the seat of the thumb*, मञ्जि, *good*, घुञ्जि, *a collection, heap*, दिवि, *in heaven*, अग्नि, *fire*, वर्हिस्, *poa cynosuroides*, or the preposition अप; that of स्थ, स्था, or स्थिन्, preceded by सव्ये, *on the left side*, and that of स्थिन्, preceded by परमे, *in good*, must be changed for ष. *Ex.* गोष्ठ, *a place for cows.* भूमिष्ठ, *situated on the ground.* द्विष्ठ, *in two places.* त्रिष्ठ, *in three places.* कुष्ठ, *in a bad place.* यूपस्थ, *placed at a stake.* अङ्कुष्ठ, *the thumb.* मञ्जिष्ठा, *rubia munjista.* घुञ्जिष्ठ, *placed in a heap.* दिविष्ठ, *situated in heaven.* अग्निष्ठ, *situated in fire.* वर्हिष्ठ, *placed on poa cynosuroides.* अपष्ठ, *badly situated.* सव्येष्ठ, सव्येष्ठा and सव्येष्ठिन्, *placed on the left side*, viz. *a charioteer.* परमेष्ठिन्, *well situated.*

45. When सेन follows क-वर्ग or र्-ल्, the letter क excepted, the स must be changed for ष. If the word means any of the heavenly bodies there are two forms. *Ex.* हरिषेण, *a Hurri soldier.* रोहिणिषेण and रोहिणिसेन.

46. ष is always substituted for स in the following words, (which are separated by hyphens,) when they are compounded to form proper names, viz.

सु-सामन्	forms	सुषामन्, *one possessed of a good* Samu vedu.
गौरि-सक्थ		गौरिषक्थ, *white-thighed.*
दुर्-सन्धि		दुःषन्धि, *a bad joining.*
अप-स्थु		अपष्ठु, *badly situated.*
सु-स्थु		सुष्ठु, *well situated.*
दुर्-स्थु		दुःष्ठु, *badly situated.*
निर्-सामन्		निःषामन्, Samu vedu*less.*
निर्-सेध		निःषेध, *continually going.*
दुर्-सेध		दुःषेध, *going badly.*

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ऋति-साह् forms ऋतिषाह्, *enduring pleasure.*

द्यु-सद् द्युषद्, } *being in heaven.*
दिवि-सद् दिविषद्, }

नृ-सा नृषा, *a cannibal.*

गो-सा गोषा, *a cow eater.*

अम्बा-स्था अम्बष्ठ and आम्बष्ठ, *a physician.*

सेकु-स्थ सेकुष्ठ, *patient.*

परमे-स्थ परमेष्ठ, *well-situated.*

सु-सन्धि सुषन्धि, *well-joined.*

47. The स of स्नातं, preceded by प्रति, to form a word signifying *a rule or ordinance*, and that of स्थल, preceded by कपि, to form a word signifying an *ancestor or head of a tribe*, must be changed for ष. *Ex.* प्रतिषाातं, *a rule, perfection.* कपिष्ठल, *the head of a family, or race.*

48. The स of सम, *like*, and सुति, *parturition*, preceded by सु, वि, निर्, दुर्, or सर्, must be changed for ष. *Ex.* सुषम, *exactly like.*

49. When the स arising from the : of निर्, दुर्, बहिस्, *without*, आविस्, *display*, or चतुर्, *four*, is followed by क, ख, ष, or फ, the last letter of the first member is rejected, and the स is changed for ष. *Ex.* निष्पतन, *a compleat fall.* दुष्पचन, *bad cooking.*

50. When तप, *heat*, is preceded by निर् the र of निर् is changed to स, for which ष must be substituted when the word formed means *serving or giving attendance once. Ex.* निष्पपति स्वर्णं परीक्षकः, *the assayer heats the gold*, (viz. *he knows its qualities by heating it once*). If it do not mean doing the thing at once, the substitution does not take place. *E. g.* निस्तपति स्वर्णं परीक्षकः, *the assayer heats the gold* (viz. *often, to compleat the assay*).

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51. When गो is followed by पद, the स of the inserted सुम् is changed for ष, if the word formed mean *a measure*, or *tending cows*. *Ex.* गोष्पद, *the measure of a cow's foot*, or *the office of tending cows*.

52. When स्तम्भ, *stand as a post*, is preceded by अव, its स must be changed for ष, when the word formed implies *asylum, vicinity*, or *strength*.

53. The following words (separated by hyphens) are compounded by inserting स before the last member, which must be changed for ष:

भ्रातः-पुत्र	becomes	भ्रातष्पुत्र, *a brother's son*.
वास्तो-पति	—	वास्तोष्पति, *Indra*.
सर्पिः-कुण्ड	—	सर्पिष्कुण्ड, *a ghee pot*.
यजुः-पाठ	—	यजुष्पाठ, *the reading of the yujoos vedu*.
मुऊः-काम	—	मुऊष्काम, *repeated desire*.
परमसर्पिः-कुरु	—	परमसर्पिष्कुरु, *make good ghee*.
द्वि-कृत्वा	—	द्विष्कृत्वा, *having twice done (it)*.
त्रि-कृत्वा	—	त्रिष्कृत्वा, *having thrice done (it)*.
सर्पि-पान	—	सर्पिष्पान, *the drinking of ghee*.

54. The following compounds do not require the substitution of ष for स, viz.

कृ-सर, *sesamum and rice boiled with milk*.

धृ-सर, *smeared with dust*.

सु-स्थ, *happy*.

सु-स्थिति, *stability, happiness*.

दुः-स्थ, *unhappy*.

दुः-स्थिति, *instability, unhappiness*.

अभि—सुषु य, *about to bring forth*, when क्विप् is affixed, becomes अभिसुसुः

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55. When स follows वृक्ष it is not changed for ष. *Ex.* वृक्षसेतु, *a great part of a bridge or mound.*

56. स्तब्ध, *fixed*, preceded by नि or प्रति, does not require the change of स for ष. If preceded by निस् the change takes place. *Ex.* निस्तब्ध, *well fixed.* प्रतिस्तब्ध, *compleatly fixed.* If preceded by निस् it must be निष्टब्ध, *firmly fixed.*

57. ष is not substituted for स after अभि, प्रति and परि, or after अनु when a sign, or the object of the verb is understood. *Ex.* अनुसिञ्चति, *he waters (a tree).*

SECT. II.

Of the first class of compounds, (द्वन्द).

The first class of compound words is divided into two kinds, viz. इतरेतर and समाहार.

1. *Of* इतरेतर.

This is the union of two distinct words to form a dual noun, or of several words to form a plural one. *Ex.* हरिहरौ, is compounded from हरिश्च हरश्च, Huri *and* Huru. ब्रह्माच्युतेशाः from ब्रह्मा च ऽच्युतश्च ईशश्च, Bruhmu, Uchyootu, *and* Eeshu. धेनुनडुहौ from धेनुश्च अनडुह, *a cow and a bull.* स्त्रीपुंसौ from स्त्री च पुमांश्च, *a woman and a man.* वाङ्मनसे from वाक् च मनश्च, *word and mind.* ऋक्सामे from ऋक् च साम च, *the* rik *and* samu vedu.

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1. When any word of the class सर्व्वादि (see page 78—80), is the first member of a compound word, it is always compounded in its masculine form, be the gender what it may. *Ex.* पूर्व्वा च पश्चिमा च, *east and west*, when compounded, form पूर्व्वपश्चिमे.

2. ङस् is affixed to words with a final ऋ when, being the first member, they form compounds of this class with a word ending in ऋ, or with पुत्र, *a son*, if the same family or profession be intended. The ङस् is rejected. *Ex.* माता च पिता च, when compounded, form मातापितरौ, *mother and father.* पिता च पुत्रश्च, form पितापुत्रौ, *father and son.* होता च पोता च form होतापोतारौ, *priest and purifier.*

3. In forming compounds of this class the word with the fewest vowels must be put first. *Ex.* ब्रह्माच्युतौ, Bruhmu *and* Uchyootu. दैत्यदनुजौ, *a* Dityu *and* Danuvu. प्लक्षन्यग्रोधौ, *a ficus venosa and a ficus religiosa.*

4. That member of the compound word which is the most honourable must be placed first. *Ex.* देवदैत्यौ, *the god and the infernal.* वासुदेवार्जुनौ, Vasoodevu *and* Urjoonu.

5. If each of the members contain an equal number of syllables, that which has a short (लघु) vowel must be placed first. *Ex.* तिलमाषं, *sesamum and phaseolus radiata.* नलगर्म्मुतं, *a reed and yellow grass.* कृपणदरिद्रौ, *a miser and a poor man.*

6. If each member consist of an equal number of syllables, but one of them begin and end with a vowel, that which begins and ends with a vowel must precede the other. *Ex.* उष्ट्रखरं, *a camel and an ass.* इन्द्रवातौ, Indru *and the wind.*

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7. A word ending in इ or उ, सखि excepted, must be placed first. *Ex.* दधि घृतं, *curds and ghee.* दुन्दुभिशङ्खौ, *a doondoobhi and a shell.* The following may have both forms, viz. that given below and the reverse. अग्निसमीरणौ, *fire and wind.* वाय्वाकाशे, *wind and air.* मधुसर्पिषी, *honey and ghee.* वृद्धिगुणौ, *vriddhi and goonu.* वृद्धिक्षयौ, *increase and decrease.* लघुदीर्घौ, *short and long.* गतिहिंसे, *motion and injury.* पीधुसुरे, *ambrosia and honey.* व्रीहिकालौ, *rice and a season.* हेतुलक्षणे, *a reason and a sign.* दीप्तिभर्त्सने, *light and abuse.* गतिनिवासौ, *motion and staying.* अग्निधूमौ, *fire and smoke.* आद्यन्तौ, *the beginning and the end.* जायापती, *the wife and the husband, &c.*

8. When two words meaning brothers are compounded they must be placed according to the order of birth, and words meaning tribes in the order of precedency. *Ex.* युधिष्ठिरार्जुनौ, *Yoodhisthiru and Urjoonu.* भीमसेनार्जुनौ, *Bheemu-senu and Urjoonu.* ब्राह्मणक्षत्रियौ *a Brahman and a* Kshutriyu.

9. Words with an equal number of syllables which signify seasons, or heavenly bodies, must be put in the order of their succession or precedence. *Ex.* हेमन्तशिशिरवसन्ताः, *the cold, the dewy, and the spring seasons.* भरणीकृत्तिकारोहिण्यः *Bhurunee, Krittika, and* Rohini.

10. Whenever a word compounded of several simple words, may be affected by more than one of the last seven rules, the first word must follow its proper rule, but the others may be placed at the option of the writer. *Ex.* शङ्खदुन्दुभिवीणाः,(5) or शङ्खवीणादुन्दुभयः, *the shell, the doondubhi, and the harp.* वृकबककाकाः, *a leopard,*(7) *a heron and a crow.* चन्द्रार्कवेधसः,(8) *the moon, the sun, and* Bruhmu. नकुलार्जुनभीमाः,(6) *Nukoolu, Urjoonu and* Bheemu.

N. B. These examples are numbered according to the above rules, to shew the variation from them when the compound consists of three or more words. Sometimes the last

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seven rules are dispensed with, as in the following examples, viz. उदञ्चलमुषले,(5) *a large wooden mortar and pestle.* व्राउलक्षिन्ने, *rice and fermentation.* चित्ररथवाल्हीकौ, Kooveru's *garden and assafœtida.* नरनारायणौ,(6) *a man and* Narayuna. काकमयूरौ, *a crow and a peacock.* उमामहेश्वरौ, Ooma *and* Muheshwuru. पालङ्गामूलके,(7) *beet and radish.* कक्कोलचन्दनं, Kukkolu *and sandal wood.*

11. When the names of any two deities mentioned in the vedus are there compounded, the last vowel of the first member must be made long. This form is sometimes used in other writings. *Ex.* मित्रावरुणौ, Mitru *and* Vuroonu. अग्नीषोमौ, Ugni *(fire) and* Somu *(the moon).* अग्नीवरुणौ, Ugni *and* Vuroonu. If the names are not mentioned in their compounded state in the vedus, the form is as follows, viz. ब्रह्मप्रजापती, Bruhmu *and* Prujaputi. शिववैश्रवणौ, Shivu *and* Vishruvunu. रविचन्द्रौ, Ruvi *and* Chundru. The last example is according to Doorga Singu.

II. *Of* समहार.

समहार, or *collection*, is the compounding several words together so as to form a neuter noun, singular.

12. अ must be affixed to the last member of a compound of this sort if it end in च—वर्ग, द, ष, or ह. N. B. All the rules which are applicable to tuddhitu affixes are equally applicable to all the following affixes used in forming compound words. *Ex.* वाक् च त्वक् च compounded, forms वाक्त्वचं, *a word and skin.* श्रीश्च स्रक् च forms श्रीस्रजं, Shree *and a necklace.* शमी च दृषद् forms शमीदृषदं, *the mimosa albida and a stone.* वाक् च त्विष् च forms वाक्त्विषं, *a word and splendor.* पीठञ्च छत्रञ्च उपानच्च forms पीठछत्रोपानहं, *the stool, umbrella, and shoe.*

The following anomalous forms are made by affixing अ, viz. ऊर्वष्ठिवं from ऊरू च ष्ठीवन्तौ च, *the thigh and knees.* पदष्ठीवं from पदञ्च ष्ठीवन्तौ च, *the foot and knees.* अहोरात्रं, Masc. from अहश्च रात्रिश्च, *day and night.* दारगवं from दाराश्च गौश्च, *a wife and a cow.* अक्षिभ्रुवं from अक्षिणी च भ्रुवौ च, *the eyes and brows.*

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13. When the names of any part of the vedu constructed with the dhatoos स्था or इ—न in the fifth tense, form a compound inferring repetition (अनुवाद), it must be of the second division of this class. *Ex.* कठकालापं, *the* Kuthu *and* Kalapu. कठकौथुमं, *the* Kuthu *and* Kouthoomu.

If repetition be not implied the compound must be of the first division. *Ex.* कठकौथुमाः, *the* Kuthus *and the* Kouthoomus.

14. When two names of particular modes of worship in which the juice of Somu is drank, mentioned in the yuzus vedu, are compounded, the compound must be of the second division of this class, unless they are of the neuter gender. *Ex.* अर्काश्वमेधं, *the* urku *and the* uswumedhu. If the words mentioned in that vedu are neuters the form is thus: राजसूयवाजपेये, *the* rajusooyu *and the* vajupeyu. If the word mean a ceremony at which the juice of the somu is not drank, the form is thus: दर्शपौर्णमासौ, *the* durshu *and* pournumasu.

15 When words signifying reading a little, and reading a book through step by step, are compounded, the compound must be of the second division of this class. *Ex.* षट्क्रमकं, *the reader of the examples and the reader of the book in order.*

16. Names of inanimate substances when compounded, are always of the second division of this class. *Ex.* आरामुस्त्रि, *an awl and a small knife.* If the words do not mean substances, the compound is formed thus: रूपरसगन्धस्पर्शाः, *form, taste, smell and touch.*

17. When words of different genders meaning countries, rivers, or towns, are compounded, the compound must be of the second division of this class. *Ex.* गंगाशोणं, *the* Gunga *and the* Sonu. कुरुकुरुक्षेत्रं, *the country* Kooroo *and* Kooroo

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Kshetru. मथुरापाटलिपुत्रं, Muthura *and* Patulipootru. If they are of the same gender the compound is thus: गंगायमुने, Gunga *and* Yumuna. मद्रकेकय, Mudru *and* Kekuyu. अयोध्यामथुरे, Uyodhyu *and* Muthura.

18. When names of natural or continual enemies, or of persons of different mechanical professions, or of different members of the body, or of performers on different musical instruments, are compounded, the compound must be of the second division of this class. *Ex.* अहिनकुलं, *a serpent and an ichneumon.* तक्षायस्कारं, *a carpenter and a blacksmith.* पाणिपादं, *the hand and the foot.* मार्दंगिकपानविकं, *a player on the* mridungu *and a player on the* punuvu. This rule is sometimes dispensed with. *E. g.* ग्रीवाकुक्षिललाटानि, *the nape of the neck, the side, and the forehead.*

19. When the names of the different parts of an army, viz. elephants, horses, chariots, and footmen, in the plural, are compounded, the compound must be of the second division of this class. *Ex.* हस्त्यश्वं, *elephants and horses.* If the words are in the singular, the form will be thus: हस्त्यश्वौ, *an elephant and a horse.*

20. When the names of small animals* and fruits are compounded, the compound must be of the second division of this class. *Ex.* यूकालिक्षं, *a louse and a nit.* वदरामलकं, *the fruit of the zizyphus jujuba and that of phyllanthus emblica.*

21. When names of different species of trees, plants, grass, grain, animals of chase, or birds, in the plural, are compounded, the compound is of the first or second division of this class, optionally, but if the words are singular the compound must be of the first division. *Ex.* प्लक्षन्यग्रोधं, *ficus venosa and ficus religiosa.* कुशकाशं, *poa cynosuroides and saccharum sara.* तिलमाषं, *sesamum and phaseolus radiata.* कुह

* According to some, such animals as have no bones, as insects, worms, &c. Or, according to others, small animals in general; according to others, animals so small as that an hundred of them may be held in the hand at once, but others say, all animals which are less than the ichneumon.

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रुरुप्रषतं, *a rooroo and a prishutu.* हंसचक्रवाकं, *a duck and a muscovy duck.* Also प्लक्षन्यग्रोधाः, &c. When the words are singular, the compound is thus: प्लक्षन्यग्रोधौ, &c.

22. Names of sauces, and productions of the dairy, when compounded, form words of the second division of this class, but admit both forms. *Ex.* दधिघृतं or दधिघृते:,* *sour milk and ghee.*

23. Names of opposite qualities, form compounds of either division of this class. *Ex.* सुखदुःखं and सुखदुःखे, *pleasure and pain.* If the qualities are not opposite, the compound is thus: कामक्रोधौ.

Observations which regard both the divisions of this class.

24. The following words are always of the first division of this class, viz. दधिपयसी, *sour milk and milk.* दधिसर्पिषी, *sour milk and ghee.* सर्पिर्मधुनी, *ghee and honey.* मधुसर्पिषी, *honey and ghee.* ब्रह्मप्रजापती, Bruhmu *and* Prajaputi. शिवविष्णवौ, Shivu *and* Vishruvunu. स्कन्दविशाखौ, Skunddu *and* Vishakhu. हरिकौशिकौ, Hurri *and* Koushiku. स्वर्गापवर्गौ, *heaven and beatitude.* शुक्लकृष्णौ, *white and black.* आद्यवसाने, *the beginning and decline.* श्रद्धामेधे, *faith and aptness to learn.* ऋक्सामे, *the* rik *and* samu vedu. वाङ्मनसे, *a word and the mind.* उदुखलमुसले, *a wooden mortar and a pestle.* अध्ययनतपसी, *study and religious austerities.* दीक्षातपसी, *the initiating ceremony of a sacrifice and religious austerities.* मेधातपसी, *a capacity to learn and religious austerities.* इध्मातपसी, *wood and religious austerities.*

N. B. When a certain number of any thing is expressed the above rules do not take place, but the compound must be always of the first division of this class. *E. g.* इयन्तोमार्दङ्गिकपानविकाः, *so many players on the* mridungu *and the* punuvu. दशदन्तोष्ठाः, *ten teeth and lips.*

* In the vedu this is used only in the masculine.

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25. The following compounds are always of the second division of this class: गवाश्वं, *a cow and horse,* (when the *sundhi* is in this form). गवाविकं, *a cow and a sheep.* गवैडकं, *a cow and a sheep.* अजैडकं, *a goat and a sheep.* कुब्जवामनं, *a deformed person and a dwarf.* कुब्जैकिरातं, *a deformed person and a hunter.* पुत्रपौत्रं, *a son and a grandson.* श्वचाण्डालं, *a dog and a* chandalu. दासीमाणवकं, *a maid servant and a person newly invested with the brahminical thread.* उष्ट्रखरं, *a camel and an ass.* उष्ट्रशशं, *a camel and a hare.* मूत्रशकृत् and मूत्रपुरीषं, *urine and ordure.* मांसशोणितं, *flesh and blood.* शकृन्मेदः, *ordure and fat.* दर्भशरं, *poa cynosuroides and an arrow.* दर्भरक्तकं, *poa cynosuroides and basalla rubra.* तृणोलूकं, *grass and an owl.* अर्जुनपुरुषं, *terminalia alata and a man.* दासीदासं, *a female and a male servant.* स्त्रीकुमारं, *a woman and a son.* शाटीप्रच्छदं, *a sharee* (*garment worn by* Hindoo *women*) *and an upper garment.*

26. दिव, *heaven,* preceding any word, is changed to द्यो, but if followed by पृथिवी, *the earth,* it is changed to दिव् or द्यावा, to form compounds of the first class. *Ex.* द्यावाभूमी, *heaven and earth.* द्यावाक्षामे, *heaven and earth.* द्यावापृथिव्यौ, or दिवृपृथिव्यौ, *heaven and earth.*

27. उषस्, *the dawn,* is changed to उषासा when, followed by any word, it forms a compound of this class. *Ex.* उषासानक्तं, *the dawn and the night.* उषासासूर्यं, *the dawn and the sun.*

28. When a word which has a *vriddhi* element is the last member of a compound of this class, the word नेजाव excepted, the final अ or इ of the first member must not made long. *Ex.* अग्निमारुतं, *the fire and wind.* अग्निवारुणं, *fire and water.* But अग्नीविष्णवं, *fire and a* Vishnuvu.

29. When two words meaning successive descendants from the same stock or commoon parent, are formed into a compound of this class, the name of the ulterior is lost (लोप). *Ex.* गार्गाश्च गार्ग्यायणश्च forms गार्ग्यौ, *the son and grandson of* Gurgu.

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दाक्षीश्च दाक्षायनश्च form दाक्षी, *two sons and a grandson of* Dukshu. If they are not descendants from the same parent, the compound will be thus: गार्गगार्ग्यायणौ, Gurgu (the progenitor) *and his grandson.* If not of the same race, it will be thus: गार्ग्यवात्स्यायनौ, Gurgu's *son, and* Vutsyu's *grandson.* If there be not an ulterior descendant, it will be thus: गर्गगार्ग्यौ Gurgu *and his son.*

30. When two words of the same meaning, one masculine the other feminine, are formed into a compound of this class, the feminine word is lost (लोप). *Ex.* अश्वश्च अश्वा च form अश्वौ, *a horse and a mare.* हंसश्च हंसी च form हंसौ, *a drake and a duck.* रम्भोरुश्च रम्भोरूश्च form रम्भोरू, *a plantain tree-thighed man and woman.* युवा च युवती च form युवानौ, *a young man and woman.* If the meanings differ, the example will be thus: कुशश्च कुशाश्च form कुशकुशे, Kooshu *grass and a rope.* इन्द्रश्च इन्द्राणी च forms इन्द्रेन्द्राण्यौ and, according to some, इन्द्रौ, *Indru* and *Indranee.* N. B. When the feminine means the wife of the male, and is made by inserting आनङ् (see page 113, Rule 23) the compound has both forms, as in the last example.

31. When भ्रातृ, *a brother*, is compounded with स्वसृ, *a sister*; or पुत्र, *a son*, with दुहितृ, *a daughter*, the feminine member is lost (लोप). *Ex.* भ्रातरौ, *a brother and sister.* पुत्रौ, *a son and daughter.*

32. When पितृ, *a father*, is compounded with मातृ, *a mother*, मातृ is lost (लोप) optionally. *Ex.* पितरौ, मातापितरौ and मातरपितरौ, *a father and mother.* In the third case it is मातरपितराभ्यां.

33. श्वशुर, *a wife's father*, and श्वश्रू, *a wife's mother*, when compounded, require the loss (लोप) of the feminine member of the word. There are two forms. *Ex.* श्वशुरौ and श्वश्रूश्वशुरौ, *a father in law and mother in law.*

34. When जाया, *a wife*, is compounded with पति, *a husband*, the following forms are produced, viz. दम्पती, जम्पती, जायापती and भार्यापती, *a man and his wife.*

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35. When two or more words, whether the same in meaning, or written in the same manner, form a compound, all the members except one are lost (लोप). *Ex.* घटश्च घटश्च form घटौ, *two pots.* वृक्षश्च वृक्षश्च वृक्षश्च form वृक्षाः, *three trees.*

36. अक्षाः is formed from अक्ष, *a die,* अक्ष, *a myrabolan,* and अक्ष, *a wheel,* compounded together. वक्रदण्डश्च कुटिलदण्डश्च, *a crooked stick and a crooked stick,* form वक्रदण्डौ or कुटिलदण्डौ, *two crooked sticks.*

SECT. III.

Of the second class of compounds, (वज्रोपि).

This class of compounds consists of epithets, or other adjectives, formed by compounding two or more words.

1. When the compound word denominates an object by its qualities, or by some circumstance connected therewith, the members are simply united by the rules of sandhi. *Ex.* पीताम्बर, *clothed in yellow.* नीरोज्ज्वलवपुस्, *having a resplendant blue body.* हरिभाविणी and हरिभाविनी, *Hari-contemplating.* श्रीभाव, *Shree-contemplating.* रम्यवि, *containing a beautiful bird.* श्रीकाम, *desirous of prosperity.* रम्य, पक्व *well cooked.* रम्ययुवन्, *containing a beautiful youth.* रम्याह्न, *fine-weather.*

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2. When a word is compounded, with the negative particle न preceding it, the न is changed to अन् if the word begin with a vowel, and to अ if it begin with a consonant. There are two forms. *Ex.* अनन्त and नान्त, *endless.* अच्युत and नच्युत, *imperishable.* This rule does not take place in the following words, viz. नास्त्यौ, *Ushwini and Koomaru,* नमुचि*, *not releasing,* नाक, *not possessing pain.* viz. *heaven,* नख, *not porous,* viz. *a nail,* नक्तं, *that in which (people) do not walk,* viz. *the night,* नपुंसकं, *not male or female, an hermaphrodite,* नक्षत्रं, *not waning,* viz. *a star, or stellar mansion,* नपाति,† *he preserves not,* नभ्राज्, *not shining,* नकुल, *of no family,* viz. *an ichneumon,* नक्र, *immoveable,* नवेदस्, *ignorant.*

3. If the negative particle precede any member, except the last, the above change does not take place. *Ex.* नैकयशस्, *without one (particle of) fame.*

4. The त् of महत्, *great,* followed by a noun with which it agrees, is changed to आ. If जातीय, *of a kind,* घास, *grass,* कर, *revenue,* or विशिष्ट, *possessed of,* follow the masculine महत्, or the feminine महती, the final त् or ती becomes आ in compounds of the second, third or fourth class. *Ex.* महाबल, *having great strength.* महाजातीय, *of an excellent sort.* महाघास, *having much grass.* महाकर, *producing much revenue.* महाविशिष्ट, *distinguished by great (qualities), noble.*

5. When the change of any thing from a former state to its present state is implied, the above substitution is not admitted. *Ex.* महद्भूतश्चन्द्रः, *the increased moon.* महद्भूताब्राह्मणी, *a brahmanee become great.*

* This word is the proper name of an infernal being. † Several other forms of the dhatoo पत् are included in this exception.

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6. Feminine adjectives assume the masculine form if compounded with feminine substantives, or with मानिणी, *minding*, when compounds of the second or third class are formed.

Examples.

शोता—गौः — forms शोतगु, *having white rays.*
ध्वस्ता—माया — ध्वस्तमाय, *whose delusion is destroyed.*
काला—तनूः — कालतनू, *black-bodied.*
वह्नी—प्रेयसी — वह्नप्रेयसो, *having many beloved (wives.)*

7. Words with a final ऊङ्;[1] a penultimate क formed by the tuddhitu affix क[2] or by any krit affix; those with a final अक;[3] ordinal numbers;[4] nouns signifying sensible objects;[5] words formed by any tuddhitu[6] affix, except those which reject ण and require the insertion of इम् or उम्,[7] or which signify coloured or transformed;[8] जातिवाचक,[9] *(see page* 109, *Rule* 13,) and स्वाङ्गवाचक,[10] *(see page* 111, *Rule* 17), ending in ईष्, unless followed by मानिन्,[11] *one who esteems or accounts*, are not compounded in the masculine forms. When an ordinal number, प्रिया, *beloved*, मनोज्ञा, *captivating*, सुभगा, *beloved (wife)*, दुर्भगा, *disregarded (wife)*, क्षान्ता, *forbearing*, कान्ता, *desired*, वामना, *dwarf*, वामा, *beautiful*, चपला, *slippery, fickle*, बाला, *a female child*, समा, *like*, सखिवा *counselling well*, तनया, *a daughter*, दुहित्, *a daughter*, स्वा, *self, own*, कल्याणी, *happy*, or भक्ति, *devotedness*, is the last member of the compound, the first member must not be in the masculine form.

Examples.

वामतनूः—भार्य्या form वामतनूभार्य्य,(1) *having a beautiful wife.*
रसिका—भार्य्या — रसिकाभार्य्य,(2) *having a jocose wife.*
पाचिका—भार्य्या — पाचिकाभार्य्य,(3) *having a cooking wife.*
षष्ठी—जाया — षष्ठीजाय,(4) *having the sixth wife.*
दत्ता—जाया — दत्तजाय,(5) *having a wife named* Dutta

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Examples.

मैथिली—भार्य्या form मैथिलीभार्य्य,(6) *having a wife from* Mithila.
ब्राह्मणी—भार्य्या —— ब्राह्मणीभार्य्य,(7) *having a brahmanee wife.*
सुकेशी—भार्य्या —— सुकेशीभार्य्य,(10) *having a wife with fine hair.*

If compounded with मानिनी, thus:

ब्राह्मणी—मानिनी form ब्राह्मणमानिनी,(11) *esteeming herself a brahmanee.*

Words with इन् or उन् inserted are compounded thus:

वैयाकरणी—भार्य्या form वैयाकरणभार्य्य,(7) *having a grammarian wife.*
सौवश्वी—भार्य्या —— सौवश्वभार्य्य, *having a wife bought for a fine horse.*

Words meaning colour, or transformation, are compounded thus:

कषायी—कन्था form कषायकन्थ, *wearing a red died coat made of shreds.*
हेमी—मुद्रिका —— हेममुद्रिक, *having a gold ring, or a gold mohur.*
स्त्रीप्रमाणी —— स्त्रीप्रमाण, *woman-consulting.*

8. Words compounded with ordinal numbers are of two sorts, the first, (मुख्यपूरणी) when the ordinal is compounded with a preceding adjective to denote its quality, &c. the other, (गौणपूरणी) when the ordinal itself is the adjective or shews the quality of the word with which it is compounded. These words, and such as are compounded with प्रमाणी, following them, form words of the masculine gender, ending in अ. *Ex.*
कल्याणी पञ्चमी (रात्रिः) form कल्याणीपञ्चम (रात्रयः), *the fortunate-fifth (night).*
कल्याणी प्रिया form कल्याणीप्रियः, *having a wife who causes happiness.*

N. B. the first of the above two examples is an instance of what is called मुख्यपूरणी.

9. क must be affixed to the class of words called नदी, and such as have a final अ,

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when compounded with a preceding word. *Ex.* कल्याणी पञ्चमी रात्रिः यस्मिन् (पक्षे) form कल्याणपञ्चमीकः (पक्षः), *the* (pakshu), *or fortnight of the moon in which the fifth night is lucky.* The above is an example of गौणपूरणी.

10. If सर्पिस्, *ghee,* उपानह्, *a shoe,* दधि, *sour milk,* मधु, *honey,* पालि, *rice* or उरस्, *the breast,* be the last member of a compound of the second class, क must be affixed thereto. *Ex.* व्युढोरस्क, *full chested.*

11. When नौ, *a boat,* पुमस्, *a male,* पयस्, *milk,* अनुडुह्, *a bull,* or लक्ष्मी, *fortune,* is the last member of a compound of this class meaning one individual, क must be affixed thereto. *Ex.* लब्धनौक, *having obtained a boat.* If several individuals are intended by the compound, it is thus formed: द्विनौ, *having two boats.*

12. क is affixed to words with a final इन् when they are the last member of compounds of the second class, agreeing with a feminine substantive. *Ex.* वज्रवाग्मिसभा), *a very eloquent (assembly).* If the compound agree with a masculine substantive, the form is thus: वज्रदण्डी(राजा), *(a king) who has many criminals.*

13. Those words which in forming compounds of any other class admit no affix, require क when they form compounds of this class. There are two forms. *Ex.* वज्र मालक and वज्रमाल, *having many necklaces.*

14. When भ्रातृ is the last member of a compound impiying approbation, क is not affixed. *Ex.* सभ्रातृ, *having a good brother.* If disapprobation or contempt be implied, thus: चोरभ्रातृक, *having a thief of a brother.*

15. If नाडी and तन्त्री, when they mean parts of the body; निर् followed by प्रवाणी, *a skewer;* words formed by the affix ईयुस्, and nouns signifying sensible objects, are the last members of compounds of this class, the affix क is not required.

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Ex. बहुनाडिः(कायः), *an abdominous (body).* निष्प्रवाणिः(घटः), *unskewered, viz. unsewn (cloth).* बहुप्रेयसी, *having many beloveds.* विश्वयशस्, a proper name. But if these words do not mean parts of the body, the form is thus: बहुनाडिको (दिवसः), *(a day) of many hours.*

16. The ह् of सह, *with*, is lost (लोप) when it is compounded with a following word. There are two forms. *Ex.* समातृक and सहमातृक, *together with his mother.*

17. When सक्थि, *a thigh*, or अक्षि, *an eye*, are compounded with other preceding words, to form स्वाङ्गवाचक, viz. epithets of any part of the body, ष is affixed. The ष् is rejected. *Ex.* दीर्घसक्थ, *long-thighed.* पुण्डरीकाक्ष, *lotus-eyed.* If the compound be not an epithet of any part of the body, the form is thus: दीर्घसक्थि, *a long spoked wheel.*

18. ष must be affixed to compounds meaning the measure of wood, the last member of which is अङ्गुलि, *a finger.* The ष is rejected. *Ex.* पञ्चाङ्गुलं दारु, *(wood) of five finger's measure.* पञ्चाङ्गुलसमित, *sacrificial wood of five fingers length.* If the measure of wood be not implied, the compound will be as follows, viz. पञ्चाङ्गुला (भूमिः), *(land) of five fingers breadth.*

19. ष must be affixed to मूर्द्धन्, *a head*, preceded by द्वि or त्रि to form compounds. The ष् is rejected. N. B. A final न is lost (लोप) and a final उ becomes ओ, if followed by a vowel. *Ex.* द्विमूर्द्ध, *two-headed.* If preceded by any other numeral, thus: बहुमूर्द्धाः, *many-headed.*

20. The final अ of कोकुद, *the protuberance on the shoulder of an ox*, is lost (लोप) when compounded with a preceding word, to form words of this class meaning age. *Ex.* असंजातकोकुद(वत्सः), *(a calf) whose protuberance is not yet formed.*

21. When कोकुद follows त्रि to form the name of a mountain its final is lost (लोप). *Ex.* त्रिकोकुद, *three-topped.*

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22. काकुद्, *a protuberance*, preceded by उत् or वि loses its final अ. When preceded by पूर्ण, *full*, there are two forms. *Ex.* उत्काकुद्, *protuberant.* विकाकुद्, *having the protuberance depressed.* पूर्णकाकुद् and पूर्णकाकुद्, *fully protuberant.*

23. Numerals, except बहु, *many*, are compounded by affixing ड to the last member. The ड् is rejected.

Examples.

पञ्च षट परिमाणं	form	पञ्चषाः, *measuring five or six.*
उपगता दश	—	उपदशाः, *ten (hours) nearly gone.*
But उपगता बहवो	—	उपबहवः, *many (persons) gone.*

24. When two numerals are compounded, that which is least must always be put first. *Ex.* एकद्वा, *one or two.*

25. When विंशति, *twenty*, is the last member of a compound, its last syllable is lost (लोप) and ड is affixed. The ड् is rejected. *Ex.* पञ्चोत्तराविंशा, *twenty-five.*

26. ड is affixed to नाभि, *the navel*, when it is compounded with a foregoing word to form proper names. The ड् is rejected. *Ex.* पद्मनाभ, *a proper name.* गभीर नाभि, *having a deep navel*, not being a proper name, does not follow this rule.

27. नाभि, *the navel* preceded by ऊर्ण, *wool* or *thread*, forms ऊर्णनाभि and ऊर्ण नाभ, *a spider*, having both forms.

28. ड is affixed to लोमन्, *hair*, (that of the head excepted) when compounded with a preceding अन्तर्, *within*, or बहिस्, *without.* The ड् is rejected. *Ex.* अन्तर्लोम, *having the hair inwards.* बहिर्लोम, *having the hair outwards.*

29. ड is affixed to सक्थि, *a thigh*, when it follows a privative particle, or the prepositions दुर् and सु, to form a compound. There are two forms. The ड् is rejected. *Ex.* असक्थ or असक्थि, *thighless.*

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30. अस् is affixed to प्रजा, *a subject, a tenant,* when it is preceded by a privative particle, or by the prepositions दुर् and सु, unless some other word intervene. *Ex.* अप्रजस्, *without a tenant.* If a word intervene, the form is thus: सुगुणप्रज, *with good tenants.*

31. अस् is affixed to मेधा, *aptness, capacity,* when it is compounded with मन्द, *bad,* अल्प, *small,* the prepositions दुर् or सु, or a privative particle, unless another word intervene. *Ex.* सुमेधस्, *having a fine capacity.* मन्दमेधस्, *having a bad capacity.* अमेधस्, *of no capacity.* If a word intervene, the form is thus: मन्दवक्रमेध, *having a preverted fine capacity.*

32. अन् is affixed to धर्म्म, *virtue,* when it is compounded with a preceding word, even if another word intervene. *Ex.* साक्षात्कृतधर्म्मन्, *performing virtue himself.* सुधर्म्मन्, *eminently virtuous.*

33. अ must be affixed to चतुर्, *four,* when it is compounded with a preceding privative particle, or with सु, त्रि, वि or उप. *Ex.* अचतुर, *without four.* सुचतुर, *with a compleat four.*

34. अ must be affixed to नेत्र, *obtaining,* when it is compounded with a preceding word meaning any of the heavenly bodies. *Ex.* मृगानेत्रा (रात्री), (*the night*) *which is enlightened by* Mriga.

37. If पाद्, *a foot,* being the last member, be compounded with a numeral, with the preposition सु, with गूढ, *concealed,* or with a word of comparison (उपमान), except it be of the class हस्त्यादि, viz. हस्तिन्, *an elephant,* कटाल, *a* chandalu, कणोल्ल, *a large basket to preserve rice,* गणोल्ल, *a ball, or bullet,* कुणूल, *a receptacle for rice made with straw bands,* गणिका, *a whore,* दासी, *a hand-*

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maid, and महत्, *great*, it must be changed to पाद्. *Ex.* द्विपाद्, *two-footed.* सुपाद्, *fine-footed.* व्याघ्रपाद्, *tiger-footed.* गूढ़पाद्, *hidden-footed.* But हस्तिपाद्, *elephant-footed, &c.* do not admit the substitution.

38. पद् is substituted for पाद् when it is the last member of a feminine compound, and the first member is any word of the class कुम्भादि. The feminine affix ङीष् must follow these words. The masculines follow the preceding rule. *Ex.* कुम्भपदी, fem. कुम्भपाद्, masc. *jug-footed.* जालपदी, fem. जालपाद्, masc. *web footed.* शतपदी, fem. शतपाद्, masc. *hundred-footed.*

N. B. The class called कुम्भादि consists of the following words, viz. कुम्भ, *a large jug,* अष्टन्, *eight,* जाल, *a net,* शत, *a hundred,* सूत्र, *a thread,* गोधा, *a guana,* मुनि, *a sage,* शिति, *black, white,* द्रोण, *a sort of trough,* कुणि, a particular disease, कृष्ण, *black,* निर्, prep. अर्द्ध, *half,* सुची, *a needle,* सकृत्, *at once,* एक, *one,* दासी, *a servant girl,* वि, *a bird,* शूकर, *a hog,* and कलस, *a jug.*

39. जानि is substituted for जाया, *a wife,* and धन्वन् for धनुस्, *a bow,* when either of them is the last member of a compound of this class. धनुस् admits of two forms. *Ex.* युवजानि, *having a young wife.* पुष्पधन्वन् or पुष्पधनुस्, *having a bow of flowers.*

40. ऊ or ऊङ् is substituted for जानु, *a thigh,* when it is preceded by प्र or सं. *Ex.* प्रजु or प्रजङ्, *fine-thighed.* संजु or संजङ्, *compact-thighed.*

41. If जानु follow ऊर्द्ध *above,* there are three forms, thus: ऊर्द्धजु, ऊर्द्धङ्, and ऊर्द्धजानु, *with the thigh upwards.*

42. नस् is substituted for नासिका, *a nose,* when it is preceded by any word, except स्थूल, *thick,* to form names of sensible objects. *Ex.* द्रोणस्, a proper name. But स्थूलनासिक, *a hog,* does not admit the substitution.

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43. नस् or नस is substituted for नासिका, when it is preceded by क्षुर, *sharp*, or खुर, *a razor*, to form proper names. *Ex.* क्षुरणास and क्षुरणास्, खुरनस and खुरणास्, proper names.

44. नासिका, preceded by a preposition, becomes नस; preceded by वि it becomes नस, खन, ग्र and खु. *Ex.* प्रणास, *noseless.* उन्नस, *high-nosed.* विनस, विखन, विग्र, and विखु, *noseless.*

45. दत् is substituted for दन्त, *a tooth*, when it is preceded by सु, or a numeral, to form words signifying age. The अ is rejected. *Ex.* सुदत्, masc. सुदती, fem. *with fine teeth.* द्विदत्, masc. द्विदती, fem. *two-toothed.*

46. The same substitution takes place after any word, when feminine nouns, meaning sensible objects, are formed. *Ex.* अयोदती, खाउदती, proper names.

47. The same substitution takes place when दन्त follows श्याव or अरोक, *dull, opake*, to form names. There are two forms. *Ex.* श्यावदत् and श्यावदन्त, proper names.

48. The same substitution takes place, optionally, if दन्त follow सुभ्र, *white*, पुङ्ख, *pure*, वृष, *a bull*, वराह, *a hog*, अहि, *a serpent*, मूषिक, *a mouse*, अश्व, *a horse*, गर्द्दभ, *an ass*, शिखर, *a mountain top*, वाह *a horse*, or any word ending in अग्र. *Ex.* वृषदत् and वृषदन्त, *having teeth like bulls teeth.* कुशाग्रदत् and कुशाग्रदन्त, *having teeth like the points of the* kooshu *grass.*

49. दन्त, *a tooth*, preceded by षष्, *six*, forms षोडत्, *six-toothed.* दक्षिण, *the right side*, when it precedes ईर्म्म, *pain*, and when it is the adjective to a word meaning a deer, forms दक्षिणोर्म्मन्, *wounded on the right side.* These two words are anomalous.

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50. When a numeral, or a word of the class called सर्व्वादि, is compounded with any other word, it must be the first member. *Ex.* सर्व्वश्वेत, *wholly white.* त्रिनेत्र, *three-eyed.*

51. When numerals are compounded with words of the class called सर्व्वादि, they must be placed first. *Ex.* द्विपर, *followed by two.* त्रिपूर्व्व, *preceded by three.*

52. When passive participles, or nouns in the seventh case, are compounded with other words, they must be placed first. *Ex.* ज्ञातराम, *acquainted with* Ramu. कण्ठेकाल, *black-throated.* उरसिलोमन्, *hairy-breasted.* धर्म्मवृत्ति, *engaged in virtue.*

N. B. In some of these examples, and in several other instances, the termination of the seventh case is not lost (लोप); but in चन्द्रशेखर, *moon-crested,* पद्मनाभ, *water-lily-naveled,* शूलपाणि, *having a spear in the hand,* शस्त्रभिन्नी, *broken-foreheaded,* रामभक्त, *devoted to* Ramu, and a few others, it is always lost.

53. The middle term of a compound is frequently lost (लोप). *Ex.* कण्ठेस्थितः कालो यस्य forms कण्ठेकाल, *black-throated.* उष्ट्रमुखमिव मुखं यस्य forms उष्ट्रमुख, *camel-faced.* केशसमूहश्चूडा यस्य forms केशचूड, *with all the hair formed into a tuft.* शास्त्रज्ञानमेव धनं यस्य forms शास्त्रधन, *rich in a knowledge of the* shastrus. सुवर्णविकारोलङ्कारो यस्य forms सुवर्णालङ्कार, *adorned with golden ornaments.*

54. Words preceded by a preposition, and formed by any of the कृत् affixes, and such adjectives as denominate a thing from some existing circumstance, if preceded by a privative particle, are optionally rejected when a compound is formed. *Ex.* अपतितं पत्रं यस्मात् may form अपत्र, *leaf-fallen.* अविद्यमानं पुत्रोयस्य may also be अपुत्र, *childless.*

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55. Words denoting intermediate points of the compass, are formed by rejecting the middle word. *Ex.* पूर्व्वस्याञ्च दक्षिणस्याञ्च दिशोर्मध्या या दिक् forms पूर्व्वदक्षिणा, *south-east.*

SECT. IV.

Of the third class of Compounds, (कर्म्मधारय).

Compounds of this class consist of adjectives compounded with their substantives, to make substantives possessed of some peculiar quality. *Ex.* परमात्मा, *the good spirit.* रसिकभार्य्या, *a merry wife.* दत्तभार्य्या, *a wife named* Dutta. मैथिलभार्य्या, *a wife of the* Mithilu *country.* ब्राह्मणभार्य्या, *a brahmanee wife.* सुकेशभार्य्या, *a fine haired wife.* महाष्टमी, *the important eighth (day of the moon).* महानवमी, *the great ninth (day of the moon).* कल्याणपञ्चमी, *the happy fifth (day of the moon).* कल्याणमनसा, *the beneficial approved (thing).*

Krumudeshwuru and Doorga-Singhu do not admit a compound of this class to consist of more than two members, but Vopu-Devu gives examples of the contrary; as, सच्चिदानन्द, *the existent, wise, and happy,* from सत् *eternal,* चित्, *wise,* and आनन्द, *joy.* Those grammarians consider two of these terms as previously compounded.

1. Feminines which have a penultinate क; ordinal numbers; substantives denoting sensible objects; words formed by any tuddhitu affix of which ण is rejected, and

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which requires the insertion of इन् or उन्, or signify coloured or transformed; जाति वाचक viz. generic nouns, and खाङ्गवाचक, viz. names of parts of the body, ending in इव, unless followed by मानन्, assume the masculine form when, being the first member, they form compounds of this and the two next classes. *Ex.* पाचकस्त्री, *a cooking woman.* पञ्चमभार्य्या, *a fifth wife.*

2. द्व्यधिक, *more than two,* त्र्यधिक, *more than three,* and अष्टाधिक, *more than eight,* compounded with a following word meaning even tens from ten to a hundred, are changed to द्वा, त्रयस्, and अष्टा. Numerals above forty have two forms. These substitutions do not take place when the number exceeds eighty. The last member अधिक is lost (लोप) when the substitution does not take place. *Ex.* द्वादश, *twelve.* त्रयोदश, *thirteen.* अष्टादश, *eighteen.* द्वाचत्वारिंशत् and द्विचत्वारिंशत्, *forty-two.* द्व्यशीति, *eighty-two.*

3. एकाद्दः and एकान्नः are substituted for एकोन, *one less than,* when it precedes a numeral. There are three forms. *Ex.* एकोद्दविंशति, एकान्नविंशति, and एकोनविंशति, *nineteen, viz. one less than twenty.*

4. य is affixed to सखि, *a companion,* अहन्, *a day,* and राजन्, *a king,* to form compounds of the third, fourth, and fifth classes. *Ex.* प्रियसख, *a beloved friend.* परमाह्, *a fine day.* महाराज, *a great king.*

5. अहन्, *a day,* preceded by words signifying सर्व्व, *all,* or एकदेश, *a particular place, or part (of time);* by संख्यात, *enumerated;* by numerals, or by indeclinables, is changed to अह्न. This substitution does not take place in the third, fourth, and fifth classes of compounds, when preceded by एक, *one,* nor when the compound is of the second division (समाहार) of the fifth class. *Ex.* सर्व्वाह्ण, *all day.* पूर्व्वाह्ण, *the forenoon.* If preceded by एक, the compound is एकाह्न, *one day.*

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6. ष is affixed to तक्षन्, *a carpenter*, when compounded with कोट, *free (not a servant)*, or by ग्राम, *a village*, to form words of the third, fourth, and fifth classes. The ष् is rejected. *Ex.* कोटतक्ष, *a free carpenter*.

7. ष is affixed to उक्षन, *a bull*, preceded by जात, *born*, महत्, *great*, or वृद्ध, *old*, to form compounds of the third, fourth, or fifth class. The ष् is rejected. *Ex.* जातोक्ष, *a bull calf born*.

8. ष is affixed to श्वन्, *a dog*, when it is preceded by अति, *very*, or by words of comparison with inanimate substances, to form compounds of the third, fourth, or fifth class. The ष् is rejected. *Ex.* आकर्षश्वन् forms आकर्षश्व, *a dog like a hook, viz. who holds fast*. If the comparison be made with an animal, the form differs, thus: व्याघ्रश्वन्, *a tiger-like dog*.

9. ष must be affixed to सक्थि, *a thigh*, preceded by words implying comparison with inanimate substances, or by पूर्व, उत्तर, or मग, when it forms compound words of the third, fourth, or fifth class. *Ex.* पूर्वसक्थि forms पूर्वसक्थ, *the hinder part of the thigh*. फलकसक्थ, *a ploughshare thigh*.

10. ष must be affixed to ब्रह्मण, when, preceded by a word meaning a country, it forms compounds of the third, fourth, or fifth class. The ष् is rejected. If preceded by कु or महत्, there are two forms. *Ex.* कुब्रह्मण forms कुब्रह्म and कुब्रह्मन्, *an ugly brahman*.

11. ष is affixed to सदस्, *a pond*, अनस्, *a cart, a father*, अयस्, *iron*, and अश्मन्, *a stone*, when they follow any word, to form compounds of the third, fourth, or fifth classes, meaning sensible objects (संज्ञा) or generic names, (जाति). *Ex.* महानस, *a large kitchen*.

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12. अ is affixed to रात्रि, *a night*, preceded by सर्व्व, *all*, to words meaning a particular part of time (एकदेश), to numerals, to पुण्य, *holiness*, वर्षा, *rain*, or दिर्घ, *long*, to form compounds of the third, fourth, or fifth class.

Examples.

पूर्व्व—रात्रि form पूर्व्वरात्र, *the first part of the night.*
अपर—रात्रि —— अपररात्र, *the end of the night.*

13. अ is affixed to गो, *a cow*, compounded with a preceding word, and to नौ, *a boat*, preceded by अर्द्ध, *half*, to form compounds of the third, fourth, or fifth class, those of the first division of the fifth class excepted. *Ex.* परमगव, *an excellent cow.* अर्द्धनाव, *a half boat.*

14. अ is affixed to खारी, the name of a measure, preceded by अर्द्ध, *half*, when it forms a compound of the third, fourth, or fifth class. There are two forms. *Ex.* अर्द्धखार and अर्द्धखारी, *half a* kharee.

15. A visheshunu must always precede its vishishwu, viz. the adjective must precede its substantive, in compounds of this class. *Ex.* दीर्घब्राह्मण, *a tall brahman.*

16. The class of words called गौरादि may optionally precede or follow the substantive with which it is compounded. *Ex.* गौरविप्र or विप्रगौर, *a white brahman.*

N. B. The class गौरादि consists of the following words, viz. गौर, *white*, जठर, *the belly*, कपिल, *brown*, गडुल, *having a goitre*, काण, *blind*, खोड, *lame*, खञ्ज, *lame*, कुब्ज, *curved in the spine*, कुण्ठ, *nonplused*, खल, *deceitful*, वृद्ध *old*, भीलुक, *timid*, तनु, *thin, wasted, &c.*

17. When two words come together, that which denotes an action which is first in order is placed first. *Ex.* स्नातानुलिप्त, *first bathed afterwards anointed.*

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18. Words meaning points of the compass, and numerals, are compounded with other words to form proper names of this class. *Ex.* पूर्वेषुकामशमी, the name of a town. सप्तर्षय, the proper name of a class of sages.

19. किं, *what*, when joined with other words, forms compounds of this class expressive of contempt. *Ex.* किंराजन्, *what a king!*

20. When a word designed to express reproach is compounded with the thing designed to be reproached, the latter must be placed first. *Ex.* वैयाकरणखसूचि, *a sky-gazing grammarian.*

21. व्याघ्र, *a tiger*, सिंह, *a lion*, हस्तिन् कुञ्जर, *an elephant*, वृषभ ऋषभ *a bull*, पद्म, कमल, किशलय, *a water lily*, कदार, *brown*, पत्र, *a leaf*, चन्द्र, *the moon*, and इन्द्र, *Indra*, form compounds with other words to express great or good qualities. These words must be the first member of the sentence. *Ex.* पुरुषव्याघ्र, *a hero or great man.*

22. श्रेणि, *a tribe*, उदक, *water*, पूग, *a collection*, कृत्रिम, *artificial*, कुसुम, *a flower*, राशि निचय कुट, *a heap*, कुङ्कुम, *saffron*, निषद्, *an assembly*, निधन, *death*, इन्द्र, *Indra*, देव, *a god*, मुण्ड, *a shaving the head*, श्रवण, *a hearing*, पण्डित, *learned*, कुशल, निपुण, *eminent*, चपल *fickle, unsettled*, वदान्य, *generous*, दृषद्, *a stone*, विशिष्ट, *eminent, distinguished*, मूक, *dumb*, ब्राह्मण, *a brahman*, क्षत्रिय, *a kshatriyu*, पटु, *eminent*, and अध्यापक, *a teacher*, followed by कृत, *done*, भूत, *become*, उक्त, *spoken*, गत, *gone*, मत, *minded*, समाज्ञात, *commanded*, समाम्नात, समाख्यात, *spoken*, सम्भावित, *made probable*, अवस्थित, *misr presented*, अवधारित, *ascertained, emphatical*, निराकृत, *expelled*, उपकृत, *assisted*, or उपाकृत, *killed*, form compounds of this class which express the idea of becoming what they were not before. *Ex.* श्रेणीकृत, *made a tribe.* उदकीकृत, *made water.*

23. A passive participle, when compounded with a passive participle which is pre-

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ceded by a privative particle, must precede it, to form words of this class. *Ex.* कृता कृतं, *done yet not done, viz. done to no purpose, or imperfectly.*

24. कृत, *done,* forms a compound of this class with अपकृत, *badly done;* भुक्त, *eaten,* with विभुक्त, *not eaten;* पीत, *drank,* with विपीत, *not drank;* गत, *gone,* with प्रत्यागत, *returned;* and यात, *gone,* with अनुयात, *followed.* *Ex.* कृतापकृत, *done yet badly done.*

25. वृन्दारक, नाग and कुञ्जर, are compounded with any preceding word to form compounds of this class which convey the idea of applause, or commendation. *Ex.* गोवृन्दारक, *an excellent cow.*

26. Compounds of this class are formed by पोटा, *having marks peculiar to the opposite sex,* युवन्, *young,* स्तोक, *few,* कतिपय, *a few,* धेनु, *a milch (cow),* वेहत्, *rejecting the male (animal),* उरुक्रमिणी, *calving after a long time,* प्रवक्तृ, *eloquent,* वेदित्रय, *having read the* veda *and* vedangu, अध्यापक, *instructing,* and धूर्त्त, *crafty,* preceded by generic names. *Ex.* गोपोटा, *a cow with a masculine appearance.*

27. मतल्लिका, मचर्चिका, प्रकाण्ड, उद्ध, and तल्लज, meaning *honourable, eminent,* preceded by generic names, form compounds of this class. *Ex.* विप्रमतल्लिका, *an eminent brahman.* ब्राह्मणप्रकाण्ड, *a good brahman.*

28. Compounds of this class are formed from जरत्, *old,* पलित, *grey headed,* and वलिन्, *wrinkled,* preceded by युवन्, *young.* *Ex.* युवजरत्, masc. युवजरती, fem. *old whilst young.*

29. Compounds of this class are formed by future participles indefinite, and by words implying similarity, followed by any word except a generic name. *Ex.* भो ज्योषं, *hot food.* तुल्यश्वेत, *equally white.*

30. Compounds of this class are formed by श्रमण, *a female devotee, a pilgrim,*

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कुलटा, *a lewd woman,* गर्भिणी, *pregnant,* तापसी, *a female devotee,* बन्धकी, *a lewd woman,* and दासी, *a hand-maid,* preceded by कुमारी, *a virgin.* *Ex.* कुमारश्रमणा, *a virgin who goes on pilgrimage.*

31. मृदु, *mild, meek,* पटु, *eminent,* पण्डित, *learned,* कुशल, निपुण, *eminent,* चपल, *fickle,* and अध्यापक, *instructing,* preceded by कुमार, *a boy,* or कुमारी, *a girl,* form compounds of this class. *Ex.* कुमारमृदु, *a mild boy.* कुमारमृद्वी, *a mild girl.*

32. तावती, *so many,* when preceded by द्विस्, *twice,* or त्रिस्, *thrice,* loses (लोप्) its final तो, when it denominates an altar, or raised place. *Ex.* द्विस्तावा, त्रिस्तावा (वेदी), *(an altar) twice, or thrice the usual size.*

33. कतर, *which? (of the two),* and कतम, *which? (of the many),* followed by generic names, form interrogative compounds of this class. *Ex.* कतरब्राह्मण, *which brahman? (of the two).* कतमशूकरं, *which hog, (of them).* These words cannot afterwards be compounded with other words. *Ex.* कतरश्चैत्रः, *which (of these two) is* chitru? कतमश्चोरः, *which (of them) is the thief?*

34. गर्भिणी, *pregnant,* forms compounds of this class with nouns signifying quadrupeds. *Ex.* गोगर्भिणी, *a pregnant cow.* अजगर्भिणी, *a pregnant goat.* But गर्भिणी cannot be compounded with words which do not mean quadrupeds. *Ex.* वृषलीगर्भिणी, *a pregnant* shoodra. शरभगर्भिणी, *a pregnant* Shurubhee.* गोनसीगर्भिणी, *a pregnant serpent.*

35. The following words lose (लोप्) their middle term. *Ex.* प्राकप्रधानपार्थिवः forms प्राक्पार्थिव, *the strong king.* मेरुनामसहीभृत् forms मेरुसहीभृत्, Meroo, *the supporter of the earth.* घृतपूर्णोघटः forms घृतघटः, *a full ghee-pot.* ओदनपूर्णपाणि forms ओदनपाणि, *a hand filled with rice.* घृतपूर्णघटः forms घृतघटः, *a full pot of ghee.* ओदनपूर्णपात्र forms ओदनपात्रं, *a vessel full*

* A fabled beast with eight legs.

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of rice. कतुपेलचितकालः forms कतुपकाल, *mid-day.* मुखयुक्तानासा forms मुखनासा, *a nose joined to the face.* तैलयुक्तहरिद्रा forms तैलहरिद्रा, *oiled turmeric.* दधियुक्तओदनः forms दध्योदन, *rice mixed with curds.* त्रिभूपाजगती forms त्रिजगती, *the three worlds.*

36. मधूरश्चासौ वंसकः forms मधूरवंसक, *a subtle peacock,* छात्रश्चासौ वंसकः forms छात्रवंसक, *a crafty school-boy,* नास्यकुतोभयमस्ति forms अकुतोभयः, *safe,* एहीह forms एहोहं, *come hither,* एहीयवं, *come here for barley,* एहि वानिज्यं इति नियोगोऽस्यांक्रियायां forms एहिवानिजिका, *come, we will engage in trade,* अपेहवानिजा, *go you from this business,* एहि स्वागतमितिनियोगोऽस्यांक्रियायां forms एहिस्वागता, *come are you well?* अपेहि स्वागता, *you came in health, go,* अहमेवमुहयोऽत्रेतिसम्भावनाया forms अहोमुहूर्तिका, *I am the great man,* अहम्पूर्वमत्र इति आधिक्रियायां forms अहम्पूर्विका, *I am he who anticipates,* or *the person who first engages in any action,* अहम्प्रधानमत्र इति अहङ्कृतिः परस्परजाता forms अहमहमिका, *a mutual asserting "I am chief,"* in an irregular manner. The following compounds are also irregular, viz. द्विचितीक, *a place where there are two funeral piles;* बहुचितीक, *a place where there are many funeral piles;* कम्बोजमुण्ड, *a shaven* kumboju; यवनमुण्ड, *a shaven* yuvunu; ओहखटा, *you destroy the mat* or *are a mat-destroyer;* ओहकर्दमा, *you spoil the mud* or *are a mud-destroyer;* आहरपटा, आहरचेला, *bring cloth* or *cloth-bringing;* आहरवितता, *folding up what was spread out;* उद्धरचूडा, *lift up the crest;* छन्दि विचक्षण, *cut the learned (man);* भिन्दिलवणा, *break the salt;* पचलवणा, *boil the salt;* उद्धरोत्सृजा, *lift up and throw down;* उत्पतनिपता, *jump up and fall down;* अपेहिप्रवता, *go, eat;* उच्चावच, *rise up, fall;* उच्चणीचं, *up and down;* आचोपचं, *collected and increased;* आवपरावं, *collect and afterwads throw away;* निश्चप्रचं, *ascertained, yet increased;* अकिञ्चन, *not the least, not possessed of the least;* स्नात्वा कालक, *become black having bathed;* पीत्वास्थिरक, *satisfied having drank;*

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भुक्तासुहितक, *having in good condition eaten;* प्रोष्यपापीयस्, *sinful having sojourned without a wife;* उत्पत्यपाकला, *ripened having fallen;* निपत्यरोहिणी, *become red having fallen;* and निषण्णश्याम, *black with sadness.* These cannot be further compounded so as to belong to any other class.

37. The second person singular of the third tense of verbs is frequently compounded with its object. These words are the adjective of an agent who frequently does or commands the act. *Ex.* जहिजोह *ordering repeatedly "beat the servant."* उज्जहिस्तम्ब, *repeatedly commanding "cut off the tuft."*

38. An inflected verb is compounded with another inflected verb to express the continuity of the act. *Ex.* अश्नीतपिबत इति नियोगोऽस्यां क्रियायां form अश्नीतपिबता, *eat, and drink.* Thus, also खादतमोदता, *eat and be glad,* पचतभृज्जता, *cook and fry,* and हसतजल्पता, *laugh and chat.*

SECT. V.

Of the fourth class of Compounds, (तत्पुरुष).

This class comprehends those words which are formed by compounding a verb with a word or words in any case except the first or sixth. These two cases are usually compounded with nouns. The inflection of the case is usually dropped to form the compound.

N. B. The following examples are marked with a figure to denote in what case the word would have been if it had not been compounded.

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Examples.

(1) पूर्व्वकाय, *the fore part of the body.*

(2) कृष्णाश्रित, *dependent on* Krishnu.

(3) धान्यार्थ, *wealth by means of rice.*

(4) यूपदारु, *wood for a* yoopu *(a pillar erected on a religious occasion).*

(4) अश्ववास, *grass for a horse.*

(5) पापमुक्त, *free from sin.*

(6) राजकुमार, *a king's son.*

(7) अक्षोधुर्त्त, *crafty in play.*

(7) पुरुषोत्तम, *chief among males.*

(7) अवन्तीब्रह्मन्, *a brahman residing in* Uvuntee. (7) वनेकमेहक, *a surpus maximus in the wood.* नगाधिराज, *the king of mountains,* viz. Himaluy.

N. B. In this class of compounds the visheshunu or the passive participle is usually placed first. *Ex.* प्राप्तजल, *having obtained water.*

I. Indeclinable words which would follow a noun in the second, third, fourth or fifth cases, and precede the verb in common construction, will precede the noun to form compounds of this class.

Examples.

(2) राजानमतिक्रान्ता will form अतिराजो, *surpassing the king.*

(2) श्वानमतिक्रान्ता — अतिश्वो, *outstripping the dog.*

(2) अहरतिक्रान्ता — अत्यह, *getting through the day.*

(2) स्त्रियमतिक्रान्ता — अतिस्त्रि, *surpassing a woman.*

(3) अवक्रुष्टो कोकिलेन — अवकोकिल, *surpassed by the* kokilu.

(3) परिग्लानो अध्ययनाय — परध्यध्ययन, *distress about reading.*

(5) ग्रामादागत ग्रामात्, *gone from the town.*

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2. Numerals, and indeclinables, followed by रात्रि, *night*, or अङ्गुलि, *a finger*, form compounds of the fourth and fifth classes by affixing अ. *Ex.* अतिरात्र, *getting through the night.* अत्यङ्गुल, *more than a finger's breadth.*

3. उ is affixed to उरस्, *principal*, when it follows other words, to form compounds of the third, fourth or fifth class. The स् is rejected. *Ex.* अश्वानामुरस् forms अश्वोरसं, *the principal horse.* See also Sect. IV. Rules 4, 5, 6, 8, 9, 10, 11, 12, 13, and 14.

4. When words in the second case are compounded with प्राप्त, *obtained*, or आपन्न, *invested with*, they may be either the first or last member. If the words are feminine the final आ is changed to अ. *Ex.* प्राप्तप्रिय or प्रियाप्राप्त, *a beloved (thing) obtained.* प्राप्तपञ्चमि or पञ्चमीप्राप्त, *(the man who has) attained the fifth day of the moon.* आपन्नगव or गवापन्न, *possessed of cows.*

5. खट्वा, *a bedstead*, in the second case, is compounded with आरूढ, *mounted*, when an idea of impropriety or dishonour is to be expressed. *Ex.* (अननुज्ञातो गुरुणा) खट्वामारूढः forms the compound खट्वारूढ, *mounted on the bedstead*, viz. *without his preceptor's order.* If no idea of impropriety be expressed, as in this sentence, खट्वामारूढोगुरुरध्यापयति, *the preceptor, mounted on the bedstead, teaches*, the words cannot be compounded.

Of Compounds formed by words in the second case.

6. अति, उत्, and a few other indeclinable words, form compounds of this class with others words in the second case. *Ex.* नदीमतिक्रान्तः forms अतिनदि,

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having crossed the river. भर्त्तारमतिक्रान्ता forms अतिभर्त्र, *having transgressed the husband's (order).* वेलामुद्गतः forms उद्वेल, *having exceeded the time.* ज्यामधिरूढः forms अधिज्य, *strung or bent, (viz. a bow).* मुखमभिगतः forms अभिमुख, *facing, opposite to, meeting.*

7. Words in the second case are compounded with other words when coeval connection or union between the two members of the compound is intended to be expressed. *Ex.* वर्षभोग्य, *food sufficient for a year.* मूहूर्त्तसुखं, *temporary pleasure.*

Of Compounds formed by words in the third case.

8. When any thing expressed by an adjective is caused by something expressed by a substantive with which it is connected, in the third case, the two words form a compound of this class. *Ex.* प्रमादेनकाणः forms the compound word प्रमादकाण, *blind through carelessness.*

9. Future indefinite participles are compounded with words in the third case to form compounds of this class expressive of praise, or defamation. *Ex.* विश्वेनोपास्य forms विश्वोपास्य, *to be worshipped by all.* दात्रेणच्छेद्य forms दात्रच्छेद्य, *to be cut with a bill hook, (implying that it is not worth cutting with a better instrument).*

10. अव, and a few other prepositions, are compounded with words in the third case. *Ex.* अवक्रुष्टकोकिलया forms अवकोकिलं (वनं), *a (wood) made vocal by kokilas.* मयूरेणावक्रुष्टं forms अवमयूरं, *made vocal by peacocks.* अधिगतोऽक्षेण forms अध्यक्ष, *acquainted by the eyes.* प्रतीतोऽक्षेण forms प्रत्यक्ष, *before the eyes, evident.* परिगढोवीरुद्भिः forms परिवीत, *bound by the climbing plants.* संनद्धोवर्म्मणा forms संवर्म्मित, *clothed with a coat of mail.*

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Of Compounds which do not lose the termination of the third case.

11. तमस्, *darkness*, अञ्जस्, *speed*, सहस्, *suddenness*, ओजस्, *strength*, अम्भस्, *water*, and तपस्, * *religious austerities*, do not lose the termination of the third case when compounded, unless previously compounded with a preceding word. *Ex.* तमसावृत, *covered by darkness.* अञ्जसाकृत, *done with speed.* सहसाकृत, *done suddenly.* ओजसाकृत, *done by strength.* अम्भसाकृत, *done by water.*

12. पुमस्, *a male*, when compounded with अनुज, *younger*, and जनुस्, *birth*, when compounded with अन्ध, *blind*, do not lose the termination of the third case. *Ex.* पुंसानुज *younger than the male.* जनुषान्ध, *born blind.*

13. The following proper names do not lose the termination of the third case in their first member, viz. मनसादेवी, मनसादत्ता मनसाकृत्ता, मनसाभुप्त मनसासङ्गता, मनसाहारिन्, तसरदेवी, and a few others.

14. When an ordinal number follows आत्मन्, *a spirit*, the termination of the third case is not lost to form the compound. *Ex.* आत्मनाषष्ठ, *the sixth, with myself.*

15. When the third case is used to denote the reason of any thing; when it is a vishesunu (adjective); when it denotes doing any thing in society with another, or when it is used to denote any defect or deformity in any part of the body, the termination is not rejected to form the compound. When it denotes the instrumental cause of any thing, the rejection takes place in some instances, but not in others. *Ex.* कण्यायशोकः, *grief on account of the lady.* जटाभिस्तापसः, *a wigged devotee* भूषाभिःशिव, Shivu *with his ornaments.* पित्रासहागत, *arrived with his father.*

* According to Chandru.

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अक्ष्णाकाण, *blind-eyed.* पृष्ठेनकुब्ज, *curved in the back.* पादेनखञ्ज, *lame in the foot.* चक्रेनच्छिन्नवान्, *cutting with the discus,* and चक्रच्छिन्न, *cut with the discus.*

16. Those words which lose their middle term in forming compounds of the third class,* lose it when they form compounds of this class. *E.x.* दध्नामिश्रतओदन forms दधोदन, *curds mixed with rice.* गुडेनमिश्रिता धाना forms गुडधाना, *fried barley mixed with treacle.*

Of Compounds formed by words in the fourth case.

17. अर्थ is compounded with a word in the fourth case to form adjectives which imply *for the purpose of, &c. Ex.* ब्राह्मणार्थं(पयः), (*milk*) *for a brahman.* ब्राह्मणार्थः(सूपः), (*split peas*) *for a brahman.* ब्राह्मणार्थागङ्गा, (Gunga) *for a brahman.*

18. परि, and a few other prepositions and indeclinable words, are compounded with words in the fourth case. *E.x.* परिग्लानोऽध्ययनाय forms पर्य्यध्ययन, *weary of, or indisposed to, reading.* उद्युक्तः संग्रामाय forms उत्संग्राम, *ready for the battle.* अलकुमार्यै forms अलकुमारि, *the lady (is) in vain.* Thus, also, अलं सुख, *pleasure in vain.* अभिशुत, *approving or engaged in the* shastru.

Of Compounds in which the termination of the fourth case is not rejected.

19. The termination of the fourth case is not rejected in the following compounds, viz. परस्मैपदं, *a word for the sake of another;* आत्मनेपदं, *a word for one's own sake;* परस्मैभाषः, *a speech for another's benefit;* आत्मनेभाषः, *a speech for one's own benefit,* and, probably, a few others.

* *Page* 812, *Rule* 35.

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Of Compounds formed by words in the fifth case.

20. निर्, and a few other indeclinable particles, are compounded with words in the fifth case. *Ex.* निर्गतोग्रामात् forms निर्ग्राम, *gone out of town.* निर्गतःकौशाम्ब्याः forms निष्कौशाम्बि, *gone from* Koushambi. अपगतोग्रामात forms अपग्राम, *gone from town.* अन्तर्गतोमुखात् forms अन्तर्मुख, *having drawn in the head, i. e. as a tortoise, &c.*

Of Compounds in which the termination of the fifth case is not rejected.

21. Words signifying *few*, *far*, or *near*, and कृच्छ्र, *difficult*, do not lose the termination of the fifth case when followed by a passive participle.* *Ex* स्तोकादाहृतं, or अल्पादाहृतं, *taken from a little.* अन्तिकान्नीतं or अभ्यासान्नीतं, *brought from the vicinity.* दूरादूढं or विप्रकृष्टादूढं, *married from a distance.* कृच्छ्रालब्धं, *gained with difficulty.* कृच्छ्रलब्धं is compounded in the third case.

22. ब्राह्मण, *a brahman*, followed by शंसिन्, *mentioned*, does not lose the sign of the fifth case. *Ex.* ब्राह्मणादृहीत्वा शंसति forms ब्राह्मणादृहीत्वा शंसिन्, *speaking after receiving from the brahman.*

23. The following words do not lose the termination of the fifth case, viz. गुरोरध्येत, *learning from the preceptor.* ग्रामादूरं, *far from the parish.* प्रमादापतितं, *fallen by misfortune* or *carelessness.*

Of Compounds in which the termination of the sixth case is retained.

24. When the compound is intended to express anger, or reproof, the termination of the sixth case is not rejected. *Ex.* दास्याःपतिरसि, *thou art the husband of*

* Some grammarians do not admit this limitation.

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a slave girl. बन्ध्याःसूनरसि, *thou art the son of a lewd woman.* When पुत्र, *a son,* is compounded with a preceding word, both forms are used. *Ex.* दास्याःपुत्रोसि, or दासीपुत्रोसि, *thou art the son of a slave girl.*

25. When कुल, *a race, family,* or पुत्र, *a son,* followed by the affix अक, follows अदस्, *that,* in the sixth case, the termination of the case is retained in forming the compound. *Ex.* अमुष्यकुलिका, *of his family.* अमुष्यपुत्रिका *of his daughter.*

26. Words with a final ऋ do not lose the termination of the sixth case when compounded with a word implying science or consanguinity. *Ex.* होतुःशिष्य, *the priest's disciple.* स्वसुःपुत्र, *a sister's son.* If स्वसृ, *a sister,* or पति, *a lord, governor,* be the last member the rejection is optional. *Ex.* मातृस्वसा, or मातुःस्वसा, *a mother's sister.*

27. दिवस्पति, *the lord of heaven,* viz *Indru;* वाचस्पति, *the lord of words,* viz. *Vrihusputi;* वास्तोष्पति, *the lord of the house,* viz. *Indru;* दिवोदास, *the person to whom it is necessary to give,* a proper name; पश्यतोहर, *the stealer of whatever he sees, viz., a goldsmith;* देवानांप्रिय, *the beloved of the gods,* viz. *a goat, or an ignorant person;* वाचोयुक्ति, *eloquent;* and दिशोदण्ड, *punishment on all sides,* do not lose the termination of the sixth case in forming the compounds.

28. श्वन्, *a dog,* does not lose the termination of the sixth case when followed by पुच्छ, or लाङ्गूल, *a tail,* or by शेफ, *pudendum,* to form proper names. *Ex.* शुनःपुच्छ, शुनोलाङ्गूल, शुनःशेफ. If the compound be not a proper name the termination is omitted. *Ex.* श्वपुच्छ, *a dog's tail.*

29. The following words do not lose the termination in forming the mpound, viz. व्रतिनस्तूष्णीं, *the silence of a devotee;* ग्रीष्मस्यनक्तं, *a summer's night;* ग्रीष्मस्य

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दिवा, *a summer's day;* वृक्षस्याधः, *the foot of the tree;* छात्रस्यपुरः, *before the scholar;* छात्रस्योच्चगृहं, *the scholar's high house.* And a few other words.

A Word in the sixth case cannot be compounded in the following circumstances:

30. When the object of a verb is in the sixth case, viz. when in construction the sixth case is substituted for these cond or third, it cannot be compounded. *Ex.* ग्रामस्यगन्तृ, *(he) going to the village.* कटस्यकर्त्तृ, *(he) making the mat,* or *the mat-maker.* If a pronoun, &c. (सर्व्वादि) be the object, the form is as follows: सर्व्वकर्त्तृ, *all-opertaining.* तत्कर्त्तृ, *(he) doing it.*

31. A word in the sixth case governed by a present participle formed by शतृ, or शान, cannot be compounded therewith. *Ex.* माषाणामश्नत्, *(he) eating* mashu or *phasoolus radiata.* नटस्यशृण्वत्, *(he) hearing the dance.* मित्रस्योपकुर्व्वत्, or मित्रस्योपकुर्व्वाण, *(he) assisting friend.*

32. When a word in the sixth case is intended to point out something as eminent, or when it is followed by an ordinal number, it cannot form a compound therewith. *Ex.* पुरुषाणांप्रभूः, *the hero of (among) men.* गवांबहुक्षीरा, *the giver of much milk among the cows.* छात्रस्यद्वितीय, *the second of (among) the scholars.* चैत्रस्यषष्ठ, *the sixth (son) of* chitru. भिक्षुणांसंहतिथः, *a collection of beggars.* Sometimes the termination of the case is rejected. *Ex.* आत्मचतुर्थ, *one's own fourth (son).* पूर्व्वचतुर्थ, *the former fourth.*

33. When the agent and object of a verb may both be in the sixth case, but, by a rule of syntax, only the object is permitted to be so, it cannot be compounded. *Ex.* गोपालकेनगवांदुह्, *the milking of cows by the cow-keeper.*

34. The sixth case is not compounded with indeclinable words formed by any krit affix. *Ex.* ब्राह्मणस्यकृत्वः, *the brahman's, being done.*

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35. A word in the sixth case cannot be compounded with a word designed to express its quality. *Ex.* घृतस्यतीव्रोगन्धः, *the rancid smell of the ghee.*

36. Words which express the general quality of any thing, whether they are abstract nouns or adjectives, cannot be compounded with the word whose quality they express. *Ex.* पटस्यशुक्ल, *the white of cloth.* पटस्यशौक्ल्यं, *the whiteness of cloth.* But if a particular quality be expressed the words are compounded. *Ex.* चन्दनगन्ध, *the smell of sandal wood.* गोरूपं, *the form of a cow.* खदिरसार, *the essence of catechu.* अर्थगौरव, *the glory of riches.* *Ex.* अङ्गमार्दव, *the softness of the body.* वचनकौशल, *the eloquence of words.* A word is compounded with a numeral, thus: गोसंख्यं, *the number of the cows.* गोशत, *an hundred cows.*

37. Words formed by the affix क्त, when used to express present time, or when they imply possession or inheritance, if in the sixth case, cannot be compounded. *Ex.* राज्ञां मत, *known to kings.* इदमेषामाहितं, *eaten by them here.*

38. Words in the sixth case formed by the affixes तृच, and ण्वुल, cannot be compounded. *Ex.* भवतःशायिका, *your (nurse) woman who puts you to bed.* पुरां भेत्ता, *(he who) divides the town.* The following words formed by these affixes are excepted, viz. याजक, *a priest,* पूजक, *a worshipper,* परिचारक, *a servant,* परिवेषक, *one who serves at table,* स्वापक, *(he) sleeping,* अध्यापक, *a teacher,* उत्सादक, *(he) ruining,* उद्वर्तक, *(that) cleansing the body,* वाचक, (it) *expressing,* प्रयोजक, *inducing.* Also, गणक, when compounded with रथ, *a chariot,* पङ्क्ति, *a row,* भर्तृ, when it means *a husband* or *owner,* होतृ, *a sacrificer,* हन्तृ, *a destroyer,* and meaning play or that by which any one gains a maintenance. *Ex.* देवपूजक, *an idolator.* पुष्पभञ्जिका, *the play of throwing balls of flowers.* चित्रलेखक, *one who paints for a maintenance.*

39. When the sixth case has the meaning of the second or third, or when used for

emphasis, it cannot be compounded. *Ex.* मातुःस्मरणं, *a recollection of (my) mother.* सर्पिषोज्ञानं, *by means of the knowledge of ghee.* मनुष्याणां क्षत्रियःशूरतमः, *a* kshutriyu *is the most heroic of men.*

40. दन्तानां राजा forms राजदन्त, *king of teeth;* कायस्य पूर्व्व forms पूर्व्वकाय, *the fore part of the body;* ऋणेहत्तम forms उत्तमर्ण, *excellent by loans;* ऋणैरधम forms अधमर्ण, *wretched by loans.* Thus, also, अधोभुवन, *the lower part of the earth;* परश्शतं, *more than an hundred;* परस्सहस्रं, *above a thousand;* तप्तगाढ, *very hot.*

Of Compounds formed by words in the seventh case.

N. B. All compound words treated of in the chapter of verbals, of which the last member is a verb followed by a krit affix, belong to this division.

41. Quaint expressions intended to express contempt towards, or some evil quality in, any one, are formed by compounding a word in the seventh case with some other word. *Ex.* तीर्थकाक, तीर्थवायस and तीर्थध्वांक्ष, *a* teerthu *crow,* viz. *a person who is always watching for some little gain.* कूपमण्डूक, *a frog in a well,* viz. *one who knows nothing beyond the affairs of his own neighbourhood.* दग्धकच्छप, *a tortoise in a well,* viz. *one that knows nothing of the world.* उडम्बरमशक, or उडम्बरकृमि, *flies in a fig,* viz. *sitting all in a cluster.*

Of Compounds in which the termination of the seventh case is retained.

42. The termination of the seventh case is retained in the following quaint expressions, viz. प्रवाहेमूत्रितं, *urining in a stream,* viz. *doing a thing to no purpose,*

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कर्णेटिरा and कर्णेचुरचुरा, *an irritation in the ear*, viz. *a whisperer*; पात्रेसमित, *ready at meals*; पात्रेवज्ञल, *eminent at meals*, viz. *good for nothing but eating*; गेहेन र्दिन, *valiant at home*, viz. *boasting in his own family, where no one dares to contradict him.* गेहेमेहिन, *expelling his urine in the house*, viz. *so attached to home as not to leave it upon the most urgent occasions*; गेहेपटु, *eminent at home*, viz. *useless every where else*; गेहेपण्डित, *learned at home*, viz. *vain and assuming where no one can controvert his knowledge*; गेहेप्रगल्भ, *active at home*, viz. *active where there is nothing to do*; गेहेनर्त्तिन, *dancing at home*, viz. *elated with common things*; गोष्ठेशूर, *a hero in his own family*, viz. *where there is none to oppose him.*

43. The words compounded by Rule 40 of page 824 retain the termination of the case when not used as quaint proverbs. *Ex.* कूपेमण्डूक, *a frog in a well.* तीर्थेकाक, *a crow at the holy place.*

44. Words meaning time retain the termination of the seventh case optionally if followed by the word काल, *time*. *Ex.* पूर्व्वह्णेकाल and पूर्व्वह्णेकाल, *the fore-noon.*

45. If प्राय, *continuing*, वास, *a dwelling*, or वासिन्, *dwelling*, follow any word in the seventh case, except such as mean time, the termination is optionally retained. *Ex.* खेप्राय, or खप्राय, *living in the air.*

46. If the last member of a compound be formed by a krit affix, the first member seldom loses the termination of the seventh case. *Ex.* खेचर, *living in the air.* कर्णेजप, *a whisper in the ear.* स्तम्बेरम, *an elephant.* जघ्नेशय, *sleeping on the thighs*, viz. *a child.* जलेशय, *living in water.* कुशेशय, *lying on* kooshu *grass*, viz. *a water lily.* The following admit of both forms, viz. वनेचर and वनचर, *living in the forest, sylvan.* त्वचिसार and त्वक्सार, *having its virtues on the outside*

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or in the bark, viz. *a bamboo*. वारेज and वारज, *produced among writing reeds*. उरसिज and उरोज, *produced in the breast*. सरसिज and सरोज, *produced in a pond*, viz. *a water-lily*. द्युषद् and दिविषद्, *living in heaven*. And, perhaps, a few others.

47. The termination of the seventh case is never lost in हृदिस्पृश्, *heart-affecting*, and दिविस्पृश्, *heaven-touching*.

48. गो, *a cow*, and words with a final consonant, or अ, never lose the termination of the seventh case when they are compounded to form proper names. *Ex.* गविष्ठिर, युधिष्ठिर, and अरण्येतिलका, proper names.

49. मध्य, *the middle*, and अन्त, *the end*, never lose the termination of the seventh case when compounded to form names of sensible objects. *Ex.* मध्येगुरु, *a teacher in the midst*. अन्तेगुरु, *a teacher at the end*.

50. All words with a final consonant, or अ, which mean parts of the body, except the words मूर्द्धन् and मस्तक, *the head*, retain the termination of the seventh case when compounded with any following word, except काम, *desire*. *Ex.* उरसिलोमन्, *hairy-breasted*. कण्ठेकाल, *black-throated*.

51. अप्, *water*, when compounded with योनि, *vulva*, and मति, *inclination, mind*, retain the termination of the seventh case. *Ex.* अप्सुयोनि, *produced from water*. अप्समति, *inclined to the water*. N. B. This and the preceding rule affect also the second class of compounds.

52. शरद्, *autumn*, प्रावृष्, *the rainy season*, काल, *time*, and दिव्, *the air, heaven*, retain the termination of the seventh case when compounded with जन्, *produce*, followed by the affix ड. *Ex.* सरदिज, *produced in spring*.

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53. The termination of the seventh case of the words शर, *accharum sara*; वर, *chief*; वर्ष, *a year*, and क्षर, *an oozing out*, is retained when they are compounded with जन्, *produced*, followed by the affix ड. Both forms are used. *Ex.* शरेज and शरज, *produce, among writing reeds.*

54. Words ending in अ, or a consonant, retain or reject the termination of the seventh case at option when followed by बन्ध, *bind*, with ड्वच् affixed. *Ex.* ऊरसेबन्ध and ऊरोबन्ध, *bound on the thigh.*

55. Words ending with a consonant retain or reject the termination of the seventh case at the option of the speaker, when compounded with words meaning particular kinds of tribute. *Ex.* हलेद्विपदिका, or हलद्विपदिका, *half for the produce of every plough.* According to Vamana the termination is always retained when the word denotes the tribute of an eastern country.

SECT. VI.

Of the fifth class of Compounds, (द्विगु).

This class comprehends those words which are formed by compounding a numeral with a following word. There are three divisions of this class: the first contains those words which agree in meaning with derivatives, &c. (तद्धितार्थ); the second consists of collectives, (समाहार); the third those which denominate the value of a thing from its quantity or quality (उत्तरपद).

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The first of these divisions is subdivided into two branches, called विषय and वाच्य. In the first of these subdivisions the *tuddhitu* increment is not affixed, yet all the effects follow as if it were, in the other the affix regularly takes place. Only those patronymics are included in वाच्य which are made by affixing ष्ठिक or ष्ठा. *Ex.* पञ्चभिः गोभिः क्रीत forms पञ्चगु, *bought with five cows.* The second division (समाहार) of this class consists of neuter substantives.

1. Those words of the second division which have a final अ form feminines in ईष्. The class called पात्रादि, viz. पात्र, *a governor*, राजन्, *a king*, मुख, *a face*, चन्द्र, *the moon*, गो, *a cow*, युग, *an age*, or *dispensation*, पथिन्, *a road*, and भुवन, *a world*, are excepted. *Ex.* त्रयाणां लोकानाम् समाहारः forms त्रिलोकी, fem. *three worlds.* Words of the class called पात्रादि are compounded thus: द्वयोः पात्रयोः समाहारः forms द्विपात्रं, *two vessels*; त्रयाणाम्भुवनानाम् समाहारः forms त्रिभुवनं, *the three worlds*; चतुर्णां युगानाम् समाहारः forms चतुर्युगं, *the four yoogs.*

2. Words with a final अन्, राजन्, *a king*, excepted, and such as prefix आप्, form feminines of this division in ईष्, or neuters in अ, optionally. *Ex.* पञ्चानाङ्कर्म्मणाम् समाहारः forms पञ्चकर्म्मी fem. and पञ्चकर्म्मं, neut. *five works.* तिसृणाङ्खट्वानाम् समाहारः forms त्रिखट्वी and त्रिखट्वं, *three bedsteads.*

3. Words of the first division of this class (तद्धितार्थ) which mean weight, measure, &c. form their feminines in ईष्, but if the last member be काण, meaning the *measure of land*, they are formed by आप्. *Ex.* त्रयआढकाःपरिमाणमस्य forms त्र्याढकी, fem. *of three* arhukas, *(measure).* त्रयःकाणाःपरिमाणमस्य forms त्रिकाणी, fem. *of three fathoms (measure).*

If the measure of land be meant, the compound will be thus: त्रयःकाणाःपरिमाणमस्य forms त्रिकाणा, fem. *(land) of three fathoms measure.*

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4. The feminine of पुरुष, *a male*, compounded with a preceding numeral, is formed in ई॒ष्. There are two forms. *Ex.* द्वौ पुरुषौ परिमाणमस्या forms द्विपुरुषी and द्विपुरुषा, fem. *of two men's height.*

5. अ is affixed to अञ्जलि, *the two hands joined side by side*, preceded by द्वि or त्रि to form compounds of this class. There are two forms. Some say these are compounds of the second division of this class, viz. collectives, but others make them to be of the first. *Ex.* द्वयोः अञ्जल्योः or द्वौ अञ्जलीपरिमाणमस्य forms द्व्यञ्जलं and द्व्यञ्जलि, *two pairs of hands joined with the little fingers placed side by side*, or *the quantity (of water) contained in the hands thus placed.*

See here, Sec. IV. Rules 4, 5, 8, 9, 10, 11, 12, 13, 14, and Sec. V. Rules 2, 3.

Examples of the second division.

त्रयाणां सखीनाम् समाहारः	forms	त्रिसखं, *three friends.*
तिसृणाम्गवां समाहारः	—	त्रिगवं, *three cows.*
तिसृणान्नावाम् समाहारः	—	त्रिणावं, *three boats.*
तिसृणाञ्खारीणाम् समाहारः	—	त्रिखारं and त्रिखारि, *three* kharis.
त्रयाणामह्नाम्समाहारः	—	त्र्यहन्, *three days.*
द्वयोः अङ्गुल्योः समाहारः	—	द्व्यङ्गुलं, *two fingers.*
तिसृणां रात्रीणाम् समाहारः	—	त्रिरात्रं, *three nights.*

Examples of the third division.

पञ्चगवोधनं यस्य	पञ्चगवधन, *having the wealth of five cows.*
द्वेऽहनी स्थिते यस्य	द्व्यहस्थिय, *having a beloved of three days standing.*
द्वेखाप्योधनमस्य	द्विखारधन and द्विखारीधन, *having two* kharis.
द्वेनावोधनमस्य	द्विनावधन, *having two boats.*

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SECT. VII.

Of the sixth class of Compounds, (अव्ययीभाव).

This class comprehends all those words which are made by compounding an indeclinable particle with another word so as to form a compound of the neuter gender. In this class the indeclinable word is the first member, and the compound has the nature of an indeclinable noun or particle.

The different sorts of indeclinable words are—1. nouns in their declined state (कारक;) 2. such particles as imply vicinity, (सामीप्य); 3.— similitude, (सादृश्य); 4.—compleatness or universality, (साकल्य); 5.—succession, consequence, or following upon another thing, (अनुक्रम); 6.—posssesion, (ऋद्धि); 7.— repetition, (वीप्सा); 8.—extent, or continuation, (पर्य्यन्त); 9.— fitness, capacity, or possibility, (योग्यत्व); 10.— posteriority, (पश्चात्); 11.— acquiescense, (अनतिक्रम); 12.— a more forcible meaning of the word, (शब्दप्रादुर्भाव); 13.— non-existence or privation, (अभाव); 14.— being affected with or doing any thing at once, (योगपद्य), &c.

1 म् is affixed to nouns with a final अ, instead of the termination of all the cases except the fifth, when they are compounded with a preceding indeclinable word. *Ex.* अधिकृष्णम्, *about* Krishna. If the word be in the fifth case the compound is formed thus: उपकृष्णात्, *from the vicinity of* Krishna.

2. म् is optionally affixed to form compounds having the meaning of words in the third, or seventh cases. *Ex.* उपकृष्णम् and उपकृष्णेन्, *by the vicinity of* Krishna. (1) उपकृष्णम् and उपकृष्णे, *near to* Krishna.

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3. स is substituted for सह except it be prefixed to words of time: *Ex.*

(2) सहरि, is explained by हरेःसदृशं, *like* Hari.

If the word denote time, the form is thus:

सहपूर्व्वाह्ण is explained by पूर्व्वाह्णेनसह, *with (what was done) yesterday.*

The following examples are illustrative of the foregoing Rules.

(3) सतृणं is explained by तृणेनसकलं, *grass and all.*

(4) अनुज्येष्ठं — ज्येष्ठमनुक्रम्य, *according to seniority.*

(5) सुमद्रं — मद्राणांसमृद्धि, *the increase of the* Mudra's *wealth.*

(6) प्रतिविष्णु — विष्णुंविष्णुंप्रति, *repeatedly to* Vishnoo.

(7) साग्नि — अग्निपर्य्यन्तंग्रन्थमधीते, *(read) as long as the fire lasted.*

(8) अनुरूप — रूपस्ययोग्य, *answering to.*

(9) अनुशिव — शिवस्यपश्चात्, *after* Shivu.

(10) यथाशक्ति — शक्तिमनतिक्रम्य, *to the utmost of one's strength.*

(11) इतिहरि — हरिशब्दः प्रादुर्भूतः, *thus* Huri.

(12) निर्मक्षिकं — मक्षिकाणामभावः, *the non-existence of flies.*

(12) दुर्यवनं — यवनानांऋद्धभाव, *a defect of increase among Mussulmans.*

(12) अतिवसन्तं — अत्ययोवसन्तस्य, *the spring (being) past.*

(12) अतियौवनं — यौवनस्यायमुपभोगकालोनभवति, *the time for the enjoyments of youth (being) past.*

(14) सत्त्रं — क्षत्रियाणां क्षत्रत्वानुरूपात्मलाभः, *the obtaining the dignity of a* Kshutriyu.

4. The preposition प्रति is placed after another word to denote smallness or diminutiveness.

Examples.

सूपप्रति — सूपस्यास्तोकं, *the smallness of the quantity of split-pease.*

अक्षपरि — अक्षेण परिहारितं, *lost at play.*

5. अ is affixed to शरद्, *autumn*, विपाश्, *the name of a river*, अयस्, *iron*, चेतस्,

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sensation, मनस्, *the mind*, विष्णु, *a* Vishyu, उपानह्, *a shoe*, हिमवत्, *cold*, विद्, *learned*, दिव्, *heaven*, अनड्वाह्, *a bull*, दिश्, *a point of the compass*, चतुर्, *four*, यत्, *which*, and तत्, *that*, when they are preceded by an indeclinable word, to form compounds. *Ex.* उपशरद्, *near* or *about autumn.*

6. जरस् is substituted for जरा, *old*, and अ affixed, when it follows an indeclinable word to form the compound उपजरसं, *nearly worn out.* सरजसं, *like dust*, and उपशुनं, *like a dog*, are anomalous.

7. अ is affixed to अक्षि, *an eye*, when it is preceded by सं, परस्, (substituted for पर् or परा) प्रति or अनु, to form compounds. *Ex.* समक्षं, *before the eyes.*

8. अ is affixed to words with a final अन्, preceded by an indeclinable particle, when they form compounds. *Ex.* अध्यात्मं, *own, spiritual.*

9. अ is affixed to neuter nouns with a final अन् when they are preceded by indeclinable words to form compounds. There are two forms. *Ex.* उपचर्म and उपचर्मन्, *on or near the skin.*

10. अ is affixed to words with a final क—घ, also to नदी, *a river*, पौर्णमासी, *a full moon, or compleat month*, आग्रहायणी, the month of *Ugruhayunce*, and गिरि, *a hill*, when preceded by an indeclinable particle, to form compounds. There are two forms. *Ex.* उपसमिधं, and उपसमिध्, *near to the sacrificial wood.* उपनदं and उपनदि, *near a river.*

11. Compounds of this class, meaning *vicinity* or denoting *resemblance to any thing in length*, are made by अनु followed by another word. *Ex.* अनुगङ्गं (पद्मा), (Pudma *is long*) *like* Gunga. अनुवृक्षं(नदी), *(a river) near the trees.*

12. Numerals, एक excepted, form compounds of this class with words signifying

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rivers, when the junction of two or more is implied. *Ex.* द्विगङ्गं, *(the union of) two* Gungas. त्रियमुनं, *(the union of) three* Yumunus.

13. द्विदण्डिन्, *two staves,* and a few others, are compounds of this class. *E. g.* द्विदण्डि(ग्रहरति), *(he beats) with two staves.* द्विमुषलिधान्यम्(ऽवघ्नन्ति,) *(they beat out the rice) with two* Mooshulus, &c.

14. उभय, *both,* when compounded with हस्त, *a hand,* दन्त, *a tooth,* कर्ण, *an ear,* अञ्जलि, *the hands placed side by side,* or पाणि, *the hand,* to form words which imply *striking,* is optionally changed to उभ, and requires the vowel to be long. *Ex.* उभाहस्ति, *with both hands.*

15. The following words, when they imply something connected with time, are irregular compounds of this class. *Ex.* तिष्ठद्गु, *when cows stand still (viz. in the evening).* वहद्गु, *when oxen carry, or draw.* आवसीगवं, *when cows come home.* समभूमि, *the evenness of the ground.* समन्यदाति, *infantry in rank.* (According to some, the two last words are समभूमि and समयदाति). आयतीसमं, *after one year.* पापसमं, *a year of sin* or *punishment.* अवसमं, *a year of sin.* पुण्यसमं, *a year of purity.* सुसमं, *compleatly equal* or *level.* विषमं, *inequality.* दुःसमं, *scarcely practicable equality.* निःसमं, *inequality.* अपरसमं, *inequality.* विष्टगं and इष्टगं, *the passing by a deer.* प्रष्ठं, *the passing by a chariot.* प्रदक्षिणं, *a going to the right.* अपदिशं, *the intermediate points of the compass.* एलेयवं, *the time when barley is on the threshing floor.* एलेयुषं, *the time when chaff is on the threshing floor.* In these two examples the sign of the seventh case is not lost. संहियमाणयवं *the time of bringing home barley.* संहियमाणयुषं, *the time when chaff is gathered in.* पूर्यमाणयवं *the time of bringing home barley.* लूयमानयवं, *the time of cutting barley.* संस्रुयमाणयवं, *the time of winnowing barley.* संस्रुयमाणयुषं, *the time of cleaning chaff.*

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संस्रुतयवं, *the time when the barley is winnowed.* संस्रुतयुवं, *the time when the chaff is cleaned.* पूनयवं, *the time when the barley is cleansed.* पूर्णयवं, *the time when the barley is housed.* लूनयवं, *the time when the barley is cut.* प्राह्णं, *the departure of the day.* संप्रति, *now, at present.* असंप्रति, *not now, at another time.*

N. B. If these words are further compounded with other words, the new compound must be of this class.

16. अक्ष, *a dice,* शलाका, *a skewer,* एक, *one,* द्वि, *two,* त्रि, *three,* and चतुर्, *four,* precede परि, in forming compounds of this class. *Ex.* अक्षपरि, *beat at play.* N. B. This form takes place when loss is intended.

17. अग्रे, *before,* मध्ये, *in the midst,* पारे, *on that side,* and अन्तर्, *within,* form compounds of this class with other words in the sixth case. There are tow forms. *Ex.* अग्रेरामं or रामाग्रं, *before* Ramu. मध्येकाशि or काशीमध्यं, *in* Kashee. पारे गङ्गं or गङ्गापारं, *on the other side of the Ganges.* अन्तःप्रयागं or प्रायागान्तः, *at* Prayagu.

18. When the prepositions परि, अप, and आ, वहिस्, *without,* and words ending with अञ्च्, formed from the root अञ्च, *go,* by affixing the formative termination क्विप्, form compounds of this class with words in the fifth case, there are two forms, but not when they are compounded with a word in any other case. *Ex.* परित्रिगर्त्तं or परित्रि गर्त्तात्, *except* Trigurttu. अपत्रिगर्त्तं or अपत्रिगर्त्तेभ्यः, *from the (places called)* Trigurttu. आपाटलिपुत्रं or आपाटलिपुत्रात्, *all (inclusive) from* Patuli-poottru. वहिर्ग्रामं or वहिर्ग्रामात्, *without the town.* प्रत्यग्रामं and प्रत्यग्रामात्, *to the west of the town.*

19. प्रति or अभि are compounded with nouns to form words implying motion towards, yet in front of, an object. There are two forms. *Ex.* (शलभाः) प्रत्यग्निं or

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प्रत्यग्नि (पतन्ति), (*the grasshoppers jump*) *towards the fire.* (शलभाः) अभ्यग्निं or अभ्यग्नि (पतन्ति), (*the grasshoppers jump*) *into the fire.*

20. Numerals, एक, *one*, excepted, form compounds of this class with patronymics. There are two forms. *Ex.* द्विगार्ग्यं and द्विगर्ग्यौ, *two descendants of* Gurgu. दशभारद्वाजं or दशभारद्वाजाः, *ten descendants of* Bhurudwaju.

21. Numerals, एक excepted, form compounds of this class optionally with words signifying preachers, instructors, &c. *Ex.* द्विमुनि (आगमस्य), *two preachers (of the agumu).* द्विमुनि (व्याकरणस्य), *two teachers of (grammar).*

22. When words are compounded with other words, signifying rivers, to point out some peculiarity in any part thereof, they are compounds of this class. *Ex.* उन्मत्त गङ्गम्, *a foolish (part of)* Ganga. लोहितगङ्गम्, *a red (part of)* Ganga. तूष्णीङ्गङ्गं, *a still (part of)* Ganga. शनैर्गङ्गं, *a slow (part of)* Ganga. These are names of particular places.

SECT. VIII.

This section contains a few rules which apply to some or all the classes of compound words.

1. अ is affixed to पथिन्, *a path*, अप्, *water*, and पुर, *a habitation*, when they are preceded by another word to form any sort of compound whatever.

Examples.

सखा च पन्थाश्च forms सखिपथौ, *a companion and a road.*
रम्यः पन्था यत्र — रम्यपथ, *containing a good road.*
महांश्चासौ पन्थाश्च — महापथ, *a great road.*

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Examples.

दक्षिणस्याम्पन्थाः	forms	दक्षिणापथ, *the south road.*
चतुर्णांम्पथांसमाहारः	—	चतुष्पथ, *four roads.*
पथःसमीपं	—	उपपथं, *near the road.*
विमलाऽआपोयत्र	—	विमलाप, *containing clean water.*
विष्णोःपुरं	—	विष्णुपुरं, Vishnoo's *dwelling.*

2. ई is substituted for the अ of अप्, *water*, if it be preceded by द्वि, अन्तर्, or a preposition not ending in अ or आ.

Examples.

द्वयोर्द्विपोराऽआपोयत्र	forms	द्वीप, *having water on both sides.*
अन्तर्गताऽआपोयत्र	—	अन्तरीप, *(a place) where water has retired.*
समृताऽआपोयत्र	—	समीप, *with or near water.*
अतिगताऽआपोयत्र	—	अतीप, *where the water has greatly retired.*

If the preposition end in अ or आ, the substitution does not take place, and the form is thus: प्रापं, *where water has retired.* सुमाप, *for which good water is required*, and अनूप *without water*, are anomalous.

3. The finals of सम् and तुम्, (चतुम्) are lost when followed by मनस्, *mind*, or काम, *desire;* that of अवश्यं, when followed by the future indefinite participles; that of सम्, when followed by हित or सत, and that of मांस, when followed by पाक or पचन. There are two forms. *Ex.* समनस or संमनस्, *attentive.* सकाम or संकाम, *desirous.* रन्तुमनस or रन्तुंमनस, *lascivious.* रन्तुकाम or रन्तुंकाम, *lascivious.* अवश्यसेव्य, *to be indispensably served.* सहित or संहित, *with, in society with.* सतत and सन्तत, *always.* मांसपाक and मांस्पाक, *the cooking of flesh.* मांसपचन and मांस्पचन, *the cooking of flesh.* सम् preceded by

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हित or तत, when they are followed by the tuddithu affix ष्यञ्, constantly loses its म्. *Ex.* साहित्य, *agreement, friendship.* सातत्य, *constancy.*

4. अ is affixed to धुर्, *office, weight.* if it follow any word, except अक्ष when it signifies *dice.* *Ex.* राजधुरा, *royal duty, government.* If अक्ष mean *dice,* the form is thus: अक्षधुर, *attention to play.*

N. B. If अक्ष mean *the axle-tree of a chariot,* the compound word does not admit the affix अ.

5. अ is affixed to ऋच्, *the* rig vedu, compounded with a foregoing word. *Ex.* अर्द्धर्चं, *half one of the formulas of the* rig vedu.

6. अ is affixed to ऋच्, preceded by a privative particle to denote *a brahman newly invested with the thread,* or by बहु, denoting *a part of the* vedu. *Ex.* अनृच, *without the* rig vedu, *viz. not invested.* बह्वृच, *a part of the* rig vedu *where there are many formulas.* If the compound have any other meaning, the form is thus: अनृच्, *not possessing the* rig vedu; बह्वृच्, *much of the* rig vedu. If the compound mean something besides the rig vedu, the form is thus: अनृक्, not the rig vedu. बह्वृक्, *many formularies of the* vedu.

7. अ is affixed to सामन्, *the* samu vedu, and लोमन्, *the hair (of the body)* when preceded by प्रति, अनु or अव. *Ex.* प्रतिसाम, *to each* samu vedu. प्रतिलोम, *to each hair of the body.*

8. अ is affixed to अक्षि, when the compound does not mean *an eye.* *Ex.* गवाक्ष, *like an ox's eye, (a small window).* If it mean an eye, the form is thus: ब्रह्मणि, *a brahman's eye.*

9. अ is affixed to वर्चस्, *glory, power,* preceded by ब्रह्मन्, *a brahman,* हस्तिन्,

an elephant, राजन् *a king,* or पण्य, *to be sold.* *Ex.* ब्रह्मवर्चस, *brahminic power.*

10. अ is affixed to तमस्, *darkness,* when it is compounded with a preceding सं, अव, or अत्य. *Ex.* सन्तमस, *wholly dark.* N. B. The words श्रेयस्, *very wealthy,* श्रेयस्, *excellent, welfare,* and निःश्रेयस्, *compleatly happy,* are formed by affixing अ, but are irregular.

11. अ is affixed to रहस्, *private,* when it is compounded with a preceding अनु, or अव, or with तप, *hot.* *Ex.* तपरहस, *that into which no one should enter, sacred.* N. B. The words प्रत्युरस्, *in front of,* and अनुगव *following a cow,* belong to this form.

12. अ is affixed to अध्वन्, *a road,* preceded by a preposition. *Ex.* प्राध्व, *having a good road.*

13. अ is affixed to भूमि, *land,* when it is compounded with पाण्डु, *brown,* उदक, *water,* or कृष्ण, *black,* or, according to some pundits, to any word meaning *black.* *Ex.* पाण्डुभूमः(देशः), *(a country) having red earth.* श्यामभूमोदेशः, *a black-earth (country).* कृष्णभूमः, *black-earth.*

14. अ is affixed to नदी, *a river,* गोदावरी, the name of a holy place, or भूमि, *land,* when they are compounded with a preceding numeral. *Ex.* पञ्चनद, *five rivers.* सप्तगोदावर, *seven* Godavurees. द्विभूम, *a two-story (house).*

15. ड is affixed to words ending in पूत when compounded with a preceding निस्. The ड is rejected. *Ex.* निस्त्रिंश, *exceeding thirty (fingers breadth),* viz. *a cimeter.*

16. ड is affixed to गन्ध, *a smell,* when it is compounded with a preceding सं,

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उत्, सुरभि, अभि, or एति. If a comparison be made with the first member of the compound there are two forms. *Ex.* सुगन्धि, *sweet smelling*, पद्मगन्धि and पद्म गन्ध, *smelling like a water lily.*

17. अ is not affixed to the class of words called सखादि, viz. सखि, *a companion*, तक्षन्, *a carpenter*, उक्षन्, *a bull*, अक्षि, *an eye*, सक्थि, *a thigh*, नौ, *a boat*, अहन्, *a day*, राजन्, *a king*, धुर्, *weight, thought*, ऋच्, *a formula of the* rig vedu अप्, *water* गो, *a cow*, and पथिन्, *a path*, when compounded with a preceding सु or अति, if the compound imply *serving, honouring, applauding, &c.* *Ex.* सुराजन्, *a good king*; अतिराजन्, *a great king.*

If the compound word do not imply *honouring*, or it be of the second class, the form is thus: अतिगवं, *passing by a cow.*

18. अ is not affixed to words of the class सखादि when, compounded with a preceding किं, *what?* they form words which imply undervaluing or contempt. *Ex.* किं राजन्, *what a king!*

19. अ is not affixed to words of the class सखादि when they are preceded by a privative particle, except they form compounds of the second or sixth class. पथिन्, *a path*, has two forms. *Ex.* असखा, *not a companion.* अपथिन् and अपथ, *no road*, viz. *a wretched road.*

Compounds of the second and sixth classes are formed with these words, thus: अनपं, *without water*, अधुर, *without weight.* अपथं, *the non-existence of a road.* अपथो (देशः,) *a pathless (country).*

20. कत् is substituted for कु when it precedes त्रि, *three*, रथ, *a chariot*, वद्, *speech*, तृण, *grass*, (when the compound is descriptive of a certain kind), and words with an initial vowel. If it precede अक्षि, *an eye*, when अ is affixed, अक्ष, *a dice*,

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पथिन्, *a way*, or पुरुष, *a male*, का is substituted for it. The last two words have two forms. *Ex.* कदन्न, *bad rice.* कत्रय, *three bad (ones).* कतृण, the name of a sort of grass. कुतृण, *bad grass.* काक्ष, *bad eyes.* कापथ and कुपथ, *a bad road.* कापुरुष and कुपुरुष, *a bad person.*

21. का is substituted for कु when it precedes a word to give it a diminutive sense, or to denote a small quantity. *Ex.* काजल, viz. ईषज्जल, *a little water.*

22. कत्, कव and का are substituted for कु when it precedes अग्नि, *fire*, or ऊष्मा, *heat, anger*, to form diminutives. *Ex.* कदग्नि, कवग्नि, and कग्नि, viz. ईषदग्नि, *a little fire.* कदुष्ण, कवोष्ण and कोष्ण, viz. ईषदुष्ण, *warm.*

23. If समान precede ज्योतिस्, *light*, जनपद,* *kingdom*, रात्रि, *night*, नाभि, *the navel*, बन्धु, *a friend*, गन्ध, *a smell*, पिण्ड, *a mass*, लोहित, *blood-red*, कुक्षि, *the side*, वेणी, *a tail of hair*, ब्रह्मचारि, *a religious devotee*, तीर्थ, *a holy place, a preceptor*, पत्नी, *a wife*, and पक्ष, *a side of any thing*, it becomes स in all the classes of compounds. *Ex.* सज्योतिस्, *equal in splendor.* सदेश, *(a native) of the same country.*

24. स is substituted for समान when it precedes रूप, *a form*, नाम, *a name*, गोत्र, *the head of a tribe*, स्थान, *a place*, वर्ण, *a sort*, वयस्, *age*, वचन, *a word*, धर्म्म, *religion*, जातीय, *belonging to a kind*, or उदर्य्य, *belonging to the belly*, in all the classes of compounds. There are two forms. *Ex.* सरूप and समानरूप, *of like form.*

25. When कृ, *do*, is compounded with सं or परि; also when it is compounded with उप, to form words signifying *adorning* (भूष), *collecting* (संघ), *changing the quality* (प्रतियत्न), *transmuting*, or *the changing from one form to another* (विकृत), or *a drawing consequences* (अध्याहार), the junction is made by inserting सम्. The अम् is rejected. When compounded with हस्ते, *in the hand*, पाणि, *the hand*, प्राप्त

* Or any other word which means a country.

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holding fast, जीविका, *dependent, living upon,* उपनिषत्, *depending upon,* तिरस्, *crooked,* मध्ये, *in the midst,* पदे, *in a foot,* निवचने, *in silence,* मनसि, *in the mind,* उरसि, *in the breast,* उपाजे, *born near,* ऊर्ज्जि, *strengthening,* and the class called सादादि, there are two forms. *Ex.* संस्कारति, *he does it compactly.* पानि स्करोति and पानिकरोति, *he does it with his hands.*

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CHAP. IV.

OF THE GENDER OF NOUNS.

SECT. I.

Of the Masculine Gender

1. Words formed by the affixes घञ्,* अच्,* क,† घ‡ अकु,‖ or नङ्,¶ are masculine. *Ex.* रोग, *a disease,* दाघ, *a gift.* पाक, *ripeness, perfection.* लय, *an absorbent.* दाव, *a fire produced in a forest by friction of the branches of trees.* पूग, *beetle nut.* वमथु, *a vomiting.* स्वप्न, *a sleep.*

2. Abstract words formed by इमनिच्§ are masculine. *Ex.* लघिमन्, *shortness, lightness.*

3. Nouns of agency formed by ऊङ्,** and abstracts formed by ङ, also words formed from the class of dhatoos called दा by affixing कि,†† are masculine. *Ex.*

* See page 600, Rule 107. † See page 523. Rules 52, 53. ‡ See page 586, Rule 66. ‖ See page 602, Rule 115. ¶ See page 602, Rule 116. § See page 745, Rule 686, and page 746, Rule 687. ** See page 579, Rule 41. †† See page 602, Rules 117, 118.

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नन्दन, *a son.* सुख, *ease, health.* विधि, *a statute.* जलधि, *the sea.* आदि, *a beginning.*

4. Diminutives formed by र are masculine. *Ex.* सुन्दार, *a wretched liquor shop.*

5. The compounds of the first class formed by अश्व and वडवा, are masculine. *Ex.* अश्ववडवौ, *a horse and a mare.* अश्ववडवाः, *horses and mares.*

6. Compounds of which the last member is अह्न or अह are masculine. *Ex.* पूर्वाह्ण, *the forenoon.* त्र्यह, *three days.*

7. Compounds of which the last member is रात्र, are masculine, unless the first member be a numeral. *Ex.* पूर्वरात्र, *the fore part of the night.*

8. Words formed by affixing असुन्* or कनिन्† are masculine. *Ex.* वेधस्, Brahmu. राजन्, *a king.*

9. Words ending in तु or हु are masculine, except पुंस्नु, *a beard,* अस्रु, *a tear,* दारु, *wood,* वेणुहु, *scirpus maximus,* जतु, a sort of food prepared from barley meal, and वस्तु, *a thing.* *Ex.* जेतु, *a cat.* गुरु, *a preceptor.*

10. Words with a penultimate प, थ, न, य, स, or ट, and those ending in अ with a penultimate क, ष, ण, भ, म, or र, are masculine. *Ex.* द्विप, *an elephant.* नाथ, *a lord.* जन, *a man.* मायु, *bile.* वायस, *a crow.* पट, *cloth.* बक, a particular kind of bird. माष, *phaseolus radiata.* रण, *war.* पुरुष, a fabled animal. नियम, *a resolution, law.* अङ्कुर, *a seed bud.*

11. All names of ancestors from whom the race is denominated, and names of the branches of the vedu, are masculine. *Ex.* काश्यप. Kashyapu. काठ, *the* kathu *branch.*

* Page 591, Rule 88. † Page 616, Rule 187.

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12. Names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, a khurgu or scymetar, an arrow, an enemy, the hand, cheek, lips, arms, teeth, throat, hair, nails, paps, the heel, the foot, venom, and gums; all names of gems formed by compounding कान्त with any name of the sun or moon, or with अयस्, *iron;* the synonyma of नद्, *a male river*, and दिवस, *a day;* words, meaning birds, a collection, mud, chrystal, colours, grain, chariots, and wells; names of weights and measures, of the wind, and of the objects of sensation; all the synonyma of पुष्य, the name of a star, of स्वरु, *Indra's dart*, and of परशु, a weapon of a peculiar make; the grammatical terms for the classes of compound words; all words ending in उ, and in general all names of males, are masculine. There are some exceptions, which must be learned from dictionaries.

13. पुंख, *the feather of an arrow*, गेय, *a part of the* sama vedu, सम्पुट *a small box*, पिण्ड, *a mass*, गोण्ड, *a prominent navel*, पिचण्ड, *the belly*, गण्ड *the curvature of the spine*, चरण्ड, *a small hand basket*, लगुड, *a bludgeon or truncheon*, चण्ड, *a pimpled face*, दृति, *a pair of bellows*, सीमन्त, *the dressing of the hair*, हरित्, *green colour*, रोमन्थ, *the chewing of the cud*, उद्गीथ, *a part of the* sama veda, बुद्बुद, *a bubble*, कासमर्द, an eatable composition, अर्द्धनि, *a request*, तुन्द, *a lathe*, गोल, *a globe*, हिङ्गुल, a sort of paint, पुद्गल or पुद्गल, *the body*, वेताल, an evil genius, भल्ल *a spear*, मल्ल, *a wrestler*, पुरोडाश, *an oblation*, कटाह, *a caldron*, and पतद्ग्रह, *a spitting dish*, are masculine.

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SECT. II.

Of the Feminine Gender.

1. Words of that division of the fifth class of compounds called समाहार, which are formed by a word with a final अ for their last member, those excepted which are of the class called पात्रादि, are feminine. *Ex.* त्रिदेवी, *three pillars* or *altars*.

2. All abstract words formed by the affix ता* are feminine. *Ex.* मनुष्यता, *manhood*. भगवती, *goddess*.

3. Collectives formed by the affixes य,† इन,‖ कच,‡ त्रा,¶ and त, are feminine. *Ex.* पाश्या, *a collection of ropes*. खलिनी, *a collection of threshing floors*. रथवत्या, *a collection of chariots*. गोत्रा, *a herd of cows*. जनता, *a multitude of men*.

4. Words formed by affixing अ, which mean quarrels, marriages, repetition, punishment, or gifts, are feminine. *Ex.* अश्वमहिषिका, *the enmity of a horse and a buffalo*. अत्रिभारद्वाजिका, *a wedding between one of Atri's and one of* Bharadwaja's *family*. द्विपदिका, *two quarters (to each)*. द्विशतिका, (*a fine of*) *two hundred*. द्विमुष्टिका, (*a gift of*) *two hands full*.

* Page 745, Rule 684 and the following rules. † Page 640, Rule 25. ‖ Page 640, Rule 27. ‡ Page 641, Rule 29. ¶ Page 640, Rule 26.

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5. Words formed by the affixes अनि,* णि,† अ,‡ क,‖ क्ति¶ or its substitute नि, क्यप्§ य,** नण्,†† णक,‡‡ अन‖‖ or य,¶¶ when they mean the simple act, and when they are nouns of any sort except those of agency, are feminine. *Ex.* अजीवनि, *death*, viz. *may you die.* कारि, *action.* इच्छा, *will.* भिषा, *fear.* शक्ति, *power, influence.* हानि, *injury.* शय्या, *a bed.* क्रिया, *an act.* व्यवहारो, *reciprocal conduct.* प्रवाहिका, *a dysentery.* वेदना, *pain.* भेदिका, *a piercing instrument.* जागर्या, *wakefulness.*

6. Abstract nouns formed by the affix क्विप्§§ are feminine. *Ex.* सम्पद्, *wealth.* विपद् *misfortune* आपद्, *danger, distress.*

7. All words meaning sensible objects which end in आ (आप्), ई (ईष्), or ऊ (ऊष्), are feminine. *Ex* लता, *a climbing plant.* नदी, *a river.* तनू, *the body.*

8. Words formed by the ounadiku affixes ऊ††† ई, नि, or अनि are feminine. *Ex.* चमू, *an army of a particular description.* तन्द्री, *drowsiness.* वेणि, *a tail of hair.* धरणि, *the earth.*

9. Words, denominating games, which are formed by affixing घञ् to the name of any weapon or other thing by which another may be hurt, are feminine. *Ex.* मोक्षा, *play at fisty-cuffs.*

10. Adjectives formed by affixing घञ् to words formed by the affix व्रज्, and which denominate any thing from some particular circumstance, admit only the feminine gender. *Ex.* दण्डव्रजा, *(the) rod-play (season).*

* See page 606, Rule 132. † Page 606, Rule 131. ‡ Page 604, Rule 126, 127. ‖ Page 605, Rules 128, 129. ¶ Page 603, Rules 119, 120, 121. § Page 603, Rule 122. ** Page 604, Rule 123. †† Page 601, 113 Rule ‡‡ Page 579, Rules 38, 39. ‖‖ Page 605, Rule 130. ¶¶ Page 604, Rule 124. §§ Page 531, Rule 83. ††† Page 612, Rules 162, 163, 164.

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11. Words with one vowel which have a final ई or ऊ, are feminine. *Ex.* भी, *fear.* भू, *a brow.*

12. Names of lightning, night, or climbing plants; all the synonyma of वीणा, *a lute*, all names of the quarters or points of the compass, the earth, female rivers, shame, and, in general, all names of females, are feminine. There are several exceptions.

SECT. III.

Of the Neuter Gender.

1. All words meaning the simple act which are formed by the affixes* तव्य, अनीय, य, ल्यण्, क्यप्, केलिम्, क्त, खल्, or any other affixes which have the same effect, or by अनट्, are neuter. *Ex.* भवितव्यं भवनीयं भव्यं भाव्यं, *what is to be.* कृत्यं, *what is to be done.* गतं, *motion.* ईषदाढ्यंभवं, *the being but a little wealthy.* गमनं, *a going.*

2. All words formed by compounding रात्र with a preceding numeral, are neuter. *Ex.* पञ्चरात्रं, *five nights.*

3. Those words of the class पात्रादि which end in अ, when they form compounds of the first division (समाहार) of the fifth class, are neuter. *Ex.* द्विपात्रं, *two vessels.* चतुर्युगं, *the four yoogus.*

4. All words of the sixth class of compounds, and of the second division (समा

* See page 159, Rule 29 to page 168; and page 570, Rule 2 to 572. Rule 6; also, page 606, Rule 133.

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घार) of the first class, are neuter. *Ex.* यथाक्रमं, *in regular order.* प्रवडिरं, *grislea tomentosa and mimosa catechu.*

5. Collectives, abstracts, and such words as denote the proper employ of any one, formed by any tuddhitu affix which ends in अ, are neuter. *Ex.* भैक्षं, *what is gained by begging.* ब्राह्मण्यं, Brahmuhood. ब्राह्म्यं, *the proper employ of a brahman.*

6. Words formed by the affixes तैल† जाह्† घ्राट‡ घानि‡ गोष्ठ‖ गोद्युग‖ and षडह‖ are neuter. *Ex.* इङ्गुदीतैलं, *oil of ingudee.* कर्णजाहं, *the root of the ear.* इक्षुक्षेत्रं, इक्षुक्षेत्रिकं, *a sugar-cane field.* गोगोष्ठं, *a cow pen.* गोगोद्युगं *a couple of cows.* गोषडहं, *an half dozen of cows.*

7. Compounds formed by the affixing of अह् to पुण्य, or सुदिन, are neuter. *Ex.* पुण्याहं, *a holy day.* सुदिनाहं, *a lucky day.*

8. The visheshunus of aptotes or other indeclinable words are neuter. *Ex.* इति उक्तं, *this spoken.* साधुपचति, *he cooks well.*

9. Words ending in अ, formed by compounding पुर with a word in the sixth case, are neuter. *Ex.* विष्णुपुरं, Vishnoo's *town.*

10. Words formed by compounding छाया, *a shadow*, with a word in the sixth case plural, are neuter. *Ex.* विच्छाय, *the shadow of birds.*

11. Compounds of the fourth class formed by सभा, *an assembly* or *house*, placed after any word in the sixth case, meaning *a king*, the word राजा excepted, or after

† Page 750, Rule 710. ‡ Page 693, Rule 333, and page 693, Rule 334. ‖ Page 750, Rules 707, 708.

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words meaning evil genii, are neuter. *Ex.* नृपसभं, *an assembly of kings, or a king's palace.* रक्षःसभं, *an assembly* or *dwelling of* Rukshuses. According to some grammarians सभा, *an assembly,* forms neuters when compounded with any word in the sixth case. *Ex.* दासीसभं, *an assembly of female servants.* स्त्रीसभं, *an assembly of women.* राजसभं, *an assembly of kings.*

12. All words formed by an affix ending in त्र,* are neuter. *Ex.* नेत्रं, *an eye.* खनित्रं, *a paddle* or *spade.*

13. All words with a penultimate स or त्त are neuter. *Ex.* मानसं, *the mind.* कुलं, *a family, race.*

14. Words ending in उपज्ञ, when they mean *first speaking,* or उपक्रम, when it means *beginning,* are neuter. *Ex.* वेदोपज्ञं, the vedu. आढ्योपक्रमं, *accomplished by a wealthy person.*

15. कन्था when compounded with a word in the sixth case, to form the name of any town in *Oo*sheenuru, becomes neuter. *Ex.* सौषुमिकन्थं, Soushumi-kunthu.

16. Words formed by पथ compounded with a numeral or indeclinable word are neuter. *Ex.* चतुष्पथं, *the meeting of four roads.* उत्पथं, *a rough road.*

17. All numerals above an hundred, except कोटि, *a crore,* are neuter. *Ex.* शतं, *a hundred.*

18. All words meaning the atmosphere, a forest, a leaf, a hole, dew, water, cold, heat, flesh, blood, the face, eyes, wealth, fruit (the generic name), copper, iron, pain, pleasure, prosperity, adversity, aquatic flowers, salt, sauces or perfumes; all the synonyma of द्वार्, *a door;* all words meaning vicinity, a court yard, war, ornaments, a name, cloth, food,

* Page 591, Rule 88, and page 599, Rule 106.

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wood, a horn, the belly, sour rice gruel, nectar, a town, medicine, a bow, or the mind; the synonyna of नक्षत्र; the names of the palate, or fear, and the generic name of poison, are neuter. There are many exceptions.

19. उक्थं, *a part of the* vedu, तोटकं, the name of a measure of verse, चोचं, *the refuse of a fruit*, पिच्छं, *a peacock's tail*, गृहस्थूणं, *the pillar of a house*, किरीटं, *a turban*, मर्मन्, *the seat of life*, योजनं, *the space of four kroses*, राजसूयं वाजपेयं, names of different sacrifices, गद्यं, *prose*, पद्यं, *verse*, माणिक्यं, *a carbuncle (gem)*, भाष्यं, *a comment on the* vedu, सिन्दूरं, *a red paint*, चीरं, *a cloth*, चोवरं, *a* koupinu, पञ्जरं, *a rib, a bird-cage*, लोकायतं, *the sacred writings of the* Charvakus, and वङ्गव, the name of a country, are neuter.

SECT. IV.

Of Words which are of two Genders.

1. *Masculine and Neuter.*

1. The following words are masculine and neuter, viz. अर्द्धर्च, *half a prayer*, कार्षापण, *sixteen puns of coweries*, गोमय, *cow dung*, चषक, *a cup*, मेधु, *spirituous liquors*, शुक्ति, *a lime*, शङ्ख, *a shell*, पद्म, *a water-lily*, गृह, *a house*, दिवस, *a day*, कर्मन्, *work*, चक्र, *a wheel or coit*, धर्म, *virtue*, मोदक, *a sort of sweet-meat*, मान, *honour*, विमान, *a chariot*, नलिन, *a water lily*, खलीन, *the bit of a bridle*, चरण, *a foot*, नखर and नख, *a nail of the finger or toe*, सुवर्ण, *gold*, वर्ण, *a colour, sort*, वज्र, *a diamond*,

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छत्र, *an umbrella,* सार, *the heart of wood, essence,* घृत,* *ghee,* सैन्धव, *pit salt,* आढक, *a weight of eight seers,* औषध, *medicine,* द्रोण, *a measure of thirty two seers,* वार, *a day,* बाण, *an arrow,* कवच, *a coat of mail,* वेणु,* *a bamboo,* लक्ष, *a hundred thousand,* नियुत, *a million,* पिण्याक, *the refuse of seed when the oil is expressed,* कण्टक, *a thorn,* तण्डुक, a peculiar measure of verse, तक्र, *grief at separation,* टङ्क, *a pick-axe,* साटक, *a woman's garment,* वर्ष्मट, *any thing within a town,* अर्ब्बुद, *a disease of the eyes,* पातक, *sin,* उद्योग, *exertion,* चरक, the name of a treatise on physic, तमाल, a sort of tree, आमलक, *phyllanthus emblica,* नड, *arundo tibialis,* कुष्ठ, *the leprosy,* मुण्ड, *the head,* मधु, *spirituous liquors,* वृस्त, *meat fallen out of the pot,* क्षेडित, *a shout like the roar of a lion,* क्षेम, *welfare,* खनिम, *a mine of gems,* सङ्गम, *a meeting,* प्रतमान, *a weight of eight seers,* अर्म, *a disease of the eyes,* पाम्बल or सम्बल, *money for road expences,* अव्यय, *an indeclinable word, a miser,* ताण्डव, *a dance,* कटिय, *the bit of a bridle,* कार्पास, *cotton,* पार, *the further bank of a river,* अवार, *the hither side of a river,* युगन्धर, *a yoke,* यूप, *a post set up at a sacrifice,* प्रग्रीव, *the best apartment, a window,* पात्रीर, *a sacrificial vessel,* यूष, *broth,* चमस, *a spoon,* चिक्कस, *barley flower,* शुक्र, *the arillæ of corn,* क्रकच, *a saw,* केसरक, *the corolla of a flower,* तक्र, *butter-milk,* बीज, *seed,* बर्ह, *a peacock's tail,* पद, *a foot,* तिक्म, a sort of disease, शुक्र, *semen,* सुख, *pleasure,* दुःख, *pain,* and शिखर, *a tuft.*

II. *Masculine and Feminine.*

2. All patronymics are masculine and feminine. *Ex.* भौम masc. भौमी fem. *a descendant of the earth.*

3. All generic names which are masculine are also feminine when they mean the female of that class. *Ex.* भेक, *a male frog.* भेकी, *a female frog.*

* These words from घृत to वेणु are of two genders in the vedu. In the common dialect they are only neuter.

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4. मल्लक, *the vessel which contains the oil of a lamp,* मुनि, *a sage,* वराटक, *a cowry,* स्वाति, the name of a star, वर्णक, *a colour,* पाटली, *bignonia suave-olens,* मनु, Munoo, मूष, *a crucible,* सपाट, a particular measure, कर्कन्धु, *a jujube,* यष्टि, *a stick,* पाटी, *a woman's garment,* कटि, *the posteriors,* and कुटी, *a hut,* are masculine and feminine.

III. *Feminine and Neuter.*

5. Abstract nouns formed by the *tuddhitu* affix ष्यञ् are often feminine and neuter. This is also the case when they mean the proper work of any one. *Ex.* मैत्र्यं neut. मैत्री, fem. *friendship* or *the conduct proper for a friend.* But पौरोहित्यं, *whiteness,* ब्राह्मण्यं, *brahmanhood,* or *the work proper for a brahman,* साहाय्यं, *asistance,* and some other words, are always neuter. Some words formed by the affix कण are feminine and some masculine, but none are of two genders. *Ex.* चौरिका, *theft.* वार्द्धकं, *agedness.* रामणीयकं, *agreeableness.*

6. Words of the fourth class of compounds which are formed by a word in the sixth case followed by सेना, *an army,* छाया, *a shadow,* शाला, *a house,* सुरा, *spirituous liquors,* or निशा, *night,* are feminine and neuter. *Ex.* नृसेना, fem. and नृसेनं, neut. *an army of men.*

7. Compounds of the fifth class ending in आ (आप्) or अन्, are of the feminine and neuter gender. *Ex.* त्रिखट्वं neut. or त्रिखट्वी, fem. *three bedsteads.* त्रितक्षं neut. and त्रितक्षी, fem. *three carpenters.*

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IV. *Words which are of all Genders.*

8. पात्र, *a vessel,* पुट, *a cup,* वाट, *a road,* घेट, *a sort of basket,* कुवल, *a jujube,* दाडिम, *a pomegranate,* and a few other words are of all genders.

9. Compound words of the first division of the first class, and of the fourth class are of the same gender as the last member. *Ex.* सीतारामौ or रामसीते, Ramu and Seeta. दारधनानि, *a wife and wealth.* विप्रकुलं, *the brahman race.*

10. The gender of adjectives varies to agree with the substantive.

11. Numerals with a final ष् or न्; words formed by the affix डति; the pronouns युष्मद्, *thou,* and अस्मद्, *I;* inflected verbs, and indeclinable particles, have the same ending in the three genders. *Ex.* षट्पुरुषाः, *six men.* षट्स्त्रियः, *six women.* षट्कुलानि, *six families.* कतिपुरुषाः, *&c. how many men.* त्वं or अहं पुरुषः, *you or I a male.* अस्तिस्त्री, *&c. a women is.* उच्चैःस्त्री, *a tall woman.*

N. B. Whatever apparent contradiction there may be in any of the above rules, it must always be decided by a reference to the succeding ones.

12. When several substantives agree with one adjective, the adjective is of the same gender with the last. *Ex.* स्त्रियोधनं सुतौ जातौ, *there are a woman, wealth, and two sons.*

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Book V.

CHAPTER I.

OF SYNTAX.

SECT. I.

Of the agreement of the nominative case with the verb.

1. An active verb must agree with its agent in number and person. *Ex.* अहङ्करोमि, *I do.* नरोद्राक्षीत्, *the man saw.* नरावद्राक्षां, *the two men saw.* नरा अद्राक्षुः, *the men saw.*

SECT. II.

Of the agreement of the substantive with the adjective, pronoun, participle, &c.

1. Adjectives, pronouns, and participles, must agree with their substantives in number, gender, and case. *Ex.* भद्रः पुमान्, *a good man.* सुन्दरी स्त्री, *a beautiful woman.* सुन्दरङ्कुलम्, *a good family.* दूरं तीर्थम्व्रजति, *he goes to a dis-*

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tant holy place. दूराय तीर्थाय व्रजति, *he goes to a distant holy place.* मान्येन गुरुणा कर्तव्यं, *proper to be done by the preceptor who is the object of obedience.*

Observations.

2. Those words which have only one number, or gender, may be placed with another word of a different number or gender. *Ex.* वरणानगरं, *the town* Vuroona. पञ्चलानगरं, *the town* Punchala. वेदःप्रमाणं, Vedu-*proof.* स्मृतयःप्रमाणं, Smriti-*proof.* गोदोग्धमः, *the cow-giving village.* वल्वजास्तृणं, Vulvuja *grass.* रवतीदाराः, *the woman* Revutee.

3. The following words have only the plural number: असु *life,* पक्कु,* an Indian dish called in Bengal chatoe, प्राण† *life,* दाराः‡ *a woman,* लाजाः, an Indian sweetmeat commonly called khai, वल्वजाः§ *a sort of grass,* and गृहाः,‖ *an house.*

4. The following words are always in the plural number when they occur as names of countries: viz. पारेप, यूध, मत्स्य, सुम्ब, अङ्ग, विदेह, पञ्चाल, कालञ्जर, अजमीड, त्रिगर्त्त, वाह्लीक, वङ्ग, आन्ध्र, चेदि, अवन्ती, कलिङ्ग, उशीनर, and, perhaps, a few others. पाटलि and वरणा, when they are proper names of towns are always feminine. जो when it means *water,* सुमनस्, *a flower,* जलौ, कम्, *a leech,* अप्सरस्, *a celestial courtezan,* अप्, *water,* दृप्, *the fringe of a garment,* सिकता,¶ *sand,* वर्षा, *the wet season,* मघा, the name of a star, धाना, *parched barley,* पुर्, *a city,* कृत्तिका and वकुला, the names of two of the mansions of the zodiac, and तण्डुल, *rice (cleaned from its husk),* have only the plural.

* Some use this word in the singular. † This word is used in the singular when it means any one of the functions of life. ‡ This word is always used in the masculine plural. § This word has two forms. ‖ The author of the Phanee-bhasyu uses this word in the singular. ¶ Some use these words in the singular.

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SECT. III.

Of the agreement of the relative pronouns with the antecedent.

1. The relative pronoun must always agree with its antecedent in number, and person. *Ex.* यो मद्भक्तिं करोति सईश्वरम्प्राप्नोति, *he who believes shall obtain beatitude.*

SECT. IV.

Of the construction of nouns.

1. A word simply expressed, whether it be a noun, a word in the vocative case, a compound word, a derivative word, one formed by a krit affix, or one compounded with an indeclinable word, must be in the first case. *Ex.* कृष्णः, Krishnu. श्रीः, Shree. ज्ञानं, *knowledge.* हेविष्णो, *O* Vishnoo. पीताम्बरः, *clothed in yellow.* हेमवती, *cold.* मयासर्व्वार्च्यः, Survu, *worshipped by me.* सर्व्वजीवनः, Survu, *the life.* सर्व्वः पाता, Survu, *the preserver.* सर्व्वोदानीयः, Survu, *to whom gifts must be made.* सर्व्व प्रभवः, Survu, *from whom existence comes.* सर्व्वोलयः, Survu, *the absorber.*

2. धिक्, *wretched,* समया, *near,* निकषा, *near,* हा, *ah!* अन्तरा, *between,* अन्तरेण, *except, without,* words formed by affixing एन, अति, *different,* येन, *like, as,* तेन, *so, thus,* अभितस्, *before, opposite to,* उभयतस्, *on both sides,* परि, *every where,* सर्व्वतस्, *every where,* विना, *except,* ऋते, *except,* the preposition अभि when it indicates the action's being *directed towards the object,* or when it indicates *a repetition of the act,* (वीप्सा), *standing in some peculiar relation to the object,* (इत्थ

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भाव); or *a distinguishing sign* or *character* (चिह्न); the prepositions परि and प्रति, when they convey any of the meanings of अभि, that of *sharing out* or that of *reciprocity*; the preposition अनु when it conveys any of the meanings of अभि, that of *sharing with*, or *that of diminution* or *deficiency* (हीन); the preposition उप when it conveys the meaning of *inferiority* or *similarity*; उपर्य्युपरि, *upon and upon, heaped on*, अधोधः, *beneath*, and अध्यधि, *possessed of*, are always constructed with a noun in the second or accusative case.

Examples.

धिक् लोकमीश्वराभक्तं, *woe to him who is an unbeliever.*

समया माधवं रमा, Ruma *is near to* Madhuvu.

निकषा गिरिशङ्गौरी, Gouree *is near to* Girishu.

हा लोकं केशवद्विषं, *alas! for the person who envies* Keshuvu.

कृष्णो ऽन्तरा ब्रह्मशम्भू, Krishnu *is between* Bruhmu and Shumbhoo.

नान्तरेणाच्युतं सुखं, *there is no happiness without* Uchyootu.

गोविन्दमतिनेश्वरः, Eeshwuru *is not different from* Govindu.

येनेशं हरिरीशस्तेन, *as* Huri *is to* Eeshu *so is* Eeshu *to him.*

ईशमभितो ऽर्चकाः, *those who worship towards* Eeshu.

रामकृष्णावुभयतो गोपेशं, Ramu *and* Krishnu *are on both sides of* Gopeshu.

गोपेशमपरितः परे, *others are on all sides of* Gopeshu.

प्रमथाः सर्व्वतः सर्व्वं, *the* Prumuthus *are on all sides of* Survu.

शर्म्म नेशार्चनमिना, *there is no happiness without the worship of* Eeshu.

मुक्तिर्नेच्युतोपास्तिं, *there is no salvation without supplication to* Uchyootu.

भूतमभूतमभि प्रभुः, *the lord is in every creature.*

भक्तो विभुमभि, *a believer is before the lord.*

प्राज्ञो गोविन्दमभितिष्ठति, *a learned man regards* Govindu *as his object.*

हरिमर्य्यभवल्लक्ष्मीः, Lukshmee *was for*, viz. *was the share of*, Huri.

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Examples.

हरं प्रति हलाहलं, *venom was for*, or *was the share of*, Huru.
विष्णुमन्वर्च्यते भर्गः, Bhurgu *is worshipped with* Vishnoo.
शक्रादय उपाच्युतं, Shukru, *&c. are inferior to* Uchyootu.
लोकानूर्ध्वव्यास्ते, (Madhuvu) *is high above all worlds.*
लोकानधोऽास्ते, (Madhuva) *is beneath all worlds.*
लोकानध्यास्ते माधवः, Madhuvu *is in the worlds.*

3. Words meaning *with*, viz. साकं, सार्द्धं, समं, सत्र, सह, &c.; prohibitives, viz. अलं, नो, नहि, मा, माम्र, न, ना, नच, &c.; words expressing likeness or comparison, viz. सम, सदृश, सदृक्, सदृक्ष, &c.; words expressing defect, decrease, or privation, viz. ऊन, हीन, रहित, &c.; words indicating *the reason why*, or *wherefore*, as अर्थ, प्रयोजन, निमित्त, &c.; विना, *without;* पृथक्, *separate;* नाना, *divers, sundry*, and a few other words of the like import, are constructed with words in the instrumental or third case.

Examples.

सहेशार्च्यो ऽच्युतः, *Uchyootu is to be worshipped with* Ecshu.
भेदेनालं, *there is no difference.*
तेन समो ऽस्ति कः, *who is like him?*
विकाररहितः शम्भुः, Shumbhoo *is immutable.*
सतामर्थः शिवार्चया, *the worship of* Shivu *is for good men.*
श्रीर्नेशेन विना, *prosperity is not without* Ecshu.
शम्भुः पृथग्विश्वेन, Shumboo *is different from the universe.*
तत्पुनर्न नाना शम्भुना, *that, again, is not diverse from* Shumbhoo.
रामादूनेनोधोक्षजो ऽवरः, Udhokshuju *is a year younger than* Rama.

4. Words expressing *ability*, वषट्; a word used on making an offering of flowers; हित, *benefit*, सुख, *happiness*, स्वाहा, an expression used on making an offering to

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the gods, स्वधा, an expression used on making an offering to the manes, स्वस्ति, *prosperity*, and नमस्, *salutation*, are constructed with words in the dative or fourth case.

Examples.

देवेभ्यो ऽलं हरिः, Hari *is stronger than the infernals.*
पुष्पो ददाति पुष्पं, *(I give) a flower to the sun.*
सद्भ्यो हितं सुखं, *benefit and happiness to the good.*
स्वाहा ऽग्नये पुष्पं, *(I give) a flower to the fire.*
स्वधा पित्रे पुष्पं, *(I give) a flower to the manes.*
स्वस्ति धात्रे, *happiness to* Dhatri.
नमः सते, *salutation to the good.*

5. Words signifying *other*, *different*, &c. (अन्य); and those which indicate *having commenced an action* (आरभ्य); आरात्, *near*, बहिस्, *without*, विना, *except*, *without*, ऋते, *except*, the preposition प्रति when it indicates *giving in return* (प्रतिदान), or substitution for (प्रतिनिधि); the prepositions परि and अप when they indicate *privation*, or *exception*; the preposition आ (आङ्) when it indicates *pervaded by*, *border*, or *extremity*; the class पूर्व्वादि* when they mean दिक्, *towards*, *(place, country*, or *time)* and words indicating the reason of a thing, are constructed with ablatives or nouns in the fifth case. Such words as point out the situation of an agent when used instead of the adverbial form made by affixing यप्, must be in the fifth case.

Examples.

नेतरो विष्णोरीशानात्, Vishnoo *is not different from* Eeshanu.
भवात् प्रभृति सो ऽर्च्यते, *from the commencement of existence he (God) is worshipped.*
सो ऽस्मदारात् बहिस्कृत्, *he is near to us, far from (without) you.*
धर्म्मिना नार्थो वृथादृते, *there is neither happiness nor wealth without holiness.*

* See page 78.

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Examples.

भक्तेः प्रत्यमृतं शम्भोः, *the gift of* Shumbhoo *in return for faith is immortality.*

प्रद्युम्नः केशवात् प्रति, Prudyoomnu *(does it) instead of* Keshuvu.

पर्य्यनन्तात् त्रयस्तापाः, *the three evils are (in all) but the Eternal.*

आमृत्योः सेव्यतां हरिः, *let* Huri *be served till death.*

ब्रह्मास्यासकलात्, Bruhmu *pervades all.*

पूर्व्वः कृष्णाद्रामो ऽवरो गदः, Ramu *was before* Krishnu, Gudu *after him.*

आनन्दादीश्वरः शैलादासनादीक्षते ऽलकां, Eeshwuru *with pleasure sat on the mountain to view* Uluka.

6. Abstract words signifying *distance* or *propinquity*, which are in the second, third, fifth or sixth case, are constructed with nouns in either the fifth or sixth case. *Ex.* रामाद्रुद्रस्य वो दूरं दूरेण, दूरात् or दूरे पापाद्दुःखस्य सो ऽन्तिकं अन्तिकेन, अन्तिकात्, or अन्तिके, *he who is far from* Ramu or Roodru *is near to sin and misery.*

N. B. पृथक्, *separate*, नाना, *various*, and विना, *except*, govern nouns in the second, third, or fifth case, and ऋते, *except*, in the second or fifth.

7. Words formed by the tuddhitu affixes आ and आहि, also बहिस्, *without*, and अधस्, *beneath*, are constructed with words in the fifth or sixth case. According to some grammarians words formed by the affixes आ and आहि are constructed with words in the fifth case only. *Ex.* ग्रामात् or ग्रामस्य दक्षिणा, also ग्रामात् or ग्रामस्य दक्षिणाहि, *to the south of the town.*

8. अधिक, *more*, is constructed with nouns in the fifth or seventh case to compare one thing with another. *Ex.* कुडवात् or कुडवे अधिकः प्रस्थः, *a prusthu is more than a kooruvu.*

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9. Words signifying *likeness to*, or *equality with*; words formed by the affixes एन, आ, रि, अस्, तस्, or तात्, also हित, *benefit*, and सुख, *pleasure*; words which point out the peculiar excellence or demerit of any thing, and possessives, are constructed with nouns in the sixth case. *Ex.* यः सर्व्वस्य समः—यश्च दक्षिणेन सर्व्वस्य—यश्च सर्व्वस्य उत्तराञ्चितः—यः सर्व्वस्य उपरि—यः सर्व्वस्य अधः—यः सर्व्वस्य पूर्व्वतः—यः सर्व्वस्य पश्चात्—यस्याखिलं हितं सुखञ्च—तस्य देवानां वर्ज्यस्य पदयोर्भजे ऽहं,—*he, who is the equal of all—who is also on the south side of all—who is situated on the north side of all—who is above all—who is under all—who is before all—who is after all—from whom is all benefit and happiness, is the chief of the gods. I worship at his feet.*

10. स्वामी, *lord*, ईश्वर, *lord*, अधिपति, *possessor*, दायाद, *an heir*, साक्षी, *a witness*, प्रतिभू, *a security*, प्रसूत, *produced*, कुशल, *able*, आयुक्त, *appointed*, निपुण, *eminent*, साधु, *good*, and words formed by affixes which indicate *repetition*, or *neglect*, are constructed with nouns in the sixth or seventh case. *Ex.* स्वामी मुकुन्दः सर्व्वेषाम्, Mookoondu *is lord of all.* साक्षी सर्व्वेषु धोक्षजः, *Udhokshuju is witness to all.* निश्शङ्कं स्त्रिः गुणाप्ये ऽपत्ये मातृहृदन्यजं, *the* Gopinees *disregarding father and mother went three times every night and day to* Krishnu.

11. उप when it indicates *more than*, and अधि when it indicates *possessor, lord, &c.* are placed in construction with nouns in the seventh case. *Ex.* गुणा उपपराद्धं स्युविष्णोः, Vishnoo's *qualities are more than can be expressed.* अधि हरौ सुराः, *the gods are the property of* Huri.

12. If a word signifying *for the sake of, by reason of*, &c. be in construction with the object of a verb, it must be in the seventh case. *Ex.* वस्त्रेषु रजकमवधीत् कृष्णः, Krishnu *killed the washerman for some clothes.*

13. If a passive participle, with the increment इन् affixed, be in construction with

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the object of a verb, that object must be in the seventh case. *Ex.* वेदे ऽधीतो. *he who has read the* Vedu.

14. Words of *comparing one thing with another,* (निर्द्धार), and words in construction with अधिक, *more,* may be in the sixth or seventh case. Words meaning time or place, denoting the distance between two places or two actions, are put in the fifth or seventh case. *Ex.* श्रेष्ठं कृपालुषूर्कादेः, *he is the chief of merciful ones, and of the* Urkus, *&c.* रुद्रैकादशके ऽधिकं मूर्त्यष्टकाच्छिवं ध्यायन् भुञ्जीथा द्व्यहात् त्र्यहाद्वा, *do thou, meditating* on Shivu *who is greater than the eleven* Roodrus *and eight* Moortis, *eat after two or three days.* भूस्थो योजनलक्षे ऽर्कमभ्रस्थैस्तद्दशाहिमुं, *an inhabitant of the earth sees the sun distant an hundred thousand* yojunus *and the moon distant twice as far.*

15. Words which signify the distance between two places may be either in the first or seventh case if the places be ascertained, but if not ascertained only in the first. *Ex.* सोमनाथाच्छतं क्रोशाः कृष्णः क्रोशेषु च युते जाह्नवी, Krishnu *is an hundred* kroshus *from* Somu-nathu, Jahnuvee *is a million.* गङ्गायमुनयोर्मध्ये कति क्रोशाश्च जाह्नवी, *how far is* Jahnuvee *from the confluence of the* Ganges *and* Yumoonu.

16. When a word is constructed with another word which indicates *the reason* or *cause of an action,* it may be in the third, fourth, fifth, or sixth case. The pronouns, &c. सर्व्वादि)* thus constructed, may be in any case. Both these words must be in one case, being like a substantive and its adjective. *Ex.* भुक्त्यर्थेन, *for the purpose of enjoyment.* अर्थस्य मुक्तेः, *for the necessary thing liberty.* किं कार्य्यं नार्च्यते ऽच्युतः, *why is not* Uchyootu *worshipped?*

17. प्रसित, *attentive* or *devoted to,* and उत्सुक, *anxiety,* are constructed with nouns in the third or seventh case. *Ex.* केशेषु or केशेः प्रसितः, *attentive to (his) hair.*

18. When it is doubtful whether a word should be अपादान, (ablative), सम्प्रदा

* See page 78.

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न, (dative), करण, (instrumental case,) आधार, (receptacle), कर्म, (object,) or कर्त्ता, (agent,) the first in the above order must be used. *Ex.* विप्राय दत्वा वस्त्रं गृह्णाति, *he having given cloth to the brahman takes it again.* उपविश्योत्तिष्ठति पीठे, *he having sat on the stool, rises again.* गृहं प्रविश्य निःसरति, *he having gone home goes (from the house again).* अस्येयं घटः पश्य, *this is the pot see (it).*

SECT. V.

Of the Construction of Verbs.

Of the accusative after the verb:

1. The object of a verb (कर्म), the adverb or word which points out the circumstances of the verb (क्रियाविशेषण), must be in the second case, as must the locative (अधिकरण) governed by विश्, *enter*, preceded by अभि or नि; by शी--ङ, *sleep*, by स्था, *situate*, by आस्, *sit*, preceded by अधि; or by वस्, *dwell*, preceded by अनु, अधि, उप, or आ. The adverb is always in the singular neuter. *Ex.* रामन्नमति सानन्दं सन् धर्म्मानभिनिविश्य, *the good man having engaged in virtuous actions with pleasure makes obeisance to* Rama. अहिमधिशेते, अब्धिमधिकृतःश्रीशः, *the lord of* Shree, *who resides on the sea, sleeps on the serpent.* गोष्ठमासितामथुरामनूप्य द्वारकामध्युषितः श्रीशः यो विकुण्ठमुपाजगाम सहृन् ध्यास्यत्, *the lord of* Shree, *having dwelt at the cow-house and at* Muthoora, *having also resided at* Dwaruka, *dwelt at* Vikoonthu; *may he dwell in my heart.*

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2. An intransitive verb governs words signifying place (1) (देश), measure of distance (2) (अध्व), time (3) (काल), or the mere existence of the act (4) (भाव), in the second case. There are two forms.

Ex. नदीर्वनेषु चोचित्वा क्रोशान्क्लेशं वहन्निशि चन्द्रमित्वा प्रियानीतिं रामो रक्षो वधे स्थितः, Ramu, *inhabiting rivers* [1] *and woods,* [1] *wandering* (to the distance of many) kroshus[2] *and* nullus,[2] *day* [3] *and night,* [3] *was appointed to bring back* [4] *the beloved, and kill* [4] *the* Rukshus.

Of the instrumental case after the verb.

3. When words signifying measure of distance, time, or the mere existence of the act, are governed by verbs meaning a constant or universal union or adhesion, they must always be in the second case. If the reason of the act be denoted they must be in the third case. Ex. शत्रोः क्षयो ऽन्विताः क्रोशं मासो गुरुगृहे स्थितः, Krishnu *attended by his servant staid two months at his preceptor's house, a* kroshu *distant.* गुरूपदेशनिरतः मासाभ्यां ध्येष वाङ्मयं, *he became eloquent in two months, being devoted to the instruction of his preceptor.*

4. क्रुध्, *wrath,* and द्रुह्, *injury, malice,* when preceded by a preposition, govern a noun in the second case instead of the fourth. Ex. शिष्यमभिक्रुध्यति गुरुः, *the instructor was angry with the scholar.* शिष्यो ऽभिद्रुह्यते ऽनेन, *the scholar was under his displeasure.*

The accusative and instrumental after the causal verb.

5. The agent of verbs meaning sound, eating, motion, obtaining, or wisdom; of intransitive verbs, and of ग्रह्, *take,* दृश्, *see,* and श्रु, *hear,* in their simple form, must become the object when they are in the causal form. खाद्, *eat,* नी, *get,* क्रन्द्, *weep, call,* अध्, *go,* शब्दाय्, *make a noise,* क्षे, *dare,* अट्, *eat,* वह्, *carry,* (except it govern a word meaning *a charioteer,*) and भक्ष्, *eat,* (when it does not convey the idea of *injuring,*) are exceptions to this rule. रुच्, *rob,* कृ, *do,* the causal dhatoo वादि्, *cause to speak,* when preceded by अभि, and conjugated in the atmune pudu, and दृश्, *see,* in the atmune pudu, have two forms.

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गेयमध्यापयद्गोपान् हरिः, Huri *taught the herdsmen to sing.*
हरिर्गोपान् याज्ञिकान्नमभोजयत्, Huri *fed the herdsmen with sacrificial food.*
हरिः स्वधामागमयत् शत्रून्, Huri *caused the enemies to go to his house.*
हरिर्भक्तांस्तत्त्वमबोधयत्, Huri *made the believers understand the mystery.*
विष्णुर्वेदान्गाहयद्विधिं, Vishnoo *caused* Vidhi *to receive the* vedus.
हरिर्दैत्यादनर्पयत् शक्तिं, Huri *displayed strength to the infernals.*
हरिर्वेणुमश्रावयच्च गाः, Huri *caused the cows to hear the flute.*

Examples of the exceptions.

रामः कपिभी रक्षांसि अखादयत्, Ramu *caused the monkeys to eat the* Rukshuses.
रामः कपिभिरुदायदूर्द्धलोकं, Ramu *caused the monkeys to throw (the* Rukshuses) *upwards.*
रामो रक्षांस्याक्रन्दयत् कपिभिः, Ramu *caused the monkeys to call the* Rukshuses.
रामो रक्षांसि कपिभिरायत्, Ramu *caused the monkeys to bring the* Rukshuses.
रामः कपिभिः शब्दाययन् रिपून् अजूहवत्, Ramu *causing the monkeys to make a noise to the enemies called them.*
रामः कपिभी रिपूनादयत्, Ramu *caused the monkeys to devour the foes.*
रामः कपिभिः शैलानवाहयत्, Ramu *caused the monkeys to carry the mountains.*
रामः कपिभिरियभक्षमभक्षयत्, Ramu *fed the monkeys with the desired food.*

N. B. If the agent of वह् be *a charioteer*, it becomes the object, and must be expressed in the second case when the verb is causal. *Ex.* हरिः वाहनवाहयत् पार्थं, Huri *drave the horses when* Parthu *rode, or caused them to draw* Parthu.

Also if भक्ष imply *injury*, it follows the same rule. *Ex.* हरिः पार्थमरींश्चभक्षयत्, Huri *fed* Parthu *with the enemies.*

The following are examples of those which have two forms:

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रामः ऋक्षैर्वृक्षान्जीहरत्, or, ऋक्षान्, वृक्षान्जीहरत्, Ramu *caused the bears to take away trees.*

राघवः कपीन्कारयत् सेतुं, or, सेतुमकारयत् वानरैरपि, राघवः, Rama or Raghuvu, *caused the monkeys to make a bridge.*

रामः स्माभिवादयते वृद्धान् जानकीं, or, रामः स्माभिवादयते वृद्धान् लक्ष्मणेन च, Ramu *caused* Janukee *to prostrate herself*, or, Lukshmunu *himself, to the old men.*

लक्ष्मणः सीतामात्मानमदर्शयत, or, लक्ष्मणो रामेण चात्मानमदर्शयत, Lukshmunu *shewed* Seeta *to himself, he also shewed* Ramu *to himself.*

7. Verbs of petitioning, दुह्, *milk*, चि, *collect*, प्रच्छ्, *ask*, रुध्, *shut*, ब्रू, *speak*, शास्, *govern*, जि, *conquer*, नी, *obtain*, वह्, *be able*, हृ, *take away*, दण्ड्, *punish*, ग्रह्, *receive*, कृष्, *cultivate*, मन्थ्, *churn*, मुष्, *cheat*, and the class of verbs called चुरादि, govern two objects, the subordinate (गौण), and the ultimate (मुख्य). Both there objects must be in the second case.

Examples.

तमर्थये ऽहं मोक्षं यो गोपैर्दुग्धमदुग्ध गाः, *I ask liberty of him who milked milk (from) the cows by means of the herdsmen.*

फलान्यचिनोद्वृक्षान् वार्त्ताः पप्रच्छ गोपान्, *(who) gathered fruit from the trees, (and) asked the herdsmen news.*

रुरोध गोकुलं गोपीः अब्रवीच्च मनोहरं, *(who) shut up* Gokoolu *on account of the shepherdesses (who) spake captivating (words) to the shepherdesses.*

गोपालान्व्यधात् केलीन् तत्राजयज्जिगाय तात्, *(who) instructed the herdsmen to play, who conquered the unconquerable on their account.*

वृन्दावनमनैषीद्गास्तच्छिशून् वहद्व्रजं, *(who) took the cows to* Vrindavunu, *(and) led the calves to the cow-house.*

जहारारण्यमाभीरीर्दैत्यान् प्राणानदण्डयत्, *(who) took the shepherdesses to the wilderness, (and) punished the souls of the infernals.*

जग्राह यज्वनो भोज्यमकर्षत् पूतनाबलं, *(who) received food from the sacrificer, (and) seized the strength of* Pootunu.

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मथ्यामृतमम्भोधिं मुमोष दितिजांश्च ततः, *(who) churned the ambrosia from the sea (and) deceived the sons of* Diti *about it.*

यो ऽसौ पचति लोकानां पुण्यपापं सुखासुखं, (literally), *who gives happiness to the holiness, and misery to the sin, of men.*

8. The instrument of दिव्, *play*, is expressed in the second or third case. *Ex.* अक्षान् or अक्षैर्दीव्यतीशः, Eeshu *played*, or *played with, the dice.*

9. The third case is used to express the instrument by which any thing is done (साधन)(1); the reason why a thing is done (हेतु)(2); that which discriminates any thing (विशेषण)(3), and that which distinguishes between one thing and another (भेदक)(4). The agent(5) of a passive verb is also in the third case. *Ex.* नेत्रैः(1) पुण्येन(2) भूषाभिः(3) नाम्ना(4) दृष्टः शिवो जनैः(5), Shivu *(adorned) with ornaments(3), (and distinguished) by names(4), (is the object) seen by men(5), by means of eyes(1), for the purpose of holiness(2).*

10. When an action is mentioned as being done, or a circumstance as taking place, under some star, the name of the star may be either in the third or seventh case. *Ex.* रोहिण्यामभवत् कृष्णः, रोहिण्यासीच्च चण्डिका, Krishnu *(was born) under* Rohinee. Chundika also *under* Rohinee.

11. A Verb governs words denoting weight or measure, or numerals when they mean a quantity repeated, in the second or third case. *Ex.* शतं शतं पयो ऽपीप्यत् बत्सान् विष्णुः शतेन गाः, Vishnu *fed hundreds of calves and cows with milk.* द्रोणेन or द्रोणं धान्यं क्रीणाति जनः, *the man buys rice by two drons (at a time).* पञ्च केन पञ्चकं or क्रीणाति जनः, *the man buys by fives.*

12. ज्ञा, *know*, unless preceded by सं it mean *remembering*, governs a word in either

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the second or third case. *Ex.* संजानीष्व स्वमीशं च, *know yourself and* Eeshu. But संज्ञा नीहि ततः शिवं, *remember* Shivu, has the object in the second case only.

13. दा, *give*, preceded by ह्रि, always governs its object in the third case when the gift is for an improper purpose. *Ex.* संयच्छते स्म गोप्येऽं श्रीः संयच्छति श्रिये, *the lord of* Shree *gave the shepherdesses what they desired, and to* Shree *what she desired.* In the latter member the gift being for a proper purpose the object is in the fourth case.

14. Verbs which signify giving (1), detraction (2), anger (3), envying (4), approving (5), injuring (6), doing for the sake of something mentioned (7), स्था (8), *situate*, कृ (9), *conceal*, श्लाघ् (10), *applaud*, स्पृहि (11), *cause desire*, शप् (12), *curse*, राध् (13), *enquire about*, इक्ष (14), *see*, श्रु (15), *hear*, when it is preceded by आ or प्रति, गृ (16), *swallow*, when it is preceded by प्रति or अनु, and धारि (17), *cause to hold*, govern their objects in the fourth case.

Examples.

ददातु सद्भ्यः स सुखं हरिः स्मराक्रोशगणेऽसूयति कुप्यति स्म ईर्ष्यति रोचते द्रुह्यति तिष्ठते क्रुते ऽश्लाघिष्ट स्पृहयति ऽशप्त च यस्मे, *may that* Huri *give*(1) *happiness to the just, whom the shepherdesses through lust detracted*(2), *were angry with*(3), *envied*(4), *approved*(5), *injured*(6), *acquainted with their mind*(8), *concealed*(9), *applauded*(10), *had caused to desire*(11), *and to whom they had sworn.*(12)

गर्गः राध्यति स्म रामाय कृष्णाय स्मेक्षते व्रजे, Gurgu *asked* Ramu and Krishnoo at Vruju.

विभीषणायाशु आव राज्यमृत्यशृणोद्यशः रामः, Ramu *promised the kingdom*, and (also) *promised fame to* Vibheeshunu.

प्रत्यगृणात् तस्मै लक्ष्मणः अन्वगृणात् कपिः, Lukshmunu *encouraged him, the monkey did the same.*

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सर्व्वो धारयते सर्व्वं सङ्घस्तम्भ ज मुक्तये, Survu *holds all as a loan from the just: worship him for salvation.*

15. Verbs of blessing govern nouns in the fourth or sixth case. *Ex.* सङ्घः or सतां शमस्तु, *may happiness be to the good.*

16. The instrumental cause of क्री, *buy,* preceded by परि is expressed in either the third or fourth case. *Ex.* भक्त्या मुक्तिः परिक्रीता सद्भिर्विष्णो रुषारिभिः, *by the righteous beatitude was purchased by faith; by the enemies of* Vishnoo *(it was purchased) by wrath.*

17. Verbs of motion, if the motion be real, govern their object in the second or fourth case, unless it mean *a path way,* &c. मन्, *regard,* when used to express contempt, governs its object in the fourth case, unless it be काक, *a crow,* शुक, *a parrot,* शृगाल, *a jackal,* नौ, *a boat,* or अन्न, *boiled rice.*

Examples.

व्रजाय व्रजति श्रीशः or व्रजं व्रजति केशवः, *the lord of* Shree, or Kesuvu, *goes to* Vruju.

न त्वा तृणाय मन्ये, ऽहं or न त्वा मन्ये तृणाच्छल, *I do not value you a straw,* or, *I esteem thee, O deceitful man, as a straw.*

N. B. If the action be not real, or contempt be not intended; also if the object of the verb be a word meaning *a path,* &c. or if मन् govern काक, &c. the object is likewise in the accusative: thus:

मनसा द्वारकामेति, *with his mind he goes to* Dwaruku.
त्वाम्मन्ये ऽहञ्जनार्द्दनं, *I esteem you to be* Junarddunu.
गच्छत्यनन्तः पन्थानं, Ununtu *goes on the road.*
न त्वा वाकं स मन्यते, *he does not esteem you equal to a crow.*

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18. Verbs indicating separation from(1), *fear*(2), desire of preservation from(3), conquest by(4), inattention to(5), receiving from(6), produced from(7), preserving or delivering from(8), ceasing from(9), dissappearing or hiding from(10), or preventing(11), govern words in the fifth or ablative case.

Examples.

(1) (2) (3) (4) (5)
विभीषणः पदाभ्रष्टः भ्रातुर्भीतो जुगुप्सितः पापात् पराजितो दुःखादप्रमत्तो
(6) (7) (8) (9) (10)
विधेः सतः आप्तविद्यो मुनेर्जातो भ्रातुस्त्रातो निजैर्भवात् विरतो ऽन्तर्हितो
(11)
दुष्टात् शोकात् रामेण वारितः.

Vibheesunu, *(was) dismissed from*(1) *his station, afraid of*(2) *his brother, desirous of being preserved from*(3) *sin, subdued by*(4) *distress, not inattentive to*(5) *the law; having received science from*(6) *the good, born of*(7) *the sage, saved from*(8) *his brother, retired*(9) *with his relations from worldly cares, hidden from*(10) *the wicked one, prevented from*(11) *suffering distress by* Ramu.

19. ज्ञा, unless it mean *wisdom*, governs its instrument in the sixth case. *Ex.* शम्भोर्मुकुन्दे जानीते भक्त्या जानाति शङ्करं, *he obtains* Mookoondu *by* Shumbhoo *and* Shunkuru *by faith.*

N. B. According to some grammarians the instrumental cause of this verb may be in the third or sixth case. *Ex.* शम्भोः or शम्भुना मुकुन्दे जानीते, *he approaches* Mookoondu by Shumbhoo.

20. Verbs meaning *filling satisfying, &c.* govern their instrument in the third or sixth case. *Ex.* भोगस्य तृप्तो हरिः, Huri *was satisfied with enjoyment.*

21. Verbs of remembering, दय, *pity*, and ईश, *great, sufficient*, govern their object in the second or sixth case. *Ex.* मातुः or मातरं स्मरति, *he remembers his mother.* रामस्य or रामं दयसे, *you pity* Ramu. मधुनः, or मधु ईष्टे, *he offers plenty*

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of honey. When these verbs are impersonal the object is always in the sixth case. *Ex.* भक्तस्य दयते देवदत्तेन, *the believer is compassionated by* Devuduttu.

22. कृ, *to do,* when it conveys the idea of a change in any circumstance of the object, governs it in the second or sixth case, optionally. *Ex.* उदकस्योपस्कुरुते, or उदकमुपस्कुरुते, *he changes the quality of the water.*

23. The agent or subject of a verb is put in the sixth case when it is compounded with a word formed by a krit affix. The indeclinable words formed by krit affixes, all the participles (future ones excepted), and words formed by affixing कि, उक, खन, उत्, त्नण्, or णिन् when it conveys the idea of *futurity* or *debt,* are exceptions. *Examples.*

जगतां कारकः कृष्णः, Krishnoo *(is) the maker of the worlds.*

कृतिर्मुररिपोरियं, *the creation (was) the enemy of* Mooru.

The following are examples of the exceptions:

सृष्ट्वा दधिं पाहकर्मेतद् र्चकानुन्नीतवन्तं, यतिभिः सुदर्शनं ज्ञातुं हरिञ्झिष्णुं ब्रह्माणि संस्तुवन् मुदं दधानोऽर्थितमीयिवान्नकः, Huri *having created (the world), is its upholder and destroyer, the receiver of his own worshippers, clearly seen and known by the self-subdued; who, praising this* Huri, *is not a conquerer of sin, a partaker of joy, and has not obtained his wishes?*

प्रदाता हृत् कदागामी दायी मोक्षमृणं शिवः, *when will* Shivu, *the giver of happiness, come into the heart, and be the giver of the loan, liberty?*

24. When an agent formed from any dhatoo meaning disease, governs a verb formed from that dhatoo, the object may be either in the second or sixth case. *Ex.* रोगो हृजति चोरं or चोरस्य, *the disease afflicts the thief.* But the causals of ज्वर and सन्ताप, only govern their object in the accusative. *Ex.* चोरं ज्वरयति

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ज्वरः, *the fever afflicts the thief.* According to Chundru, the object of सन्तप् in the causal may be in the second or sixth case.

25. नाथ्, when it means *desiring something*, governs its object in either the second or sixth case. *Ex.* पुत्रं, or पुत्रस्य नाथते, *he desires a son.*

26. The causals of जस्, *kill*, नट्, *injure*, and क्रथ्, *kill*; the verbs पिष्, *grind*, प्रणिहन्, निप्रहन्, निहन्, and प्रहन्, *kill, injure*; the present participle in घ्नत् of हिंस्, *injure*; व्यवहृ, दिव् preceded by any preposition, and पण्, when they mean *gamble*, or *trade*, govern their objects in either the second or sixth case. *Ex.* चोरमुज्जासयति or चोरस्योज्जासयति, *he causes the thief to be executed.* चोरं घ्नन् गच्छति or चोरस्य घ्नन् गच्छति, *he killing the thief goes away.*

27. कामुक, *desirous*, and passive participles in क्त when they imply the present time, or are words of containing (अधिकरणवाच्ये), govern their object in the sixth case.

Example.

सो लक्ष्म्याः कामुकः, श्रुतः सताम्, तस्येदमासितम्, *he, who is desirous of* Lukshmee *and the acquaintance of the righteous, was here.*

28. Future participles indefinite, and abstract nouns formed as passive participles, govern their agents in the sixth case. All participles and words formed by the krit affixes, which govern an object, feminines formed by अ and णक excepted, are constructed with both the agent and object in the sixth case. There are two forms.

Examples.

त्वया मम च कृष्णो ऽर्च्यः स्नातं ह्यत्र, स यस्यतुस्यैः कृतिः, येन सर्वैः कृतिः, चिकिर्षा दस्य भेदिका सर्वैः, Krishnu *to be worshipped by thee and me, (our) bathing*

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was there. He whose workmanship is the creation; by whom its destruction will be effected; who desires to be the maker and is the destroyer of creation (is present).

29. Verbs govern words denoting time (काल); being (भाव); also words which mean containing (आधार), in which are included such as imply propinquity (सामीप्य), enclosing (आश्लेष), an affair (विषय), or occupying space (व्याप्ति), in the seventh case.

Examples.

रेमे शरदि गोविन्दो गोपीभि. दृदिते विधौ. वालिन्यां कानने. केलौ कुशलः सकले स्थितः, *the moon having risen,* Govindu *eminent at sport, situated in all places, in a wood near the* Kalindee, *enjoyed the shepherdesses in autumn.*

SECTION VI.

Of the construction of verbs with certain particles, and the modifications of time thereby produced.

1. The first three tenses are present, the three next past, the three next future, and the tenth indicates any time as it may suit the sentences.

Examples.

(1) (4)
शेते स चित्तशयने मम मीनकूर्म्मकोलाऽभवत् नृहरिवामनजामदग्न्यः

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यो (5) ऽभूत् (6) बभूव भरताग्रजकृच्चाबुद्धः कल्की सताञ्च भविता (7) प्रहरिष्यते (9) रीन्

That Krishnu *sleeps*(1) *on the bed of my heart, who was*(4) *fish, tortoise, and hog; who was*(5) *the man-lion, the dwarf, and* Jamudugnyu; *who was*(6) Bhurutagruju, Krishnu, *and* Booddhu; *who will*(7) *be* Kulkee; *and who will*(9) *destroy the enemies of the good.*

N. B. The figures in the above example are inserted to point out the tenses.

Of the first tense.

2. The first tense constructed with the particle स्म indicates past time. *Ex.* हन्ति स्म रावणं रामः, Ramu *killed* Rayunu.

3. A verb in the first tense constructed with पुरा, *before*, or यावत्, *whilst, when*, indicates future time. *Ex.* यावद्भवति कल्की, *when* Kulkee *shall come.* पुरा दृश्यत कल्की, Kulkee *will first be seen.*

Of the second tense.

4. Future time is indicated by verbs in the first tense constructed with कदा or कर्हि, *when.* The future tenses are also constructed with these words. *Ex.* कदा पश्यामि गोविन्दं, *when shall I see* Govindu, or कदा द्रक्ष्यामि शङ्करं, *when shall I see* Shunkuru.

5. A verb in the first tense indicates future time when constructed with the interrogative किं, or with the comparative तर, or the superlative तम. These words are also constructed with the future tenses. *Ex.* कतरः कतमः or को भिक्षां राति or रास्यति, *which of the two, which of them,* or *who, will give alms?*

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6. The first tense of verbs, signifying the doing of holy actions, or performing actions for the purpose of religious rewards, indicates future time in correlative sentences. The optional use of the future tense is not superseded by this rule. *Ex.* यो भिक्षां ददाति or दास्यति स स्वर्गं याति or यास्यति, *he who gives* or *shall give alms, goes,* or *will go, to heaven.*

7. Verbs in the first tense indicate future time when they express injunction (प्रेष्य), or a supposition (आशंसा). The same may be also expressed by the second or third tense. *Ex.* गुरुश्चेदायति or आरास्यति अथ त्वं वेदमधीष्व वयं तर्कमधीमहे, *if the preceptor come, do you read the* vedu *and we will read the* turku *(civil law).*

8. Verbs in the first tense, signifying contempt, when constructed with जातु, *at any time, perhaps,* or अपि, *also,* indicate past, present, or future time as the sentence may require. *Ex.* जातु गोविन्दनिन्दरि अपि शङ्कर निन्दसि, *perhaps you do, did, or will despise* Govindu. *You also do, did, or will despise* Shunkuru.

9. Verbs in the first, or second tense, constructed with कथं, *why?* indicate past, present, or future time. The usual tenses may be also used. *Ex.* कथं निन्दस्यज, निन्देः प्रभुं देवीं निनिन्दिथ, *why did, do, or will you contemn Uju? why did, do, or will you despise* Shumbhoo? *why did you despise* Devee?

10. Verbs in the second or ninth tense, constructed with किं, कतर or कतम, indicate past, present, or future time. *Ex.* को निन्दिष्यति लक्ष्मीशं निन्देत् कतर ईश्वरं, *who does, did, or will despise the lord of* Lukshmee, *and which of the two did, does, or will despise God?*

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11. Verbs in the second or ninth tense, meaning incredulity, or implacableness, unfeelingness, &c. constructed with किं, कतर, कतम, or undeclinable words, indicate past, present, or future time, as the sense may require. *Ex.* अहं न अद्दधे न मर्षये यत् स गर्हिष्यते हरिं, *because he despised, despises, or will despise* Huri, *I neither believed, or will compassionate, him.* हरिं गर्हेत को निन्देत् विष्णुं निन्दिष्यतीश्वरं *who despised, despises or will despise* Huri, Vishnoo, or Eshwuru?

12. Verbs of incredulity, or of implacableness, unfeelingness, &c. constructed with किङ्किल, *certainly*, or indeclinable words which denote that the thing is so or so, indicate past, present, or future time by the ninth tense. *Ex.* त्वं किङ्किल हृषीकेशन्निन्दिष्यसि न मंस्यसे महादेवञ्चास्ति नाम अद्दधे नो न मर्षये, *you certainly, did, do, or will despise* Hrishcekeshu; *nor did, do, or will you regard* Muha-devu; *very well, I neither do, did, or will believe or pity you.*

13. Verbs of incredulity or of implacableness, unfeelingness, &c. in the second tense, constructed with जातु, *perhaps, at any time*, यत्, *because*, यदा, *when*, and यदि, *if*, express any time which the sentence may require. *Ex.* न अद्दधे न मर्षये न जातु निन्देज्जनार्द्दनं, *I neither do, did, or will believe, or favour him; perhaps he despises, despised or will despise* Junarddunu.

14. Verbs of despising, of wondering, of incredulity, or unmercifulness, in the second tense, constructed with यच्च, *because*, and यत्र, *in which, where*, express any time which the sentence may require. *Ex.* यच्च निन्देद्धिभुं गर्हेत् चित्रं अद्धां न मर्षये, *It is a surprising thing any one does, did, or will despise, or harbour malice in his heart against the lord, on this account I do not, did not, or will not, believe or shew mercy to you.*

15. Verbs meaning surprise, constructed in the ninth tense with any word except यदि, *if*, express any tense of the subjunctive mode. When constructed with यदि they must be in the second tense. *Ex.* चित्रं द्रक्ष्यति नामान्धः कृष्णं पश्येत् यदी

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अंधं, *if the blind see* Krishnu *it will be surprising. If they see God (it will be wonderful).*

16. Verbs in the second tense, preceded by the preposition अपि or उत, conveying the idea of certainty, or of acceding to or acknowledging, express any time which the sentence may require. *Ex.* अपि हन्याद्भवं शम्भुरुत दुःखं जयेदुजुः, Shumbhoo *will certainly destroy, and Uju has determined* or *will determine to subdue, affliction.*

17. Verbs in the second tense constructed with words denoting display of ability, or boast of power, express any time as it may suit the sentence. *Ex.* अपि हिंस्याज्जगन्नाथो महापातकपञ्चकं, Juggunathu *can destroy the five great sins.*

18. Verbs of believing, or trusting, unless constructed with यत्, express any time which the sentence may require, by the second or ninth tense. The usual tenses are also employed with this intention. *Ex.* अद्धे ऽजमभजेः प्राणैर्भक्ष्यसे ऽजं बभक्ष्यत्वं, *I trust in you because you, do, did, or will worship Uju with all your heart.*

19. When any thing is inferred from certain premises, the subjunctive mode is expressed by a verb in the second or ninth tense. *Ex.* चेन्मायायाश्चेन्नमेद्दीपं श्रीपन्नंस्यति यास्यति, *if he honour God he will prosper. If he honour the lord of* Shree *he will obtain (prosperity).*

20. Verbs of desiring, unless constructed with कञ्चित्, *at any time, perhaps,* express any time indicated by the second tense.* Constructed with कञ्चित् they must be in the proper tense. *Ex.* कामभजेद्भवान् भर्गं, कञ्चिद्द्रक्ष्यते शिवं, *you do, did, or will worhip* Bhurgu, *as much as you please: you will at some time worship* Shivu.

21. A wish is expressed by a verb in the second or third tense. *Ex.* इच्छामि सर्व्वं सेवेत श्रीपतिं सेवताम्भवान्, *I wish you may, might, could* or *would worship* Survu, *and also that you may, might, or would worship* Shree-puti.

* See the Rules from page 875. Rule 9, to the rule preceding this.

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Of the third tense.

22. The second or third tense is used to express dictating (विधि), invitation (निमन्त्रण), cursory invitation, or civil address (आमन्त्रण), precaution, or a genteel expression of command to a superior (अध्येषण), inquiry (संप्रश्न), petition (प्रार्थना), injunction (प्रेषण), the doing a thing in proper time (प्राप्तकाल), and command or permission (अनुमति). *Ex.* सदा यागं कुर्य्यात् or करोतु, *let him constantly perform sacrifice.* इह भुञ्जीत भवान्, *eat here.* इह शयीत भवान्, *sleep here.* पुत्रमध्यापयेत् or अध्यापयतु भवान्, *be pleased to teach my son to read.* किमहं वेदमधीयीय उत तर्कमधीयीय, or अधीयै, *shall I read the vedu or the turku.* अहं भोजनं लभेय or लभै, *I want something to eat.* प्रेषितस्त्वं गङ्गां गच्छेः or गच्छ, *messenger go to the Ganges.* प्राप्तस्ते कालस्तपः कुर्य्यात् or करोतु, *it is proper time, perform your devotions.*

23. Boasting of ability (समर्थना) and blessing (आशीर्व्वाद) are expressed by the third tense only. *Ex.* सिन्धुमपि शोषयाणि, *I can dry up the sea.*

N. B. The forms of this tense produced by affixing तु or हि are optionally used to express benediction. *Ex.* पाहि or पातात्त्वं, *do thou preserve.* पातु or पाताच्छिवः, Shivu *preserve you.*

24. The repetition, or the importance of an action whether past, present, or future is optionally expressed by the forms of this tense produced by affixing हि, त, स्व or ध्वं*. *Ex.* मुञ्जं मुञ्जा लुनीहि, लुनीत, लुनीष्व, or लुनीध्वं, *he, they two, they; thou, you two,* or *ye, I, we two,* or *we, do, did,* or *will cut entirely* or *repeatedly.*

* See page 153, Rule. 129.

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Of the fourth tense.

25. मास्म, a prohibitory particle, is constructed with verbs in the fourth or fifth tense. *Ex.* मास्म भव दुःखं, *may that trouble never be.* मास्माभूच्छोकः, *may there be no grief.*

Of the fifth tense.

26. The negative मा constructed with the fifth tense of verbs indicates any time required. There are two forms. *Ex.* मा विरंसीत्, माविरमत्, or माविरंस्यति सुखं, *may pleasure never end.*

Of the eighth tense.

27. The eighth tense is used in a benedictive sense. *Ex.* जीव्याच्चिरं सज्जनः, *long live the good man.*

Of the ninth tense.

28. Verbs in the ninth tense, which denote remembering, indicate past time, except they are constructed with यत्. *Ex.* स्मरस्येनं नंस्यसीत्, *you bowed to Eeshu; you remember him.* यत् स्मरस्यनमः शिवं, *because you remember salute Shivu.*

29. When several verbs governing the same object are constructed with a word of remembering, the past time is indicated by the ninth tense. There are two forms.

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Ex. ध्यायसीदं यदीशानं द्रक्ष्यति स्तोष्यते भवान्, *you meditate thus because you saw and praised* Eeshanu.

Of the tenth tense.

29. The supposition and inference of a subjunctive sentence are expressed by a verb in the tenth tense indicating any time except the present. *Ex.* ज्ञानञ्चेदभविष्यत् सुखमभविष्यत्, *if there had been knowledge, there had been pleasure.* यद्यन्नार्थी पथिको दृष्टोऽभविष्यत् तदा हृतेनाभोक्ष्यत, *if a hungry traveller should be seen give him some thing to eat.*

Of the adverbial participle.

30. When a dhatoo is preceded by अलं or खलु to form a privative, it may be expressed by the adverbial participle, or by the third case of the noun. *Ex.* अलं भुक्त्वा or अलमोजनेन, *eaten in vain.*

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CHAPTER II.

SECT. I.

EXERCISES FOR PARSING.

The first Section of the Shree Bhagvutu.

ॐ नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः
सत्रं स्वर्गाय लोकाय सहस्रसममासत
तऽएकदा तु मुनयः प्रातर्हुतहुताग्नयः
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात्

Translation. Om. Shounuku, and the other sages, in Nimishu, the sacred place of him whose eyes are never closed, sat (performing) a vow of a thousand years continuance, for the sake of the heavenly world. Once these sages, having offered their morning sacrifices, respectfully asked the much honoured Sootu, who was sitting (there).

ॐ is prefixed to all Hindoo writings; it is composed of the letters अ, उ, and म्. These, united by the rules of Sundhi, form the above word, expressive of the trinity of the Hindoos. नैमिषे, Nimisha; a substantive proper, seventh case sin-

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gular. अनिमिषक्षेत्रे, *the holy place of him who never closes his eyes*, viz. *of* Vishnoo; a compound adjective of the fourth class, seventh case singular, agreeing with the substantive नैमिषे. The initial अ is lost by Rule 22 of page 21. ऋषयः, *sages;* a substantive, first case plural. शौनकादयः, Shounuku *and others;* a compound substantive, first case plural, agreeing with ऋषयः. सत्रं, *a religious vow;* a substantive, neuter gender, second case singular. स्वर्गाय, *for the celestial;* an adjective, masculine, fourth case singular. लोकाय, *for the world;* a substantive, fourth case singular, agreeing with the preceding adjective. सहस्रसमं, *a thousand years;* a compound word of the second class, neuter gender, second case singular, agreeing with सत्रं. आसत, *sat;* a verb, atmune pudu, third tense, third person plural, governed by ऋषयः. ते, *they;* a pronoun, masculine, first case plural. The ए of ते becomes अय by Rule 19, page 20, the consonant of which is rejected by Rule 21 of page 21. एकदा, *at once;* an adverb, formed by Rule 17 of page 759. तु, *again;* an indeclinable particle. मुनयः, *the sages;* a substantive masculine, first case plural. प्रातर्हुतहुताग्नयः *(having) offered the morning oblation;* a compound word, (formed from प्रातर्, *in the morning*, हुत, *offered*, and अग्नि, *fire*), agreeing with मुनयः. सत्कृतं, *the much honoured;* a compound word (formed from सत्, *good*, and कृत, *done*), masculine, second case singular. सूतं, Sootu; a substantive proper, masculine, second case singular, agreeing with the preceding adjective. आसीनं, *sitting;* a present participle, formed from the dhatoo आस by Rule 76 of page 169, second case singular, masculine, agreeing with the foregoing word. पप्रच्छुः, *they asked;* a verb, sixth tense, third person plural, governed by मुनयः, governing two objects in the accusative, viz. सूतं, and the following word, viz. इदं, *this;* a pronoun, neuter, second case singular. आदरात्, *through respect;* a substantive masculine, fifth case singular.

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ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ
आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत

Translation. The sages said, O sinless (one) the pooranus, with the historical books, and the works on jurisprudence, which have been recited and read by thee.

ऋषयः, *the sages;* a substantive masculine, first case plural. ऊचुः, *said;* a verb, sixth tense, third person plural, governed by the preceding word. त्वया, *by thee;* a pronoun, masculine, third case singular. खलु, *indeed;* an indeclinable particle. पुराणानि, *the* pooranus; a substantive, neuter, first case plural. सेतिहासानि, *with the histories;* a compound substantive (formed from स and इतिहास, *ancient sayings*); first case plural, neuter. च, *also;* an indeclinable particle connecting the two last words. अनघ, *sinless;* an adjective, vocative case, (the substantive is understood). आख्यातानि, *spoken;* a passive participle, neuter, first person plural. अपि, *and;* an indeclinable particle. अधीतानि, *read;* a passive participle, neuter, first case plural, governed, with the preceding participle, by त्वया. धर्मशास्त्राणि, *law books;* a compound word, first case plural, neuter, joined to पुराणानि, and सेतिहासानि, by the conjunctions, and, with them, agreeing with the two foregoing participles. यानि, *which;* a pronoun neuter, first case plural, agreeing with the foregoing nouns. उत, *also*, indeclinable.

यानि वेद विदां श्रेष्ठो भगवान् बादरायणः
अन्ये च मुनयः सूत परावरविदो विदुः

Translation. Which the divine Vadurayunu, chief of the learned, knows, and which, O Sootu, the other sages, acquainted with the nature of God, (know).

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यानि, *which;* a pronoun neuter, second case plural. वेद्, *he knows;* a verb, first tense, third person singular, irregular. विदां, *of the learned;* a substantive, masculine, sixth case plural. श्रेष्ठः, *chief;* an adjective, superlative degree, first person singular, constructed with the preceding word. भगवान्, *divine;* an adjective, masculine, first case singular. वादरायणः, a proper name of Vyasu, denoting, *born in the forest of jujubes;* a substantive proper, first case singular, agreeing with the preceding adjective; agent of the verb वेद्. अन्ये, *other;* an adjective, masculine first case plural. च, *and.* मुनयः, *the sages;* a substantive, masculine, plural, agreeing with अन्ये. सूत, O Sootu; a substantive, vocative case. परावरविदः, *acquainted with the nature of God;* a compound adjective, (formed from पर, अवर, and विद्), first case plural, masculine, agreeing with मुनयः. विदुः, *know;* a verb, first tense, third person plural, governed by मुनयः and governing यानि, in conjunction with the verb वेद्.

वेत्थ त्वं सोम्य तत् सर्व्वं तत्वतस्तदनुग्रहात्
ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत

Translation. Thou, O holy one, by his favour, art compleatly acquainted with all these; teachers also tell the profound (things) to an amiable disciple.

वेत्थ, *thou knowest;* a verb, first tense, second person singular. त्वं, *thou;* a pronoun, first case singular, governing the preceding verb. सौम्य, *O holy man;* a substantive, vocative case. तत्, *that;* a pronoun neuter, first case singular. सर्व्वं, *all;* an adjective, neuter, first case singular, agreeing with तत्वतः, *properly;* an adverb formed by Rule 14 of page 759. तदनुग्रहात्, *through their favour;* a compound word, (formed from तेषां, *of them,* and अनुग्रह, *favour*), fifth case singular. ब्रूयुः, *they tell;* a verb, second tense, third person plural. स्निग्धस्य, *of the amiable;* an adjective, masculine, sixth case singular. शिष्यस्य, *of a disciple;* a substantive, sixth case

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singular, agreeing with the preceding adjective; object of the verb ब्रूयुः. गुरवः, *teachers*; a noun, first case plural, agent of the verb ब्रूयुः. गुह्यं, *hidden*; an adjective, second case singular; object of the verb ब्रूयुः, which governs two objects, one in the sixth and the other in the second case. अपि, *also*, उत, *truly*; indeclinable particles.

तत्र तत्राञ्जसायुष्मन् भवता यद्विनिश्चितं
पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि

Translation. O long-lived (one), among these things, whatever (contributing to) the happiness of men, has been fairly ascertained by thee, that it is proper for thee to declare to us.

तत्र तत्र, *there*; an adverb. अञ्जसा, *in reality*; an indeclinable particle. आयुष्मन्, *O long lived*; an adjective, vocative case singular. भवता, *by thee*; a pronoun, third case singular. यत्, *what*; a pronoun, neuter, first case singular. विनिश्चितं, *ascertained*; a passive participle, neuter, agreeing with the pronoun यत्, and governed by भवता. पुंसां, *of men*; a substantive, sixth case plural. एकान्ततः, *certainly, indeed*. श्रेयस्, *happiness*; a substantive, neuter, first case singular. तत्, *that*; a pronoun, second case singular. नः, *to us*, a pronoun. शंसितुं, *to speak*, a verb, infinitive mode. अर्हसि, *thou art capable*, or *able*; a verb, first tense, second person singular, governed by त्वं (understood), and governing तत्.

प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः

Translation. O thou fit for the assembly, men in this *kali yoogu* are almost (universally) short-lived, indolent, extremely ignorant, disregarded by fortune, and interrupted (in their pursuits).

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प्रायेण, *almost.* अल्पायुषः, *short-lived;* a compound adjective, first case plural. सभ्य, *O fit for the assembly;* an adjective, vocative case. कौ, *in the* kulee; an adjective, seventh case, singular, joined to the next word by changing ओ to अव. अस्मिन्, *in this;* a pronoun, neuter, seventh case singular. युगे, *in the yoogu;* a substantive, seventh case singular, agreeing with the preceding words कौ and अस्मिन्. जनाः, *men;* a substantive, masculine, first case plural, agreeing with अल्पायुषः. मन्दाः, *indolent;* an adjective, masculine, first case plural. सुमन्दमतयः, *extremely ignorant;* a compound adjective, masculine, first case plural. मन्दभाग्याः, *disregarded by fortune;* a compound adjective, masculine, first case plural, agreeing (together with the two preceding words) with जनाः. हि, *indeed;* an indeclinable particle. उपद्रुताः, *interrupted, hindered;* a passive participle, first case plural, agreeing with जनाः.

भूरीणि भूरिकर्म्माणि श्रोतव्यानि विभागशः
अतः साधो ऽत्र यत् सारं समुद्धृत्य मनीषया
ब्रूहि भद्राय भूतानां येनात्मा सुप्रसीदति

Translation. Many important affairs are to be attended to, therefore, O righteous (one), what quintessence which has been drawn up by the understanding, declare thou for the good of beings, by which the understanding may be satisfied.

भूरीणि, *much, many;* an adjective, neuter, first case plural. भूरिकर्म्माणि, *important affairs;* a compound substantive, first case plural. श्रोतव्यानि, *to be heard;* a future indefinite participle, neuter, first case plural. विभागशः, *separately, part by part, severally;* an adverb. अतः, *therefore;* an indeclinable particle. साधो, *O righteous (man),* an adjective, vocative case. अत्र, *here, in this;* an indeclinable particle. यत्, *what;* a pronoun, neuter, first case singular. सारं, *quintessence;* a substantive, neuter, first case singular. समुद्धृत्य, *raised up, produced;*

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an adverbial participle. मणीषया, *by the understanding;* a substantive, feminine, third case singular. ब्रूहि, a verb, third tense (used imperatively) second person, singular, governed by त्वं (understood). भद्राय, *for the good;* a substantive, neuter, fourth case singular. भतानां, *of beings;* a substantive, masculine, sixth case plural. येन, *by which;* a pronoun, neuter, third case singular. आत्मा, *the understanding;* a substantive, masculine, first case singular. सुप्रसिदेत, *may be satisfied;* a verb, first tense, third person singular, governed by आत्मा.

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः
देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया

Translation. O Sootu, blessings attend thee, thou knowest, what the divine one, born of Devukee, by Vusoo-devu (did) for the purpose of accomplishing his wish.

सूत, *O Sootu;* a substantive, masculine, vocative case. जानासि, *thou knowest;* a verb, first tense, second person singular, governed by त्वं (understood). भद्रं, *welfare;* a substantive, neuter, first case singular. ते, *thy;* a pronoun, sixth case singular, (the neuter verb must be supplied). भगवान्, *divine;* an adjective. सात्वतां, *of the good;* a substantive, masculine, sixth case plural. पतिः, *a lord, supporter;* a substantive, masculine, first case singular, agreeing with भगवान्. देवक्यां, *in devukee,* a substantive proper, feminine, seventh case singular. वसुदेवस्य, *of Vusoo-devu;* a substantive, proper, masculine, sixth case singular. जातः, *born;* a passive participle, masculine, first case singular. यस्य, *whose;* a pronoun, masculine, sixth case singular. चिकीर्षया, *for the purpose of desiring the doing of;* an adjective (formed from the optative of कृ by affixing उ), third case singular.

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तन्नः शुश्रूषमाणानाम् इत्युक्त्वानुवर्णितुं
यस्यावतारो भूतानां क्षेमाय च भवाय च

Translation. That thou canst relate to us desirous of hearing, whose incarnation was for the good and advantage of beings.

तत्, *that;* a pronoun, neuter. नः, *of us;* a pronoun, sixth case plural. शुश्रूषमाणानां, *the desiring to hear;* the present participle, optative mode, of श्रु, *hear;* sixth case plural, agreeing with the preceding pronoun. अर्हसि, *thou art capable;* a verb, first tense, second person singular. उक्त्वा, a sign of the vocative case. अनुवर्णितुं, *to exemplify, to narrate;* a verb, infinitive mode. यस्य, *whose;* a pronoun, masculine, sixth case singular. अवतारः, *incarnation;* a substantive, masculine, first case singular. भूतानां, *of creatures;* a substantive, masculine, sixth case plural. क्षेमाय, *for the good;* a substantive, neuter, fourth case singular. च, *and.* भवाय, *for the wealth;* a substantive, masculine, fourth case singular. च, *and.*

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन्
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयं

Translation. Whose name, mentioning, a man involved in the most intricate worldly affairs, and unable to govern himself, is immediately set free, because fear itself fears thereat.

आपन्नः, *formed, obtained;* a passive participle, first case singular. संसृतिं, *worldly goods;* a substantive, feminine, second case singular. घोरां, *dreadful;* an adjective, feminine, second case singular, agreeing with संसृतिं. यन्नाम, *whose name;* a compound noun, second case singular. विवशः, *not under controul;* an adjective, first case singular, masculine. गृणन्, *speaking;* a present participle, masculine, first case singular. ततः, *from that.* सद्यः, *then, at that time;* an adverb. विमुच्येत, *is*

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liberated; a verb, atmune pudu, third person singular, second tense. यत्, *at, which*; an indeclinable particle. बिभेति, *he fears*; a verb, third conjugation, first tense, third person singular. स्वयं, *itself*. भयं, *fear*; a substantive, neuter, first case singular, agent of the preceding verb.

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः
सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया

Translation. O Sootu, the sages who walk in the road of devout contemplation, and have taken refuge in his foot, upon being touched, communicate purity, (but) the waters of the celestial river (only purify) by constant application.

यत्पादसंश्रयाः, *taking refuge in whose foot*; a compound adjective, first case plural. सूत, Sootu; a proper name, vocative case. मुनयः, *the sages*; a substantive, first case plural, agreeing with the foregoing compound word. प्रशमायनाः, *walking the road of quiet contemplation*; an adjective, first case plural, agreeing with मुनयः. सद्यः, *now, then*; an indeclinable particle. पुनन्ति, *they purify*; a verb, ninth conjugation, first tense, third person plural. उपस्पृष्टाः, *touched*; a passive participle, masculine, first case plural. स्वर्धुन्यापः, *the water of the heavenly river*; a compound substantive, first case plural, agreeing, together with the foregoing word, with मुनयः. अनुसेवया, *by application*; a substantive, feminine, third case singular.

को वा भगवतस्तस्य पुण्यश्लोकेड्यकर्मणः
शुद्धिकामो न शृणुयाद्यशः कलिमलापहं

Translation. Who, desiring purity, has not heard of the Kuli-yoogu-filth-destroying fame of the divine performer of works, celebrated by those whose fame produces purity?

कः, *who*; a pronoun, masculine, first case singular. वा, *or likewise*; an indeclinable word. भगवतः, *of the divine (one)*; a substantive, masculine, sixth case singular.

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तस्य, *his*; a pronoun, masculine, sixth case singular. पुण्यश्लोकेड्यकर्म्मणः, *performing works celebrated by those whose fame produces purity*; a compound adjective, (formed from पुण्य, *purity*, श्लोक, *fame*, इड्य, *to be celebrated*, and कर्म्मणः, *work*), sixth case singular, agreeing with भगवतः. पुण्यकामः, *desiring purity*; a compound adjective, masculine, first case singular, agreeing with कः. न, *not*; a negative, particle. शृणुयात्, *he heard*; a verb, second tense, third person singular, governed by कः. यशः, *fame*; a substantive, neuter, second case singular. कलिमलापहं, *destroying the filth of the* Kuli-yoogu; a compound adjective, neuter, second case singular, agreeing with यशः.

तस्य कर्म्माण्युदाराणि परिगीतानि सूरिभिः
ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः.

Translation. The generous actions, celebrated by the wise, of him who with ease assumes any form, tell to us, believing,

तस्य, *of him*; a pronoun, masculine, sixth case singular. कर्म्माणि, *actions*; a substantive, neuter, second case plural. उदाराणि, *great, generous*; an adjective, neuter, second case plural, agreeing with the preceding word. परिगीतानि, *celebrated*; a passive participle, neuter, second case plural. सूरिभिः, *by learned men*; a substantive, masculine, third case plural, governing the preceding participle. ब्रूहि, *say*; a verb, third tense, (used imperatively), second person singular, governed by त्वं (understood). नः, *of us*; a pronoun, sixth case plural. श्रद्दधानानां, *believing*; a present participle, masculine, sixth case plural, agreeing with the preceding word, and used instead of the fourth case, as the object of the verb ब्रूहि. लीलया, *with ease*; a substantive, feminine, third case singular. दधतः, *taking, assuming*; a present participle, sixth case singular. कलाः, *forms*; a substantive feminine, second case plural.

अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः
लीला विदधतः स्वैरमीश्वरस्यात्ममायया

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Translation. Tell also the pleasing story of the incarnation of Huri, the lord who by his own power assumed any form at will.

अथ, *moreover;* an indeclinable particle. आख्याहि, *speak, tell;* a verb, third tense, (used imperatively) second person singular. हरेः, *of Huri;* a substantive, sixth case singular. धीमन्, *O learned (man);* an adjective, vocative case singular. अवतार कथाः, *words respecting incarnation;* a compound substantive, feminine, second case plural. शुभाः *good, pleasant;* an adjective, feminine, second case plural. लीलाः, *ease, play;* a substantive, feminine, second case plural. The ः is omitted by Rule 27 of page 32. विदधतः, *of assuming;* a present participle, masculine, sixth case singular. स्वैरं, *of his own accord;* a noun (used adverbially,) second case singular. ईश्वरस्य, *of God;* a substantive, masculine, sixth case singular. आत्ममायया, *by (one's) own deceptive, or illusive, power;* a compound substantive, feminine, third case singular.

वयन्तु न वितृप्याम उत्तमश्लोकविक्रमे
यच्छृन्वतां रसज्ञानां स्वादुस्वादु पदे पदे

Translation. We are never satisfied (tired) with (hearing of) the power of him who is worthy of all praise, which causes those hearing and relishing it (to exclaim) agreeable! agreeable! at every step.

वयं, *we;* a pronoun, first case plural. तु, *also;* an indeclinable particle. न, *not*, a negative particle. वितृप्यामः, *are satisfied;* a verb, fourth conjugation, first tense, first person plural. उत्तमश्लोकविक्रमे, *in the power of him worthy of all praise;* a compound word, (formed from उत्तम, *excellent*, श्लोक, *honour*, and विक्रम, *power*), seventh case singular. यत्, *which;* a pronoun, neuter, second case singular. शृन्वतां, *of those hearing;* a present participle, masculine, sixth case plural. रसज्ञानां, *of (those) knowing*, or *acquainted with taste, or relish;* a substantive, masculine, sixth case plural. स्वादुस्वादु, *savour, pleasant sensation;* a reduplicated substantive, neuter, first case singular. पदे पदे, *at every step;* a substantive, seventh case singular.

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कृतवान् किल वीर्य्याणि सह रामेण केशवः
अतिमर्त्यानि भगवान् गूढः कपटमानुषः

Translation. Keshuvu, the divine, the profound, the apparently-human, was, with Ramu, performing heroic, and more than mortal, actions.

कृतवान्, *he was doing*, or *did;* a past indefinite participle. किल, *indeed;* an indeclinable word. वीर्य्याणि, *heroic acts;* a substantive, neuter, second case plural. सह, *with;* an indeclinable word. रामेण, Ramu; a substantive, neuter, third case singular. केशवः, Keshuvu; a substantive proper, masculine, first case singular. अतिमर्त्यानि, *more than human;* an adjective, neuter, second case plural, agreeing with वीर्य्याणि. भगवान्, *divine;* an adjective, masculine, first case singular. गूढः, *hidden, profound;* a passive participle, masculine, first case singular. कपटमानुषः, *apparently human;* a compound word, first case singular. The three last words agree with केशवः.

कलिमागतमाज्ञाय क्षेत्रे ऽस्मिन् वैष्णवे वयं
आसीना दीर्घसत्रेण कथायां सक्षणा हरेः

Translation. We knowing the Kuli-yoogu to be arrived, sitting at this holy place of Vishnoo, engaged in a long Shutru, are delighted with the stories of Huri.

कलिं, *the* Kuli-yoogu; a substantive, masculine, second case singular. आगतं, *arrived, come,* ; a passive participle, masculine, second case singular, agreeing with the preceding word. आज्ञाय, *knowing;* an adverbial participle. क्षेत्रे, *in the holy place;* a substantive, neuter, seventh case singular. अस्मिन्, *in this;* a pronoun neuter, seventh case singular, agreeing with क्षेत्रे. वैष्णवे, *pertaining to* Vishnoo; an adjective, neuter, seventh case singular, agreeing with क्षेत्रे. वयं, *we;* a pronoun plural. आसीनाः, *continuing;* a present participle, masculine, first case plural, agreeing with वयं. दीर्घसत्रेण, *by a long* Shutru (vow); a compound substantive, neuter, third

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case singular. कथायां, *in words;* a substantive, feminine, seventh case singular. सुखिता, *delighted;* an adjective, first case plural. हरेः, *of Huri;* a substantive proper, masculine, sixth case singular.

त्वन्नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षतां
कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवं

Translation. Like a pilot in the ocean, thou art shewn by Dhatri to us (who are) desirous of crossing over the almost impassable Kuli-yoogu, the destroyer of the Sutwa (goon) in men.

त्वं, *thou;* a pronoun, first case singular. नः, *of us;* a pronoun, sixth case plural, used instead of the accusative. सन्दर्शितः, *shown;* a passive participle, first case singular. धात्रा, *by* Dhatri, a substantive proper, masculine, third case singular. दुस्तरं, *difficult to pass;* an adjective, masculine, second case singular. निस्तितीर्षतां, *desiring to cross over;* the present participle of तॄ, optative mode, sixth case plural, agreeing with नः. कलिं, *the* Kuli yoogu; a substantive, masculine, second case singular. सत्त्वहरं, Sutwu-*removing;* an adjective, masculine, second case singular, agreeing with the preceding word. पुंसां, *of men;* a substantive, masculine, sixth case plural. कर्णधारः, *a pilot;* a substantive, masculine, first case singular. इव, *like;* an indeclinable word. अर्णवं, *the sea;* a substantive, masculine, second case singular.

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि
स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः

Translation. Say to what asylum is holiness gone, while the lord of devotees, Krishnu, the friend of brahmans, clothed in the armour of holiness, is in his own abode, (viz. is incarnate).

ब्रूहि, *say;* a verb, third tense, second person singular, (used imperatively). योगेश्वरे, *the lord of devotees;* a substantive, seventh case, singular. कृष्णे, Krishnu,

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a substantive, seventh case singular. ब्रह्मण्ये, *the sacred one*, a substantive, seventh case singular. धर्म्मवर्म्मणि, *in the armour of holiness*; a compound substantive, seventh case singular, agreeing, together with the preceding words which are in the same case, with कृष्णे. स्वां, *own*; an adjective, second case singular. काष्ठां, *a boundary, end, way*, a substantive, feminine, second case singular. अधुना, *now*, an adverb. उपेते, *gone*, a passive participle, seventh case singular, agreeing with कृष्णे. धर्म्मः, *holiness*, a substantive, masculine, first case singular. कं, *whom*, a pronoun, masculine, second case singular. शरणं, *an asylum*; a substantive, masculine, second case singular. गतः, *obtained, gone*; a passive participle, masculine, first case singular.

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The first three Chapters of the Gospel by St. Matthew.

मङ्गलसमाचारो मातिऊरचितः ।

प्रथमं पर्व्व ।

१ आवरहामसन्तानदाउदस्य सन्तानयिषुखीष्टस्य पूर्व्वपुरुषाणां पुस्त
कमिदं ।

२ आवरहामो हिस्हकं जनयामास हिस्हकश्च यआकुवं जनयामास
३ यआकुवश्च यहूदां तद्भ्रातॄंश्च जनयामास यहूदा तु फरसं जरहञ्च
तमरायां गर्भे जनयामास फरसश्च हस्रोणं जनयामास हस्रोणश्च
४ रामं जनयामास रामश्च आमिनदवं जनयामास आमिनदवस्तु नाहशोनं
५ जनयामास नाहशोनश्च शालमां जनयामास शालमास्तु वआजं राख
६ वायां गर्भे जनयामास वआजश्च ओवदं रोतायां गर्भे जनयामास
ओवदश्च यिशिं जनयामास तदनन्तरं यिशिर्दाउदं राजानं जनयामा
स । या ऊरिहस्य जाया आसीत् तस्यां गर्भे दाउदराजस्तु शल
७ मनं जनयामास शलमनश्च रहबआमं जनयामास रहबआमश्च आवी
८ हं जनयामास आवीहश्च आसाञ्जनयामास । आसास्तु यिहोशफटं

जनयामास यिहोषफटञ्च योरमं जनयामास योरमञ्च आजीहां जन
८ यामास आजीहाञ्च योरमं जनयामास योतमञ्च आखज़ञ्जनयामास
९० आखजस्तु खज़कीहां जनयामास खज़कीहाञ्च मनषां जनयामास
११ मनषाञ्च आमोनं जनयामास आमोनस्तु याषीहां जनयामास याषी
हाञ्च बाकिमं तद्भ्रातृंश्च जनयामास। वावेले स्थानान्तरीभव
१२ नानन्तरे याकीमो यिज़नीहां जनयामास। तेषां वावेलप्राप्यनन्तरं
यिज़नीहाः षलतालं जनयामास षलतालञ्च जरववलं जनयामास
१३ जरववलञ्च आबिआदं जनयामास आबिआदञ्च आलीकिमं जनया
मास आलीकिमञ्च आजोरं जनयामास आजोरस्तु सादोकं जनया
१४ मास सादोकञ्च आकिमं जनयामास आकिमञ्च आलिआदं जनयामा
१५ स। तत आलिआद अलिएजरं जनयामास आलिएरञ्च मतनंजन
यामास मतनञ्च यआकुबं जनयामास यआकुबञ्च युसफं जनयामास
१६ स तस्या मारियायाः स्वामी यस्या उदरे यिशुर्ज्जातः यः खीष्ट इति
ख्यातः। अतएव आबरहामावधि दाउदपर्य्यन्तं साकल्येन चतुर्दश
१७ पुरुषा एवं दाउदावधि बावेलनयनपर्य्यन्तं चतुर्दश पुरुषा एवं बावेल
नयनावधि खीष्टस्यावतारपर्य्यन्तं चतुर्दश पुरुषाः।

१८ यिशुखीष्टस्य जन्म एवमासीत्। तस्य माता मारिया युसफाय
वाग्दत्ता भूत्वा तयोः समागमनात् पूर्व्वं धर्म्मात्मनः सकाशात् गर्भ
१९ वती बभव। तस्याः स्वामी युसफो याथार्थिको भवन् प्रकाशे तां

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२० कलङ्किनीं कारयितुं नेच्छंस्तां गुप्तरूपेण त्यक्तुं मनसि चकार। किन्तु
यस्य एतच्चिन्तयति तस्मिन् हे दाउदस्य सन्तान युसफ् तव जायां मा
रियां ग्रहीतुं भीतो मा भवेति कथयन् ईश्वरदूतः स्वप्ने तस्मै दर्शनं
दत्तवान् यतस्तस्यां यो जातः स धर्म्मात्मनः। सापि पुत्रं प्रसविष्यति
२१ एवं तस्य नाम त्वं यिशुरिति करिष्यसि यतः स स्वलोकान् तेषां पापे
भ्य उद्धरिष्यति।

२२ ईश्वरेण कथितमेतद्वचनं भविष्यद्वक्त्रा यस्य एका कन्या गर्भवती
भूत्वा पुत्रं प्रसविष्यति तस्य नाम तै अमानुएल अर्थात् अस्माभि
२३ र्भिः सहित इति करिष्यन्तीत्येतत् पूरणाय एतत्सर्व्वं कृतमभवत्।

२४ अत ईश्वरदूतस्तं यथाज्ञापयामास तथा स्वप्नाज्जागरितो युसफो
२५ ऽकरोत् स्वजायां जग्राह च। एवं तस्या आद्यपमजातपुत्रप्रसवात
तां न ज्ञातवान् परं तस्य नाम यिशुरिति चकार।

२ द्वितीयं पर्व्व।

१ यहोदाया बीतलखमे हेरोदराजस्य काले यिशौ जाते पश्य विद्वांसः
२ पूर्व्वस्मात् यिरोशलममाजग्मुरेतद्वचनो यहोदीयानां जातो राजा कुत्र

यतः पूर्व्वस्यां दिशि तस्य तारां वयमपश्याम तस्य पूजां कर्त्तुमा
गच्छामश्च।

३ इति हेरोदराजः श्रुत्वा व्याकुल आसीत् सर्व्वयिरोशलमाश्च तेन
४ साकं अथ सकलप्रधानयाजकान् लोकानामध्यापकाँश्चैकत्र कृत्वा खीष्टः
५ कुत्र जनिष्यतीति तान् प्रति स जिज्ञासाञ्चकार ततस्ते तमब्रुवन् यहो
६ दाया बीतलखमे यतो भविष्यद्वक्त्रैवं लिखितमास्ते हे यहोदादेशस्य
बीतलखम यहोदाया अग्रणीयां मध्ये नातिक्षुद्रो ऽसि यतस्त्वत्त एको
७ ऽग्रणीर्निष्क्रमिष्यति यो मम निश्चराललोकान् चारयिष्यति। तदा
हेरोदो विदुषो रहस्यमाहूय तारायाः स्वप्रकाशकालं तत्वतः पप्रच्छ।
८ अथ तान् बीतलखमे प्रस्थापयन्नब्रवीत् गत्वा यत्नतो बालकं गुणत
यदा तं प्राप्स्यत मां प्रत्यवदिष्यत यतो ऽहमपि गच्छन् तं भजि
९ ष्यामि। ते राजानं श्रुत्वा ययुः एवं पश्य यां तारां ते पूर्व्वस्यां
दिश्यपश्यन्सा तेषामग्रेग्रे जगाम आगत्यबालकस्थानोपर्य्यवस्थितात्।
१० ११ अथ ते तारां पश्यन्तो अतिशयतमं हर्षं जक्षुः। अनन्तरं गृहे
गत्वा स्वमातरमरियया सहितं तं बालकमपश्यन् अथ दण्डवत् प्रणि
पत्य तं भेजुः। अथ स्वधनानि मुकुलीकृत्य तस्मै स्वर्णलवानमरदा
१२ नानि उत्ससृजुः। पश्चात् हेरोदोपकण्ठं मा गच्छेत्यादिष्टास्ते स्वदेशे
अन्येन पथागच्छन्।

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१३ तेषु गतेषु पश्य ईश्वरदूतः स्वप्ने यूसफ समीपे चकाशे इति वदन्
उत्तिष्ठ बालकं तन्मातरञ्च नय मिसरे पलायस्व च यावद्‌हं त्वां न
कथयामि तावत्तत्र तिष्ठ च यतो बालकं नाशयितुं हेरोदस्तं गवेष
१४ यिष्यति। यश्चात् स उत्थाय बालकं तन्मातरञ्च नीत्वा रात्रौ मिसरे
१५ विदेशयामास आहेरोदमरणात्तस्मिन् तस्थौ च। ब्रुवता भविष्यद्वक्त्रा
मिसरादहं स्वपुत्रमाजुहावेतीश्वरेणोक्तं यत् पूरयिष्यति।

१६ तदा हेरोदो विद्वद्भिरुपहसितमात्मानं पश्यन्नतिचुक्रोध एवं दूतान्
प्रस्थाप्य बीतलहमे तत्सर्व्वसीमायाञ्च द्विवर्षान् तन्यूनांश्च सर्व्वान्
बालकान् घातयामास यथाविद्वत्समीपे यत्नपूर्व्वकं जिज्ञासाञ्चकार।
१७ ब्रुवता यिरमीहा भविष्यद्वक्त्रा कथितं प्रत्यक्षयामासे रामायामेकः शब्दः
१८ श्रुतोऽभवत् स च हाहाकारः क्रन्दनमतिविलापः स्वपुत्रार्थं रुदती तद्
भावान्न सिसान्त्वयितुमैच्छत् राखेल् एतदात्मकः।

१९ अथ हेरोदे मृते पश्य स्वप्ने ईश्वरस्य दूतो मिसरे पुरुषाय दृक्‌ उ
२० त्तिष्ठ बालकं तन्मातरञ्च नय यिश्रयेलदेशं गच्छ च यतो बालकप्राणं चे
२१ ष्टमाना मृता बभूवुरिति ब्रुवन्। अथ स उत्थाय बालकं तन्मातरञ्च
२२ निनाय यिश्रयेलदेशे आजगाम च। किन्तु स खपित्रहेरोदृते
स्थित आर्खेलायसो यहूदायां राज्यं करोतीति श्रुत्वा तत्र गन्तुं बिभाय

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२३ किन्तु स्वप्ने प्रत्यादिष्टः परावृत्य गालिलिदेशे जगाम। आगत्य
नाजरेत्नाम्नि नगरे ऽवसत् भविष्यद्वक्ता स नाजरेण इति आख्यास्यत
इति कथितं पूरयितुं।

३ तृतीयं पर्व्व।

१२ यिहोदारण्ये घोषयन् स्वर्गराज्यं सन्निधिवर्त्ति अतः परामननं कुरुत
३ तिब्रुवंश्च योहनो ऽवगाहकस्य आजगाम। यतो ब्रुवता यिशयिहा भवि
ष्यद्वक्तोक्तो ऽयं यिजहः पन्थानं प्रस्तुतं कुरुत मार्गं परलञ्च कुरुत चेति
४ वने वदतः शब्दः। स योहन् उष्ट्रलोमपरिच्छदं एवं कट्यां चर्म्म
५ बन्धञ्च पिदधौ तस्य भक्ष्याः शलभा वन्यं मधु च। तदानीं यिरो
६ शलमो यहोदीयाः सर्व्वे यर्दनं परितः सर्व्वे च तन्निकटे वहिर्जग्मुः स्व
७ पापानि स्वीकुर्व्वन्तस्तेन यर्दने ऽवजगाहिरे च। स्वावगाहने आगच्छतः
फारूशीनां सादुकीनाञ्चानेकान्वलोकयन् स तानवदत् हे सर्पवंश्या
८ भविष्यत्क्रोधात् पलायितुं को युष्माभिरदर्शयत्। अतः परामनन
९ स्योचितानि फलानि फालयत एवमावरहामो ऽस्माकं पितेति कथयितुं
न मनुत यतो ऽहं युष्मान् ब्रवीमि ईश्वर एतेभ्यः प्रस्तरेभ्य आवरहा
१० मस्य सन्तानमुत्पादयितुं शक्नोति। इदानीमपि कुठारो वृक्षाणां
मूले लेगे अतएव उत्तमफलान्यफलन् सर्व्वा वृक्षश्छिद्यते ऽग्नौ निः
११ क्षिप्यते च। अहं युष्मान जले ऽवगाहयामि परामननात् किन्तु मत्प

आदागच्छन् मत्तः शक्तिमत्तरोऽस्ति यस्य पादुकावहने ऽपि नाहं
१२ योग्यः स धर्म्मात्मन्यग्नौ च युष्मानवगाहयिष्यति। यस्य सूर्पो हस्ते
स खलं सुपरिस्करिष्यति यः स्वकुक्षौ गोधूमान् संग्रहिष्यति यश्च
तुषान् निर्व्वाणाग्नौ दाहयिष्यति।

१३ तदा यिशुर्गालिलेः सकाशात् यर्द्दने उपयोहनस्तद्वगाहितीभवनाय
१४ गमत् मम त्वद्वगाहितीभवनमावश्यकं त्वं पुनर्म्मम निकटे आगच्छ
१५ सीति वदन् योहनस्तं न्यषेधीत्। यिशुः प्रतिब्रुवन् तमुवाच सम्प्रति
भवितुं देहि यतः सर्व्वधर्म्मपूरणायास्मासु एवं प्रकारेण अर्हति तदा
१६ तस्मै कर्त्तुमदात्। यिशुरवगाहितस्तत्क्षणं जलादुज्जगाम एवं पश्य
स्वर्गा मुकुलिताः सन्ति। एवं स कपोतमिवात्मानमन्तर्दधाग
१७ च्छन्तमीश्वरात्मानमद्राक्षीत्। एवं पश्य स्वर्गाच्छब्द एष मम प्रियपुत्रो
यस्मिन्नहमतीव तुष्ट इति कथयन्नभूत।

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VAJU SUNEYA,

OR

THE OOPUNISHUT EESHA VASYU, &c.

BELONGING TO

THE YUJOOS VEDU.

ईशा वास्यमिदं सर्व्वं यत् किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनं। १ ॥

कुर्व्वन्नेवेह कर्म्माणि जिजीविषेच्छतं समाः। एवं त्वयि नान्यथेतोस्ति न कर्म्म लिप्यते नरे। २ ॥

असूर्य्या नाम ते लोका अन्धेन तमसा वृताः। तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः। ३ ॥

अनेजदेकं मनसो जवीयो नैतद्देवा आप्नुवन् पूर्व्वमर्षत्। तद्धावतो ऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति। ४ ॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके। तदन्तरस्य सर्व्वस्य तदु सर्व्वस्यास्य बाह्यतः। ५ ॥

यस्तु सर्व्वाणि भूतान्यात्मन्येवानुपश्यति। सर्व्वभूतेषु चात्मानं ततो न विजुगुप्सते। ६ ॥

यस्मिन् सर्व्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः। ७ ॥

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धं। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतो ऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः। ८ ॥

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अन्धं तमः प्रविशन्ति ये ऽविद्यामुपासते। ततो भूय इव ते तमो ये विद्यायां रताः। ९॥

अन्यदेवाहुर्विद्ययान्यदेवाहुरविद्यया। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे। १०॥

विद्यां चाविद्यां च यस्तद्वेदोभयं सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते। ११॥

अन्धं तमः प्रविशन्ति ये ऽसम्भूतिमुपासते। ततो भूय इव ते तमो ये संभूत्यां रताः। १२॥

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे। १३॥

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह। विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते। १४॥

हिरन्मयेन पात्रेण सत्यस्यापिहितं मुखं। तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये। १५॥

पूषन्नेकर्षे यम सूर्य्य प्राजापत्य व्यूह रश्मीन् समूहतेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि यो ऽसावादित्ये पुरुषः सो ऽहमस्मि। १६॥

वायुरनिलममृतमथेदं भस्मान्तं शरीरं ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर। १७॥

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम। १८॥

इतीशोपनिषत्।

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TRANSLATION.

1. By God is filled this whole, whatever is in the world: therefore relinquishing (earthly attachments) preserve (devotedness to him). Desire no one's wealth.

2. (The man) performing works, desires to live here an hundred years. In thee, (who art) a man, there is nothing (which is) not tainted by works.

3. Whatever self-murderers * (die) they, having departed, pass into a state called sunless, and are covered with blinding darkness.

4. The one (universal soul), that which is swifter than thought, moves not from its place, is not susceptible to the (impressions of the) organs of sensation, having previous identity (with them); it outstrips others (when they are) running; it stands still. While this remains, the principle of life performs its functions.

5. It moves, it moves not; it is distant, it is near; it is within all, it is without all.

6. He who beholds all beings in himself, and himself in all creatures, will not despise any thing.

7. When every being is (viewed as) the self of a wise man, then what is surprize? and what is grief? to (such an one) who (views) every thing (in) the same (light).

8. (God is) all-pervading, splendid, unembodied, without freckle, without nerves, pure, impermeable to sin, all-seeing, all-wise, above all, self-existent; he gives the reward of actions in a just manner by means of the revolutions of time. †

* One who murders the soul by employing it in sensual or selfish pursuits.

† Some say by means of the *Prajapatis*, or agents, employed in the government of the world.

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9. Those who practise works enter into gross darkness; those who are gratified with wisdom * into greater.

10. The (wise) say, that one fruit arises from wisdom,* and another from ignorance†. This saying we have heard from the wise, who have told us it.

11. He who knows (that) works† and wisdom * should be united, having got over sin by works, obtains immortality by wisdom.

12. They who contemplate nature enter into gross darkness, they who are pleased with matter (the types of things,)‡ into grosser.

13. From matter (the types of things,) they say, one thing arises, and an other from nature. This we have heard from wise men who have told us it.

14. He who views nature, and destructible matter (as) connected, having by matter got over death, through nature obtains immortality.

15. The door of realities is covered with a golden plate; remove the covering, O Sun, that I, the truly virtuous, may see thee.

16. O Sun, lovely traveller, subduer of all, Soorya, son of Prajaputi, withdraw thy rays, suppress thine energy, that I may see thy most beatifying form: that I may be the being who is in the sun.

17. May the soul be absorpt in the eternal soul; may this body be reduced to ashes. O mind of God, remember, remember (my) deeds. O mind of God, remember, remember (my) deeds.

18. O Fire, take us by a good road to bliss. O God thou knowest all our wisdom and all our deeds, destroy our deceiving sin. I offer to thee the highest praise.

* The wisdom which consists in conceiving of God as if he were possessed of form, parts or passions.

† Ignorance, viz. Works done to merit beatitude.

‡ The Hindoos call unformed matter the impregnated womb of nature. (Hiranyu-gurbhu).

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AN APPENDIX,

CONTAINING

A LIST of the DHATOOS, or ROOTS,

OF THE

SUNGSKRIT LANGUAGE.

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APPENDIX.

CERTAIN letters, not belonging to the Sungskrit roots, are joined to them to point out some peculiarities in the conjugation. These letters, called *unubundhu*, are prefixed to, or follow, the root, as it suits the convenience of the writer. In the manuscript copies of the Gunus, or Lists of Roots, they are joined by the rules of Sundhi; but as the Sundhi might occasion mistakes, and can answer no valuable end in the following list, it is omitted, and each *unubundhu* is expressed in its proper character, separated from the dhatoo by a dash.

Observations on the Unubundhus.

The *unubundhu* अ is put for the sake of easy pronunciation. This letter being inherent in the preceding consonant is not expressed by its proper sign अ.

आ. Dhatoos with this *unubundhu* admit the optional insertion of इम् before the affixes क्त and क्तवतु, or their substitutes, viz. before the affixes of the passive, and past indefinite participle. See page 159, Rule 37.

इ. This letter denotes that नुम् must be inserted in the dhatoo. See page 144, Rule 53.

ई shews that इम् must not be inserted before the affixes क्त and क्तवतु of the passive and past indefinite participles. See page 159, Rule 36.

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उ. Dhatoos with this characteristic letter admit the optional insertion of इम् before the affix क्त्वाच्. See page 156, Rule 4.

ऊ. Those dhatoos which have this *unubundhu* require the optional insertion of इम् before the व—स् of any tense except those called र. See page 142, Rule 58.

ॠ. Dhatoos which have this *unubundhu* must not have their vowel short when अङ् is inserted. See page 462, Rule 12.

ॡ. This characteristic letter denotes that the vowel of the dhatoo is optionally short or long when अङ् is affixed.

ष denotes that ङ् must be inserted after the dhatoo in the टी tense. See page 148, Rule 86.

इर् denotes that the insertion of ङ् in the टी tense is optional. See page 148, Rule 86.

ए denotes that the dhatoo does not admit vriddhi when सि is inserted. See page 142, Rule 33.

ऐ. Dhatoos with this characteristic letter are of the class यजादि. See page 144, Rule 51.

3. This *unubundhu* denotes that न must be substituted for the त of क्त and क्तवतु. See page 160, Rule 44.

ओ. इम् is not inserted before the terminations of those dhatoos which have this *unubundhu*. See page 142, Rule 37.

क denotes that the dhatoo is of the tenth conjugation (चुरादि). See page 457, Rule 1.

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वि. Dhatoos with this *anubandhu* are of the tenth conjugation, but may also be of the first, admitting both forms. See page 458, Rule 5.

ग denotes that the dhatoo is of the ninth conjugation (**क्र्यादि**). See page 446, Rule 1.

णि denotes that these dhatoos are of the class called **घ्वादि**. See page 446, Rule 4.

ह्व. This letter denotes that the dhatoo is of the class called (**हृदादि**). See page 307, Rule 3.

ञ denotes that the dhatoo is to be conjugated in the atmune pudu when the action is for the benefit of the agent, and in the purushmi pudu when for the benefit of another. See page 132, Rule 16.

ञि. This *unubandhu* denotes that the passive participle in **क्त** is used in the present tense. See page 572, Rule 7.

ज denotes that the dhatoo belongs to the class called **ज्वलादि**.

टु. Dhatoos with this *unubandhu* admit the krit affix **अथु**. See page 602, Rule 115.

डु. Dhatoos which have this *unubandhu* admit the krit affix **त्रिमक**. See page 602, Rule 114.

न denotes that the dhatoo belongs to the class called **फणादि**. See page 146, Rule 74.

त् denotes that the dhatoo has a final **अ**.

ट् shews that the dhatoo is of the eighth conjugation (**तनादि**). See page 438, Rule 1.

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ध Dhatoos with this characteristic letter are of the seventh conjugation (रुधादि). See page 420, Rule 1.

न denotes that the dhatoo is of the fifth conjugation (स्वादि). See page 400, Rule 1.

प denotes that the dhatoo belongs to the class called मुचादि. See page 511, Rule 9.

भ indicates that the dhatoo belongs to the class called भ्वादि. See page 376, Rule 8.

म shews that the dhatoo belongs to the class चुटादि. See page 463, Rule 14.

मि denotes that these dhatoos belong optionally to the class चुटादि.

य denotes that the dhatoo is of the fourth conjugation (दिवादि). See page 378, Rule 1.

ल indicates that the dhatoo is of the second conjugation (अदादि). See page 306, Rule 1.

लु shews that the dhatoo belongs to the class called स्वपादि. See page 144, Rule 52.

लि indicates that the dhatoo is of the third conjugation (जुहोत्यादि). See page 358, Rule 1.

व denotes that the dhatoo belongs to the class called तृतादि. See page 144, Rule 50.

षु. Dhatoos with this *unubundhu* are of the sixth conjugation, (तुदादि). See page 510, Rule 1.

षि shews that the dhatoo belongs to the class called कुटादि. See page 510, Rule 1.

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अ shows that the krit affix उ may be affixed to these roots, and that the feminines are made by आप. See page 605, Rule 128.

र. Dhatoos with this *unubundhu* are peculiar to the Vedu.

The dhatoos हृ, गृ, दृ, धृ and एक्ष, are called क्रादि.

The dhatoos मुह्, ष्णुह्, ष्णिह्, नभ्, and ष्णाह्, are the class मुहादि.

Dhatoos with an *unubundhu* ङ and a final consonant have a grave accent.

Dhatoos with an *unubundhu* ष and ङ are of the class called धुतादि. See page 148, Rule 86, and page 173, Rule 29.

Dhatoos with one vowel, which have an initial consonant and a final ऋ, except श्रि, ह्रि, ह्री, धी, यु, रु, णु, ष्णु, चु, ष्णु, वृ—ङ and वृ—ञ, do not admit the insertion of इम्.

The dhatoos are arranged in the alphabetical order of their final letters, except those in the last section, which is an appendix consisting of roots mentioned in some grammatical rules, and on that account called Soutru (सौत्र) dhatoos. Very few verbs are formed from those roots.

The explanation of the dhatoos is expressed in Sungskrit by a noun in the seventh case. In English it is generally expressed by the second person of the imperative mode: it must not, however, be concluded from this that dhatoos are either nouns or verbs. The radical idea alone is intended to be conveyed.

Some of the dhatoos are variously written. All the different ways of writing them are included in the following list; on which account they often appear to be more than the number specified.

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THE GUNU,

OR

LIST OF DHATOOS.

Dhatoo. Unubundhu.	Meaning.
अङ्क—त् क,	पदे लक्षणे, *page, mark.*
अङ्क—त् क,	तथा, ditto.
अंप्—त् क,	विभाजने, *share out.*
अंस—त् क,	तथा, ditto.
अर्थे—त् क ङ,	याचने, *ask.*
अन्ध—त् क,	दृक् क्षये, *lose sight, be blind.*
अघ—त् क,	तत् कृता, *commit sin.*
अवधीर—त् क,	अवज्ञायां, *disregard, contemn.*
आन्दोल—त् क,	दोलने, *swing.*
ऊन—त् क,	परिहाणे, *lessen.*
ओज—त् क,	बलतेजसोः, *strength; power* or *splendor.*
कथ—त् क,	वाक्यप्रबन्धे, *speak* or *form sentences.*
कल—त् क,	गतिसंख्ययोः, *move, enumerate.*

This dhatoo admits any meaning which is necessary to the sense of the sentence, and is therefore called कामधेनु, the cow which gives what any one wants.

कर्त्र—त् क,	शैथिल्ये, *slacken* or *unloose*
कत्र—त् क,	तथा, ditto.
कर्त्त—त् क,	तथा, ditto.
कर्न्न—त् क,	भिदि, *dissect* or *pierce.*

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Dhatoo. Unubandhu.	Meaning.
काल—त् क,	कालोपदेशे, *reckon time* or *express the portions of time by their names.*
कुण—त् क,	आभास मन्त्रयोः, *speak much in a few words, counsel.*
कुमार—त् क,	केलौ, *play.*
कुमाल—त् क,	तथा, ditto.
केत—त् क,	मन्त्रणे विश्रावणे च, *counsel, become certain by hearing.*
कूण—त् क,	सङ्कोचे, *shrink up.*
कुह—त् क ङ,	विस्मापने, *wonder,*
कूट—त् क,	दाहे मन्त्रे, *burn, advise.*
कृप—त् क,	दौर्बल्ये, *be weak.*
क्षप—त् क,	क्षेपे, *throw.*
खच—त् क,	बन्धने, *bind* or *set in a socket, as precious stones, &c.*
खेट—त् क,	क्षेपे, *throw.*
खेड—त् क,	तथा, ditto.
खेट—त् क,	भक्षणे, *eat.*
क्षेड—त् क,	तथा, ditto.
गद्—त् क,	अव्यक्तेनो, *thunder.*
गर्व—त् क ङ,	दर्पे, *be proud* or *boast.*
गृह—त् क ङ,	ग्रहे, *take.*
गण—त् क,	संख्याने, *enumerate.*
गवेष—त् क,	मार्गणे, *search for.*
गोम—त् क,	लेपने, *besmear* or *plaster.*
गुण—त् क,	मन्त्रे, *advise.*
गह—त् क,	गहने, *be thick, as grass, a forest, &c.*
चित्र—त् क,	क्षणिकेक्षणे लेख्ये अद्भुते च, *catch a glance* or *look, draw figures* or *paint, wonder.*

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Dhatoo. Unubundhu.	Meaning.
चह—त् क,	प्राठो, *trick* or *swindle.*
छद्—त् क,	संवृतौ, *cover.*
छिद्—त् क,	भेदे, *perforate.*
छेद्—त् क,	छेदे, *dissect.*
तीर—त् क,	कर्म्मणां समाप्तौ, *finish works.*
तूण—त् क,	सङ्कोचे, *shrink up.*
तुत्थ—त् क,	स्तुतौ, *spread out.*
दुःख—त् क,	तत्क्रतौ, *afflict* or *distress.*
दण्ड—त् क,	तत्पाते, *punish* or *fine.*
ध्वन—त् क,	प्राब्दे, *sound.*
निवास—त् क,	स्तुत्यां, *spread out.*
प्रेङ्खोल—त् क,	चापले, *be impatient* or *fickle.*
पट—त् क,	वेष्टने, *wrap round* or *surround.*
पल्ले—त् क,	हारित्ये, *be green.*
पद्—त् क ङ,	गतौ, *move.*
पश—त् क,	स्पर्शे गत्योः बन्ध वाधयोश्च, *touch, move, bind, obstruct.*
पष—त् क,	तथा, ditto.
पत—त् क,	ऐश्य गत्योः, *be majestic* or *supreme, move.*
पार—त् क,	कर्म्मणां समाप्तौ, *finish works.*
पल्यूल—त् क,	लूनि पूत्योः, *cut, purify.*
पल्युल—त् क,	तथा, ditto.
पूट—त् क,	संसर्गे, *be in contact.*
पत्त—त् क,	परिग्रहे, *be tenacious.*
भाम—त् क,	कोपने, *be angry.*
भाज—त् क,	पृथक्क्रत्यां, *separate.*
मृग—त् क ङ,	मार्गणे, *search for.*

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Dhatoo. Unubunudhu.	Meaning.
मह—त् क,	पूजे, *worship* or *pay respect to.*
मूत्र—त् क,	प्रस्रावे, *expel urine.*
मल—त् क,	धृतौ, *hold.*
मष—त् क,	क्षान्तौ, *forbear.*
मष—त् ञ,	तथा, ditto.
मिश्र—त् क,	सृत्यां, *mix.*
रह—त् क,	त्यागे, *abandon* or *leave.*
रस—त् क,	आस्वादे स्नेहे, *taste, love tenderly.*
रूप—त् क,	तत्कृतौ, *beautify* or *form.*
रच—त् क,	कृत्यां, *make* or *do.*
रूक्ष—त् क,	पारुष्ये, *be unmerciful.*
रंह—त् क,	गतौ, *move.*
रूष—त् क,	विस्फुरणे, *give signs of life,* viz. *move, &c.*
लज—त् क,	भासने, *illumine* or *look well.*
लज्ज—त् क,	तथा, ditto.
लड—त् क,	क्षेपे, *throw.*
लाड—त् क,	तथा, ditto.
लल—त् क,	ईप्से, *approve of* or *wish for.*
वर—त् क,	तथा, ditto.
वर्ण—त् क,	स्तुतिविस्तारे शुक्लाद्यर्थे क्लिदीपने, *praise, enlarge, colour.*
वस—त् क,	वासे, *dwell.*
वास—त् क,	उपसेवायां, *change the quality of any thing.*
व्यय—त् क,	गतौ, *move* or *expend.*
वित्त—त् क,	त्यागे, *abandon, (viz. give alms).*
वात—त् क,	गति सेवयोः सुखे च, *move, serve, be happy.*
वेल—त् क,	कालोपदेशे, *reckon time.*

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Dhatoo. Unubundhu.	Meaning.
क्लेद्—त् क,	दृप्ये, *see.*
वण्ट्—त् क,	भागे, *share out.*
वट्—त् क,	वेष्टे भागे च, *wrap round, share out.*
वल्यूल्—त् क,	लूनि पूत्यो:, *cut, purify.*
वल्युल्—त् क,	तथा, ditto.
वीज्—त् क,	व्यजने, *fan.*
वीर्—त् क ङ,	प्रोत्थे, *power* or *strength.*
व्रण्—त् क,	ऊनूचूर्णो, *a wound* or *freckle,* also *a pustule.*
व्रथ्—त् क,	दौर्बल्ये, *be weak.*
ष्वार्—त् क,	तथा, ditto.
श्लथ्—त् क,	तथा, ditto.
श्राम्—त् क,	मन्त्रे, *counsel* or *advise.*
शूर्—त् क ङ,	विक्रमे, *be valiant.*
श्वट्—त् क,	दुर्व्वाचे, *talk improperly* or *indecently.*
श्वट्—त् क,	तथा, ditto. [*dress.*
श्वील्—त् क,	अभ्यास अतिशयने उपधारणे, *learn by heart, be excessive,*
श्वस्—त् क,	वैक्लव्ये, *overwhelm with distress.*
श्वस्—त् क,	तथा, ditto.
सान्त्व्—त् क,	सान्त्वने, *comfort.*
साम्—त् क,	तथा, ditto.
संग्राम्-ङ ज त् क,	युद्धे, *fight.*
स्पृह्—त् क,	ईप्से, *desire to get.*
सट्—त् क,	प्रकाशने, *manifest.*
साट्—त् क,	तथा, ditto.
सभाज्—त् क,	सेवने प्रीतदर्शने, *serve, shew esteem.*
स्थूल्—त् क ङ,	वृंहणे, *enlarge.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
सूत्र—त् क,	ग्रन्थे, *dispose in rows* or *put in order.*
सत्र— त् क ङ,	सम्बन्धे सन्ततौ, *connect, extend.*
सूच—त् क,	पैशुन्ये, *make known.*
स्वर—त् क,	आक्षेपे, *reprove* or *contemn.*
स्तेन—त् क,	चौर्ये, *steal.*
स्तोम—त् क,	श्लाघने, *applaud.*
स्तन—त् क,	अव्यक्तशब्दे, *thunder.*
सार—त् क,	दौर्बल्ये, *be weak.*
सुख—त् क,	तत्कृतौ, *make happy.*
स्फुट—त् क,	विस्फरणे, *expand.*
स्कन्ध—त् क,	समाहृतौ, *collect.*
स्वन—त् क,	ध्वाने, *make noise.*
स्यम—त् क,	तथा, ditto.
हिल्लोल—त् क,	दोलने, *swing* or *roll.*

The number of simple dhatoos which end in अ are an hundred and thirty two. मथ is twice inserted on account of its being conjugated in different *pudus*, which makes the number amount to more than specified, but those two must be reckoned as the same dhatoo.

ख्या—ल,	ख्यातौ कथने, *be denominated* or *known, speak.*
गा—र लि,	स्तुतौ जन्मनि, *applaud, produce.*
गा—ङ,	गतौ, *move.*
घ्रा,	गन्धग्रहणे, *smell* or *receive a scent.*
ज्या—गि,	जरायां, *be old* or *decay.*
ज्ञा—ग,	बोधने, *know.*
ज्ञा—क म,	मारणे आलोकने निशाने तोषणे स्तुतौ, *beat, shew, sharpen, please, applaud.*

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Dhatoo. Unubandhu.	Meaning.
द्रा—क,	प्रेरणे, *command.*
दा—ल,	लूनो, *cut.*
दा,	दाने, *give.* N. B. All the old grammarians write this dhatoo दान, and reject the न in the application of grammatical rules.
दा—डुज लि,	तथा, ditto.
दरिद्रा—त्त लु,	दुर्गत्यां, *be in distress* or *destitute.*
द्रा—ल,	पलायने, *flee.*
धा—डुज लि,	धारणे पुष्टौ दाने, *hold, increase, give,*
ध्मा,	अग्नियोगे ध्वनौ, *kindle fire, make noise.*
ध्मा—ल,	भक्षणे, *eat.*
ध्रा—ल,	पूर्त्तौ, *fill.*
धा,	पाने, *drink.*
धा—ल,	रक्षणे, *preserve.*
भा—ल घ,	दीप्तौ, *look well* or *illuminate.*
मा—ङ लि,	शब्दे माने च, *sound, weigh* or *measure.*
मा—ल,	माने, *measure.*
मा—ङ य,	तथा, ditto.
म्रा,	अभ्यासे, *learn by heart* or *study.*
या—ल,	गतौ, *move.*
रा—ल,	दाने ग्रहणे च, *give, take.*
ला—ल,	ग्रहे, *take.*
वा—क,	सुखाप्ति गति सेवासु, *get happiness, move, serve.*
वा—ल,	गमन हिंसयोः, *move, injure.*
श्रा—ल,	स्वेदे, *sweat.*
श्रा—ल म,	पाके, *ripen, cook.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
ष्ठा—ञि,	स्थाने, *stay* or *stand*, also *be situate*.
स्ना—ल,	शौधने, *purify* or *bathe*.
हा—ओ क लि,	त्यागे, *leave*. N. B. The क of this dhatoo does not denote its being of the tenth conjugation, but is merely put to distinguish it from the next dhatoo.
हा—ओ ङ लि,	गतौ, *move*.

The original dhatoos which end in आ are twenty four. The number in the above list is thirty five, eight being repeatedly inserted and some of them more than once.

इ,	गतौ, *move*.
इ—ल,	तथा, ditto.
इ—ल क,	स्मृत्यां, *remember*.
इ—ङ ल,	अध्ययने, *read, learn*. This and the foregoing dhatoo are always preceded by अधि.
कि—र लि,	ज्ञाने, *know*.
क्षि—न ग घ,	हिंसायां, *injury*.
क्षि,	क्षयैश्वर्ययोः, *decay, grandeur*.
क्षि—ष्ण,	वासगत्योः, *dwell, move*.
क्षिरि—र न,	हिंसे, *injure*.
क्षि—न ज,	क्षित्यां, *collect*.
क्षि—ज,	तथा, ditto.
क्षि—क मि,	तथा, ditto.
क्षिरि—र न,	हिंसे, *injure*.
क्ष्मि,	अभिभवे, *conquer* or *overcome*.
जि,	जये, *be principal* or *conquer*, also *accede to*.
धि—ष्ण,	धृतौ, *hold*.

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
षि—घ,	गतौ, *move.*
मि—उ न ज,	क्षेपे, *throw.*
रि—घ,	गतौ, *move (quick).*
श्रि—ज,	सेवने, *serve.*
शि—न ज,	निशाने, *sharpen.*
श्वि—टु ऐ ओ इर्,	गति वृद्धौ, *move, enlarge.*
स्मि—ङ,	स्मिते, *smile.*
षि— न ग ज,	बन्धे, *bind, fasten.*
स्मि—क ङ,	अनादरे, *disrespect.*
हि—न,	वर्द्धने गतौ, *enlarge, move.*

The number of original dhatoos ending in इ is nineteen. इ, क्षि and षि are inserted several times, which makes the number in the list twenty six.

इ—ल,	कान्ति गति व्याप्ति क्षेप प्रजन खादने, *desire, move, occupy space, throw, conceive in the womb, eat.*
इ—ङ य,	गत्यां, *move.*
क्षी—ज,	हिंसे, *injure.*
क्री—उ ङ ग,	द्रव्यपर्य्यये, *buy* or *change*, also *barter.*
ज्री—गि कि,	ज्याने, *grow old.*
डी—ङ ओ	गतौ, *move.*
डी—ङ,	नभोगतौ, *move in the air* or *fly.*
नी—ङ,	प्रापणे, *get* or *take.*
दी—ङ य ओ,	क्षये, *decay.*
दीधी-र ङ क्ष लु,	देवने दीप्तौ, *play, shine.*
धी—ङ य ओ,	आराधे अनादरे, *worship, disregard.*
प्री—ज,	तर्पणे, *gratify.*
प्री—क,	तर्पा, ditto.

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Dhatoo. Unubundhu.	Meaning.
श्री—ग ञ,	कान्तौ तर्पणे, *be glossy, satisfy.*
श्री—ङ य,	प्रीतौ कान्तौ, *love, be glossy.*
घी—ङ य,	घाने, *drink.*
भी—लि जि,	भीत्यां, *fear.*
भ्री—ग गि,	भृत्यां भीत्यां, *nourish, fear.*
मी—ङ य टु,	वधे, *kill.*
मी—ञ ग,	तथा, ditto.
मी—कि,	गत्यां मत्यां, *move, know.*
री—गि,	वधे गतौ, *kill, move.*
री—ङ य ओ,	क्षरणे, *ooze.*
ली—कि,	द्रावणे, *melt* or *liquify*, properly, *move like melting substances.*
ली—ङ य,	श्लिषि, *embrace.*
ली—गि,	तथा, ditto.
ल्पी—गि,	तथा, ditto.
ल्वी—गि ग,	गत्यां, *move.*
वी—र त्त लु ङ,	कान्ति गति व्याप्ति क्षेप प्रजन खादने, *desire* or *be glossy, move, occupy space, throw, conceive in the womb, eat.*
वी—ल,	तथा, ditto.
व्री—गि ग,	वृत्यां, *skreen.*
व्री—ङ य,	तथा, ditto.
ह्री—गि,	गत्यां वृत्यां, *move, skreen.*
ष्वी—ङ ल ङि,	स्वप्ने, *sleep.*
श्री—ञ ग,	पचि, *concoct.*
ह्री—लि,	लज्जे, *shame.*

The number of original dhatoos ending with ई is twenty five. ई, डी, री and बी are twice inserted, मी and ली thrice, and श्री four times, on which account the number in the above list is thirty six.

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Dhatoo. Unubundhu.	Meaning.
उ—ङ,	शब्दे, *sound.*
उर्ण—ल, ञ,	आच्छादने, *cover.*
ऊ—ल ट,	ऊते, *sneeze.*
ऊ—ङ,	शब्दे, *sound.*
ऊ—ल,	तथा, ditto.
क—शि ङ,	आर्त्तस्वरे, *groan.*
क्षु—ल,	तेजने, *sharpen.*
खु—ङ,	ध्वनौ, *make noise (inarticulate).*
गु—शि ओ,	विष्ठोत्सर्गे, *expel the faeces.*
गु—ङ,	ध्वनौ, *sound (inarticulate).*
घु—ङ,	तथा, ditto.
डु—ङ,	तथा, ditto.
च्यु—क,	हासे सहने, *laugh, endure.*
च्य—ङ,	गत्यां, *move.*
छ्यु—ङ,	तथा, ditto.
ज्यु—ङ,	तथा, ditto.
जु—ङ,	तथा, ditto.
जु—र,	अंहसि, *swift.*
च्यु—ङ,	गत्यां, *move.* N. B. Some grammarians do not admit this dhatoo.
ण्यु—ल,	स्तुतौ, *praise.*
तु—ल,	वृत्ति हिंसा पूर्त्तेषु, *employment* or *calling, injure, fill.*
द्रु,	स्रुतौ गतौ, *ooze, move.*
द्रु—र ण,	अनुतापे, *repent.*
दु—दु ओ न,	तथा, ditto.
दु,	गतौ, *move.*

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Dhatoo. Unubundhu.	Meaning.
धु—ल,	अभिसर्पणे, *move towards.*
धु—ज ण,	कम्पे, *tremble.*
ध्रु—ञि,	स्थैर्य्ये गतौ, *be stedfast, move.* N. B. According to some this dhatoo should be ध्रू.
ध्रु—ष्णि,	तथा, ditto.
ध्रु—ङ,	सर्पणे, *move.*
ध्रु,	तथा, ditto.
यु—ल,	मिश्रणे अमिश्रणे, *mix, not mix.*
यु—ञ ग,	बन्धे, *bind.*
यु—क ङ,	निन्दने, *despise* or *deride.*
रु—ल,	शब्दे, *sound.*
रु—ङ,	वधे गत्यां, *kill, move.*
ऋ,	गतौ, *move.*
ऋ—न,	गतौ श्रुतौ, *move, hear.*
ऋ—ञ न,	स्नेहे क्षोद् पीड मर्द्दयु, *aim, bathe, pain, churn.*
ऋ—ञ,	गतौ, *move.*
ऋ,	गतौ ऐश्वर्य्य प्रस्रवयोः, *move, be grand, bring forth.*
ऋ—ल,	ऐश्वर्य्य प्रस्रवयोः, *be grand, bring forth.*
घृ—ल,	प्रस्रुति, *ooze.*
ष्टु—ञ ल,	स्तुतौ, *praise.*
सु,	गतौ ऐश्वर्य्य प्रसवयोः, *move, be grand, bring forth*
सु—ञ,	गतौ, *move.*
स्कु—ग ण ञ,	आस्रुतौ, *overspread, (as liquids, &c.)*
स्रु,	स्रुतौ गतौ, *ooze, move.*
हु—लि,	होमे अदने, *offer by fire, eat.*

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Dhatoo. Umbundhu.	Meaning.
कु—ङ ल,	चौर्ये, *steal.*

The number of simple dhatoos ending in उ is thirty three. द्यु is a dhatoo of doubtful authority; गु, च्यु, जु, द्रु, दु, ध्रु, रु, श्रु and सु are twice inserted, कु and यू thrice, and घु four times, which makes the number in the above list to be fifty.

कू—घ्रि ङ,	आर्त्तस्वरे, *groan.*
क्ष्णू—ञ ग,	शब्दे, *sound.* N. B. According to Jimini, this is written क्ष्णु, and according to Rumanathu कु; Joomutu says कू.
गू—ओ घ्रि,	विट्सर्जो, *expel the faces.*
णू—घ्रि,	स्तवने, *praise.* This is written णु, according to Vururoochi.
दू—ङ य ओ,	खेदे, *repent* or *regret.*
द्रू—न ग ञ,	वधे गतौ, *kill, move.*
धू—घ्रि क,	कम्प, *tremble* or *make to tremble.*
धू—न गि,	तथा, ditto.
धू—ञ,	तथा, ditto.
पू—ङ,	शोधे, *purify.*
पू—ङ य,	तथा, ditto.
पू—ञ गि,	तथा, ditto.
ब्रू—ल ञ,	उक्तौ, *speak.*
भू-क ङ,	प्राप्तौ, *obtain.*
भू-ञ,	तथा, ditto.
भृ—क,	शुद्धि चिन्तयोः मिश्रणे, *purify, be anxious, mix.*
भू,	सत्तायां, *be* or *exist*, also, *come into being.*
मू—ङ,	बन्धे, *bind.*
लू—ङ गि,	छिदि, *cut.*
षू—ङ ओ ल,	सूतौ, *bring forth young.*
षू-य ङ ओ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
धू—ध्,	क्षेपे, *throw.*

The number of dhatoos with a final ऊ is thirteen. धू, पू and भ्रू are thrice inserted, and भू four times, which makes the number in the above list twenty two.

ऋ—र न,	हिंसे, *injure.*
ऋ—र लि,	गत्यां, *move.*
ऋ,	प्रापणे गत्यां, *get, move.*
कृ—ञ न,	वधे, *kill.*
कृ—ञ,	कृतौ, *do.*
कृ—ञ द ड,	तथा, ditto.
गृ,	सेके, *throw water.*
हृ,	तथा, ditto.
हृ—र लि,	भासि सेके, *shine, throw water.*
हृ—क,	सेके छादने, *throw water, cover.*
जृ,	न्यक्कारे, *hate* or *despise.*
जागृ—त्त लु,	जागरे, *awake.*
दृ—ङ भ्,	आदरे, *favour.*
दृ,	स्थगने, *stop.*
भ्रृ,	कौटिल्ये, *crooked.*
धृ—ष्, ङ,	स्थितौ धृतौ, *be situate, hold.*
धृ—ञ,	तथा, ditto.
धृ—क,	धृतौ, *hold.*
धृ—ङ,	अवध्वंसे, *fall from.*
पृ—लि,	पालने, *nourish.*
पृ—क,	पालने पूर्त्तौ, *nourish, fill.*
पृ—न,	प्रीतौ, *fill.*

Digitized by Google

Dhatoo. Unubandhu.	Meaning.
ऋ—ष्ण ङ,	व्यायामके, *labour.*
भृ—लि दु डु ञ,	भृति पुष्टोः, *hold, nourish.*
भृ—दु डु ञ,	तथा, ditto. N. B. When this dhatoo is of the first conjugation, it means *fill.*
मृ—ष्ण ङ,	मृतौ, *die.*
वृ—न ग,	वृतौ, *skreen* or *interpose.*
वृ—ञ,	तथा, ditto.
वृ—क,	तथा, ditto.
वृ—ङ ग,	सम्भक्तौ, *serve.*
स्वृ—ऊ,	शब्दोपतापयोः, *sound, heat* or *vexation.*
स्तृ—न ङ,	स्तृतौ, *spread over, (as cloths on a bed, &c.)*
सृ—क,	तथा, ditto.
सृ—र लि,	गतौ, *move.*
सृ,	तथा, ditto.
स्मृ,	स्मृतौ, *remember.*
स्मृ—म,	औत्के, *anxiety* or *care.*
स्नृ—न,	प्रीति रक्षा प्राणने, *love, preserve, live.*
स्यृ—न,	तथा, ditto.
हृ,	कौटिल्ये, *be crooked.*
हृ—लि र,	प्रसह्यकृत्यां, *do by force.*
हृ—ञ,	हृत्यां, *rob, i. e. take by force* or *fraud.*

The number of original dhatoos which have a final ऋ is twenty one. भृ, स्नृ, स्मृ and हृ are twice inserted; ऋ, कृ, हृ and सृ thrice, and धृ, पृ and वृ four times, which makes the number in the above list forty two.

ऋ—गि,	गत्यां, *move.*

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Dhatoo. Unubundhu.	Meaning.
हृ—ञ गि,	हिंसे, *injure.*
हृ—घ,	विक्षेपे, *throw.*
हृ—क ङ,	विज्ञाने, *know (arts).*
गृ—क ङ,	विज्ञापे विज्ञाने, *make known, know (arts).*
गृ—घ,	निगरणे, *vomit, swallow.*
गृ—गि,	शब्दे, *sound.*
जॄ—गि कि,	ज्यानौ, *be old* or *decay.*
जॄ—ऋ ष म य,	तथा, ditto.
कॄ—ष य,	तथा, ditto.
तॄ,	तरे अभिभवे प्लुत्यां, *cross over, (a river, &c.) surmount, swim at the surface* or *overwhelm.*
दॄ—गि,	भिये, *fear.*
दॄ—म,	तथा, ditto.
दॄ—य गि,	विदारे, *tear* or *crack.*
धृ—गि,	नौतौ, *do right.*
धृ—म,	तथा, ditto.
पॄ—जि गि लि,	पालने पूर्त्तौ, *nourish, fill.*
पॄ—क,	पूर्त्तौ, *fill.*
वॄ—गि,	वृत्यां भृत्यां, *interpose, fill.*
भृ—ग,	भृतौ भर्जि भर्त्से, *fill, fry, abuse.*
मॄ—गि,	वधे, *kill.*
वृ—गि ञ,	वृत्यां, *interpose.*
स्पृ—गि,	हिंसने, *injure.*
स्मृ—गि,	तथा, ditto.
स्मृ—ञ गि,	छादने, *cover.*

The number of original dhatoos which have a final ऋ is sixteen. जॄ, धृ and पॄ are twice inserted, and कॄ, गृ and दॄ thrice, which makes the number in the list twenty five.

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Dhatoo. Unubundhu.	Meaning.
टे—ङ,	पालने, *nourish.*
धे—ट,	पाने, *drink.*
मे—ञ,	प्रतिदाने, *exchange.*
वे—ऐ ञ,	सीवो, *sew.*
वे—ऐ ञ,	वृतो, *interpose.*
के—ऐ ञ,	स्पर्द्धे शब्दे, *look* or *speak contemptuously, sound.*

The number of original dhatoos, with a final ए is six.

के,	शब्दे, *sound.*
क्षे	क्षये, *decay.*
खे,	स्थैर्ये खनन हिंसयोः, *be steadfast, dig, injure.*
गे,	गाने, *sing.*
ग्लै,	ग्लाने, *be sad* or *fading.*
जे,	क्षये, *decay.*
त्रै—ङ,	पालने, *nourish.*
दै—प,	शोधने, *purify.*
धे,	न्यक्करणे, *despise.*
द्रै,	स्वप्न, *sleep.*
ध्यै,	चिन्तने, *think.*
प्रै,	तृप्तौ, *fill.*
प्ये—ङ,	वृद्धौ, *increase.*
पै,	शोषे, *dry.*
म्लै,	कान्तिसङ्क्षये, *fade* or *lose beauty.*
रै,	शब्दे, *sound.*
वै—ओ,	शोषे, *dry.*
श्वै,	स्वेदे, *sweat* or *perspire.*
श्रै—म,	पचने, *concoct.*
स्यै—ङ,	गतौ, *move.*

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Dhatoo. Unubundhu.	Meaning.
चै,	क्षये, *decay.*
ष्टै,	वेष्टे, *wrap round.*
ष्ठै,	संहतौ ध्वनौ, *collect, sound.*
स्यै,	तथा, ditto.
सै,	पचि, *cook* or *concoct.*
सै,	क्षित्यां, *decay.*

The number of original dhatoos with a final ऐ is twenty five. ष्ठै and स्यै are the same dhatoo, differently written, on which account the number in the list is twenty six.

क्षो—य,	लूनौ, *cut.*
ज्यो—ङ,	नियमव्रतादेशोपनीतिषु, *resolve* or *enjoy, instruct in religion or manners, do right.*
दो—य,	छेदे, *cut.*
षो—य,	निशाने, *whet* or *reduce in size or consequence.*
षो—य,	नाशे, *destroy.*

The number of original dhatoos with a final ओ is five.

अक्—इ क,	लक्षणे, *to mark* or *denominate.*
अक्—इ,	गत्यां लक्षणे, *move, mark.*
अक्—म,	वक्रगते, *move crookedly.*
अर्क—क,	तापे स्तुत्योः, *heat, praise.*
कक्क्,	हासे, *laugh.*
कक्—ङ,	इच्छागर्व्वाचयेषु, *inwardly desire, but only make a slight sign outwardly* or *express desire by hints.*
कक्—इ ङ,	व्रजने, *go, move.*
कुक्—ङ,	आदाने, *receive.*
किच्क्—क ङ,	वधे, *kill.*

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Dhatoo. Unubundhu.	Meaning.
चक्—अ म,	प्रतीघातत्वयोः, *return a blow, fill.*
चीक्—कि,	मर्शने, *touch.* N. B. This is an uncommon sense of the word मर्शन, but is that here given by the commentators.
चक्क्—क,	अर्त्तौ, *pain.*
छिक्क्—क,	तथा, ditto.
चुक्क्—क,	तथा, ditto.
टक्—इ क,	बन्धे, *bind.*
टीक्—ऋ ङ,	गत्यां, *move.*
टिक्—ऋ ङ,	तथा, ditto.
टैक्—ऋ ङ,	तथा, ditto.
ठ्रैक्—ऋ ङ,	तथा, ditto.
तिक्—ऋ ङ,	तथा, ditto.
तिक्—न,	आस्कन्दे वधे, *scold* or *reprove, kill.*
तक्—इ,	दैन्यक्लेशे, *live in misery.*
तक्,	सहने हासे, *endure, laugh.*
तर्क्—क,	दीप्तौ वितर्के, *shine, infer.*
त्रक्—इ ङ,	गतौ, *move.*
द्रेक्—ऋ ङ,	स्वनोत्साहे, *sound, increase.*
थ्रेक्—ऋ ङ,	तथा, ditto.
धक्क्—क,	नाशने, *destroy.*
नक्क्—क,	तथा, ditto.
निक्क्—क ङ,	माने, *weigh* or *measure.*
पक्क्,	असद्व्यवहारे घनेर्गतौ, *act improperly, go slowly.*
भुक्क्—कि,	म्वादिशब्दे, *canine sound.*

N. B. When this dhatoo is of the first conjugation it means canine sound, viz. barking, or howling. When it is of the tenth conjugation it means simply sound.

मष्क्—ङ,	गतौ, *move.* N. B. Some write this dhatoo with स.

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Dhatoo. Unubundhu.	Meaning.
मक्क्—ङ,	तथा, ditto.
मक्—इ ङ,	भूषे गतौ, *adorn, move.*
रेक्—ऋ ङ,	शंङ्कायां, *doubt.*
रक्—क,	स्वादे आप्तने, *taste, gain.*
लक्—क,	तथा, ditto.
लोक्—क ऋ,	दीप्तौ, *shine.*
लोक्—ऋ ङ,	ईक्षे, *see.*
वस्क्—ङ,	गतौ, *move.* Some write this dhatoo with घ.
वक्क्—ङ,	तथा, ditto.
वक्—इ ङ,	कौटिल्ये गतौ, *be crooked, move.*
वृक्—ङ,	आदाने, *take.*
वल्क्—क,	भाषणे, *speak.*
षक्—ज य,	षह्यौ, *endure, forbear.*
षक्—न इर ऊ,	षक्लृौ, *be able.*
षक्—इ ङ,	त्रासषङ्क्षयोः, *fear, doubt.*
ष्वक्—इ ङ,	सर्पे, *move.*
ष्वक्—इ ङ,	तथा, ditto.
ष्वक्—इ ङ,	तथा, ditto.
षुक्,	तथा, ditto.
षीक्—ऋ ङ,	सेके सर्पे, *throw water, move.*
षीक्—कि,	आमर्शे सेके, *touch, throw water.* N. B. Some say the meaning of this dhatoo is आमर्षे, *forbear.*
श्लोक्—ऋ ङ,	संघाते सर्ज्जने वर्ज्जने, *compose verses, create, relinquish.*
श्लल्क्—क,	सर्ज्जने वर्ज्जने भाषे, *create, relinquish, speak.*
श्वल्क्—क,	भाषे, *speak.*
षेक्—ऋ ङ,	सर्पणे, *move.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
ष्वक्-ङ,	सर्पणे, *move.*
ष्वक्—म,	प्रतीघाते, *return a blow.*
स्तक्-म,	तथा, ditto.
सीक्—कि,	आमर्शे, *touch.*
सीक्—ऋ ङ,	सेके गत्यां, *throw water, move.*
स्वक्—इ ङ,	गत्यां, *move.*
स्वस्क्—ङ,	तथा, ditto.
स्वेक्—ऋ ङ,	तथा, ditto.
स्वेक्—ऋ ङ,	तथा, ditto.
हिक्क्—ञ,	कूजे, *inarticulate sound, hiccup.*
हिक्क्—ङ क,	हिंसे, *injure.*

The number of original dhatoos with a final क् is fifty nine. In the above list कक्, तिक, तक्, लोक्, ष्वीक्, and स्वीक् are each inserted twice, and ष्वक् and ष्वक् thrice, which make sixty nine.

इख्,	गतौ, *move.*
इख्—इ,	तथा, ditto.
ईख्—इ,	तथा, ditto.
उख्—इ,	तथा, ditto.
उख्,	तथा, ditto.
ओख्—ऋ,	शोषालमर्थयोः, *dry, adorn, have power, prevent.*
कख्—ए म,	हासे, *laugh.*
ककख्,	तथा, ditto.
खकख्,	तथा, ditto.
णख्,	गतौ, *move.*
ञख्—ऋ,	शोषालमर्थयोः, *dry, adorn, have power, prevent.*
ध्रख्—ऋ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
नख्,	सर्पणे, *move.*
मख्,	तथा, ditto.
मख्—इ,	तथा, ditto.
रख्—इ,	तथा, ditto.
रख्,	तथा, ditto.
रिख्—इ,	तथा, ditto.
राख्—ऋ,	शोषबलमर्थयोः, *dry, adorn, have power, prevent.*
लाख्—ऋ,	तथा, ditto.
लिख्—घ्,	लेखने, *write.*
लिख्—इ,	स्थिति, *move.*
लख्,	तथा, ditto.
लख्—इ,	तथा, ditto.
वख्—इ,	तथा, ditto.
वख्,	तथा, ditto.
शाख्—ऋ,	व्याप्तौ, *occupy space.*
श्लाख्—ऋ,	तथा, ditto.

The number of original dhatoos with a final ख is twenty one. इख्, उख्, मख्, रख्, लिख्, लख् and वख्, are twice inserted, which makes the number in the above list twenty eight.

अग्—म,	वक्रगते, *move tortuously.*
अग्—इ,	गत्यां, *move.*
इग्—इ,	तथा, ditto.
कग्—म ए,	क्रियासु, ditto.
जुग्—इ,	त्यागे, *relinquish.*
त्रग्—इ,	गतौ, *move.*
त्वग्—इ,	कम्पे गतौ, *shake* or *tremble, move.*
तग्—इ,	स्खलने कम्पे गते, *drop from, tremble, move.*

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Dhatoo. Unubundhu.	Meaning.
तिग्—ण,	हिंसा स्कन्दयोः, *injure, be vain glorious.*
मग्—इ,	सर्पणे, *move.*
मार्ग्—क,	संस्कारे सर्पणे, *clean, move.*
मार्ग्—कि,	अन्वेषे, *search for.*
युग्—इ,	वर्ज्जने, *relinquish.*
रग्—म ए,	शङ्के, *fear* or *doubt.*
रग्—क,	स्वादे आप्तेः, *taste, gain.*
रग्—इ,	गतौ, *move.*
रिग्—इ,	तथा, ditto.
लिग्—इ,	तथा, ditto.
लिग्—इ क,	चिह्ने, *delineate.*
लग्—इ,	गतौ खञ्जे, *move, be lame.*
लग्—म ए,	सङ्गे, *be with* or *come into contact.*
लग्—क,	स्वादग्रहने, *taste, get.*
वग्—इ,	खञ्जे, *be lame.*
वुग्—इ,	त्यागे, *relinquish.*
वल्ग्,	व्रजे, *move.*
श्रग्—इ,	तथा, ditto.
स्रग्—इ,	तथा, ditto.
षग्—म ए,	संवृतौ, *collect.*
ष्टग्—म ए,	तथा, ditto. N. B. Some say that this dhatoo is ष्ठग.
सग्—म ए,	तथा, ditto.
स्थग्—म ए,	तथा, ditto.
स्वग्—इ,	सर्पणे, *move.*
ह्वग्—म,	सम्वरणे, *collect.*

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Dhatoo. Unubundhu.	Meaning.
लूग्—म ए,	तथा, ditto.

The number of original dhatoos with a final ग is twenty seven. In the above list अग्, मार्ग्, लिग्, are inserted twice, and वग् and लग् thrice, which makes the number thirty four.

अर्घ्,	मूल्ये, *value.*
अघ्—इ ङ,	गतौ निन्दा रम्भ जवेषु, *move, despise, begin, move swiftly.*
गग्घ्,	हसने, *laugh.*
घग्घ्,	तथा, ditto.
चघ्—न,	घातने, *strike, (so as to kill.)*
तिघ्—न,	तथा, ditto.
दघ्—न,	तथा, ditto.
दघ्—इ,	त्यागे ऽवने, *relinquish, preserve.*
द्राघ्—अ ङ,	आयामे प्रक्षिप्, *labour, be wide, be strong.*
प्रघ्—आ ङ,	शक्तौ, *be strong.*
मघ्—इ ङ,	केतवगतौ निन्दारम्भजवेषु, *game, move, despise, begin, move swiftly.* N. B. Some say this dhatoo only means gaming and swift motion.
मघ्—इ,	भूषे, *adorn.*
रघ्—इ क,	भासि, *shine.*
रघ्—इ ङ,	गमने, *move.*
राघ्—आ ङ,	शक्तौ, *be strong.*
लाघ्—आ ङ,	तथा, ditto.
लघ्—इ ङ,	आशुगत्योः, *fast, move.*
लघ्—इ,	शोषे, *be dry, decrease.* N. B. This dhatoo also means motion.
लघ्—इ क,	त्विषि, *shine.*
वघ्—इ ङ,	गतौ निन्दा रम्भ जवेषु, *move, reproach, begin, move quickly.*

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Dhatoo. Unchanding.	Meaning.
ष्विङ्—इ,	आघ्राने, *smell.*
श्लाघ्—आ ङ,	कत्थने, *applaud.*
ष्विघ्—न ङ,	आस्कंदि, *be vain, confident* or *challenge (with a debt, &c.)*
घघ्—न,	हिंसे, *injure.*
सघ्—न,	तथा, ditto.

The number of original dhatoos with a final घ् is twenty. घघ् and सघ् are the same dhatoo differently written; दघ् and रघ् are twice inserted, and लघ् thrice. This makes the number in the list twenty five.

अर्च—क,	पूजे, *worship* or *honour.*
अर्च्—ज,	तथा, ditto.
अच्—इ,	पूजे, *honuor* or *serve.*
अच्—इ ज,	तथा, ditto.
अञ्च्—उ,	गतौ, *move.*
अञ्च्—उ,	स्फिटे[illegible]गतौ, *speak unintelligibly, move.*
अञ्च्—क,	व्यक्तौ, *speak clearly.*
उच्—रि य,	समवायने, *unite inseparably.*
ऋच्—घ,	स्तुत्यां, *praise.*
कुच्—ज,	रोध घर्षे कौटिल्य लेखने, *hinder, contend, be crooked, write.*
कुच्,	तारघ्वनौ, *make a shrill sound.*
कुच्—णि,	घ्वङ्कोचे, *contract* or *shrivel up.*
कुच्,	रवे, *make a noise* or *murmur.*
कच्—इ,	बन्धनदीप्त्योः, *bind, shine.*
वच्—उ,	तथा, ditto.
ऋच्,	गत्यां, *move.*
कुच्,	गत्यांवक्रगे तेजने, *move, be crooked, despise.*
खच्—घ,	भूमिप्रक्षेपत्यक्तौ, *produce wealth, produce purity.*

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Dhatus. Unubundhu.	Meaning.
ञुच्—उ इर्,	गतौ, *move.*
गुच्—उ इर्,	चौर्ये, *thieve.*
ञुच्—उ इर्,	तथा, ditto.
घच्—उ,	इतौ, *move.*
घर्च्—कि ङ,	उक्तौ भर्त्सने इतौ, *speak, reprove, move.*
चर्च्—घ,	उक्तौ भर्त्सने, *speak, reprove.*
जर्च्—घ,	तथा, ditto.
झर्च्—घ,	तथा, ditto.
तच्—उ ध,	सङ्कुचि, *contract* or *shrivel up.*
तञ्च्—ङ,	इतौ, *move.*
त्वच्—उ,	तथा, ditto.
त्वच्—घ,	वृत्यां, *skreen* or *cover.*
पिच्—क,	क्षेदे, *cut.*
पच्—उ ञ ओ घ,	पाके, *cook* or *concoct.*
पच्—ओ ङ,	व्यक्तीकारे, *express a hidden meaning.*
पच्—इ ङ,	तथा, ditto,
पच्—इ क,	ततौ, *stretch out.*
पृच्—कि,	संयमने सम्पर्के, *bind, unite.*
पृच्—ध इं,	सम्पर्के, *unite* or *bring into contact.*
पृच्—ईं ल ङ,	तथा, ditto.
मच्—इ ङ,	उच्छ्रायधृत्यर्चाभाःसु, *exalt, seize: worship, shine.*
मच्—ङ,	कत्थने दम्भे घाढ्ये, *break to pieces, be self-confident, deceive.*
मुच्—इ ङ,	मोक्षे, *liberate* or *unloose.*
मुच्—ङ,	तथा, ditto.
मुच्—क,	तथा, ditto.
मुच्—छ घ ध ञ ओ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
म्रुच्—इर् उ,	गत्यां, *move.*
म्लुच्—इर उ,	तथा, ditto.
मुच्—उ,	तथा, ditto.
मुच्—उ,	तथा, ditto.
मुच्—उ,	तथा, ditto.
मच्—उ,	तथा, ditto.
याच्—ञ ऋ टु डु,	याचने, *ask* or *beg.*
रिच्—कि,	सम्पर्क वियोगयोः, *join, separate.*
रिच्—इ ञ ध ओ,	विरेके, *flow.*
रुच्—ङ ष्ठ,	प्रीति प्रकाशयोः, *love, display.*
लोच्—ऋ क,	भासे, *shine.*
लोच्—ऋ ङ,	ईक्षे, *see* or *design.*
लुच्,	अपनयने, *blot out* or *cause to disappear.*
वच्—ओ,	वाचे, *speak.*
वच्—क,	सन्देशे, *give orders,* viz. *ask a friend to do* or *bring a thing.*
वच्—ल ओ,	वाचि, *speak.*
विच्—इर् लि ध ओ ञ,	अपचक्षे, *discriminate.*
व्यच्—णि,	व्याजे सम्भवे, *deceive, be usual.*
वञ्च्—क ङ,	वञ्चने, *deceive.*
वञ्च्—ङ,	गत्यां, *move.*
वर्च्—ङ,	दीप्तौ, *shine.*
व्रश्च्—ऊ ष,	छेदे, *cut.*
वृच्—ई ध,	वृतौ, *skreen* or *interpose.*
श्वच्—ङ,	गत्यां, *move.*
श्वच्—इ ङ,	तथा, ditto.
ष्वच्—इ ङ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
अच् ङ,	अर्चि, *speak.*
शुच्—इर् य ज ई,	शौचे विप्रणे क्लेदे, *purify, separate, putrefy.*
शुच्,	शोके, *be sorry* or *grieve.*
षच्—ङ,	सेचने, *throw water.*
षच्,	सम्बन्धे, *unite.*
षञ्च्,	गतौ, *move.*
स्विच्—ष श ओ ज,	क्षरणे, *ooze* or *flow.*
ष्णुच्—ङ,	प्रसादे, *appear well* or *favour.*

The number of original dhatoos ending in च is fifty. अर्च्, अच्, चर्च्, तच्, मच्, रिच्, लोच्, वच्, वञ्च्, श्वच्, शाच्, शुच्, and षच्, are twice inserted, अञ्च्, कुच्, कच् and एच्, thrice, and षच् and मुच्, four times, which makes the number in the above list seventy eight.

आक्—इ,	आयामे, *extend* or *spread out.*
उक्—इ श,	उञ्छे, *glean.*
उक्—ई श,	वर्ज्जने बन्धने समापने अतिक्रमे, *abandon, bind, finish, transgress* or *exceed.*
ऋक्—श,	मूर्त्तौ गमन मोहयोः, *be hard, move, lose the use of the limbs and faculties through age.*
ऊर्क्—श,	भर्त्सोक्त्योः, *abuse, speak.*
ऊर्क्—श,	तथा, ditto.
प्रक्—ओ श,	ईप्से, *ask* or *desire to know.*
पिक्—श,	बाधे, *hinder.*
मिक्—श,	तथा, ditto.
म्लेक्—कि,	देश्योक्तौ, *speak obscenely.*
मूर्क्—आ,	मोहउच्छ्राये, *lose sensation, exalt.*
युक्,	प्रमादे, *disregard.*
लाक्—इ,	लक्षणे, *discriminate by a sign* or *token.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
लक्ष्,	लक्षणे, *discriminate by a sign or token.*
विक्ष्—क,	त्विषि, *shine.*
विक्ष्—भ्रा,	गतौ, *move.*
वाक्ष्—इ,	कामे, *desire.*
ष्वर्क्ष्,	विस्मरतौ, *forget.*
ष्वर्क्ष्,	तथा, ditto.
हूक्ष्—आ,	कौटिल्यके, *possess crookedness.*
ह्रीक्ष्,	लज्जे, *be ashamed.*

The number of original dhatoos ending in क्ष् is nineteen. उक्ष and विक्ष् are twice inserted. This makes the number in the above list twenty one.

अज्,	क्षेपे गते, *throw, move.*
अज्—इ क,	भासि, *shine.*
अर्ज्,	अर्जने, *collect* or *accumulate.*
अर्ज्—क,	संस्कारे, *purify.*
अञ्ज्—ऊ ध जि,	व्यक्ति गति म्रक्षणे, *manifest, move, anoint.*
ईज्—इ,	कुत्से गतौ, *be base, move.*
ईज्—उ,	तथा, ditto.
उञ्छ्—भ्रा,	आर्जवे, *be straight.*
ऊर्ज्—क,	जीवने बले, *live, be strong.*
ऋज्—उ,	गति स्थैर्य्यार्ज्जनार्ज्जने, *move, be steadfast, be strong, live, gain a maintenance.*
ऋज्—इ उ,	भर्जे, *fry,* or *parch.*
एज्—ऋ उ,	दीप्तौ, *shine.*
एज्—ऋ,	कम्पे, *tremble.*
ओलुज्—इ,	उत्क्षेपे, *throw up.*
त्रज्—इ क,	तङ्के, *live in a distressed condition.*

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Dhatoe. Unubundhu.	Meaning.
व्रज्—इ ष म ङ,	दागत्योः, *give, move.*
व्रज्—ष म ङ,	तथा, ditto.
व्रीज्,	हिक्कने, *hiccup.*
कज्,	तथा, ditto.
कर्ज्,	पीडे, *give pain.*
कुज्—उ,	स्तेये, *thieve.*
खुज्—उ,	तथा, ditto.
खर्ज्,	व्यथा मर्ज्जोः, *give pain, clean.*
खज्,	मन्थे, *churn.*
खज्—इ,	पाकुल्ये, *limp.*
गज्,	मदे स्वने, *be joyful, sound.*
गज्—इ,	स्वने, *sound.*
गर्ज्—क,	गर्जे स्वने, *roar, sound.*
गज्—क,	तथा, ditto.
गर्ज्,	उर्ज्जोशब्दे, *roar.*
गृज्—इ,	ध्वनौ, *sound.*
गृज्,	तथा, ditto.
गुज्—णि,	अस्मिन्, ditto.
गुज्—इ,	कूजने, *produce inarticulate agreeable sounds.*
गुज्,	तथा, ditto.
जज्—इ,	युधि, *fight.*
जज्,	तथा, ditto.
जर्ज्—घ्र,	वाक्भर्त्सयोः, *speak, abuse.*
णिज्-लि इर् ज औ,	पोषे शुद्धौ, *maintain, purify.*
णिज्—इ ल ङ,	शुद्धौ, *purify.*
तुज्—इ क,	भावहिंसयोः, *purify;* and all the meanings of बृह्, viz. *dwell, be strong, injure, give.*

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Dhatoo. Anubandhu.	Meaning.
तुज्—इ,	प्राणे बले, *live, be strong.*
तुज्,	हिंसे, *injure.*
तर्ज्—क ङ,	भर्त्सने, *abuse.*
तर्ज्,	तथा, ditto.
त्यज्—ओ,	हानौ, *abandon* or *relinquish.*
तिज्—क,	शिते, *sharpen.*
तिज्—ङ,	क्षान्तौ शिते, *forbear, sharpen.*
तन्—उ ध,	सङ्कोचे, *contract* or *shrivel up.*
धृज्—इ,	गतौ, *move.*
धृज्,	तथा, ditto.
ध्रज्—इ,	तथा, ditto.
ध्रज्,	तथा, ditto.
ध्वज्—इ,	तथा, ditto.
ध्वज्,	तथा, ditto.
ध्विज्,	तथा, ditto.
नज्—ओ इ ङ,	व्रिडि, *be ashamed.*
यज्—क,	यजे, *worship.*
यिज्—इ क,	भा यद्भ्यर्थे, *light,* and all the meanings of यद्, viz. *dwell, injure, be strong, give.*
यिज्—इ ल ङ,	वर्ण यूजयोः सम्पर्के, *colour, worship, be attatched to* or *connected with.*
यूज्—इ ल ङ,	सम्पर्के, *be connected with.*
भज्—ञ ओ,	भाग सेवयोः, *share out, serve.*
भज्—क,	पाके, *cook.* N. B. Some ancient writers say this dhatoo means *give.*
भज्—इ क,	भासि, *shine.*
भ्रेज्—ऋ ङ,	तथा, ditto.
भ्राज्—ङ ण ऋ दु,	तथा, ditto.

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Dhatoo.	Unubundhu.	Meaning.
भुज्—	ओ प्व औ,	वक्रीकरणे, *make crooked.*
भुज्—	ध औ,	त्राणे भक्षणे, *save, eat* or *enjoy.*
भृज्—	ई ङ,	भर्ज्जने, *fry* or *parch.*
भ्रस्ज्—	ज ओ प्व,	पाके, *cook* or *concoct.*
भञ्ज्—	ओ औ ध,	मोटने, *compress* or *break.*
मुज्—	इ क,	मर्जा ध्वन्योः, *clean, sound.*
मुज्—	क,	तथा, ditto. N. B. Some say the two last dhatoos be-

long to the first conjugation.

मन्ज्—	क,	तथा, ditto.
मार्ज्—	क,	तथा, ditto.
मृज्—	ल ऊ ष,	शुद्धौ, *purify.*
मृज्—	ऊ ष क्रि,	भूषे शुद्धौ, *adorn, purify.*
मस्ज्—	ओ ओ नु प्व,	स्नाने, *bathe* or *immerse.*
युज्—	क्रि,	संयमे युतौ, *bind, come in contact.*
युज्—	इर् ओ ज,	युतौ, *come in contact.*
युज्—	य ओ ज,	समाधौ, *attend to one idea.*
युज्—	क ङ,	निन्दे, *despise.*
यज्—	ऐ ओ ज,	देवार्चादानसङ्गतिकरणेषु, *worship, give, be in society with.*
रुज्—	क,	हिंसे, *injure.*
रुज्—	ओ ओ प्व,	भङ्गे, *break.*
रिज्—	ङ,	ऋज्यर्थे, the same meaning as ऋज, viz. *fry*, or *parch.*
रञ्ज्—	य म ओ ज,	रागे आसङ्गे, *colour, love.*
रन्ज्—	म ओ ज,	तथा, ditto.
रेज्—	ऋ ङ,	दीप्तौ, *shine.*
राज्—	ऋ ङ ण,	तथा, ditto.
लाज्,		भर्त्सने भर्गे, *insult, fry.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
लाज्—इ,	भर्त्सने भर्गे, *insult, fry.*
लस्ज्—इ ओ ङ,	व्रीडे, *be ashamed.*
लज्—ङ,	तथा, ditto. Some say this dhatoo has the same *unubun-*

dhus as the preceding one.

लज्,	भर्त्सने, *insult.*
लज्—इ,	तथा, ditto.
लज्—क,	अन्तर्द्धौ, *hide* or *disappear.*
लज्—इ क,	भाषट्टार्थे, *slight*, and all the meanings of षद्ल्, viz. *dwell, injure, be strong, give.*
लुज्—इ क,	तथा, ditto.
विज्—इ र्लिज ओ,	रेके, *separate.*
विज्—ई ध ओ,	भी कम्पे, *fear, tremble.*
विज्—ङ प्र ओ ई,	तथा, ditto.
वृज्—ल ङ इ,	त्यागे, *abandon* or *relinquish.*
वृज्—ल ङ ई,	तथा, ditto.
वृज्—ई कि,	तथा, ditto.
वृज्—ई ध,	वृतौ त्यागे, *interpose, abandon* or *relinquish.*
व्रज्,	गतौ, *move.*
व्रज्—क,	संस्कृतौ गतौ, *purify, move.*
वज्,	गतौ, *move.*
वज्—क,	संस्कृतौ गतौ, *purify, move.*
ष्विज्—इ ल कि ङ,	अस्फुटध्वनौ, *tinkle as ornaments.*
षन्ज्—ओ जि,	सङ्गे, *be with*, or *in society with*
षर्ज्ज,	अर्जने, *gain* or *provide for.*
स्वन्ज्—ओ जि ङ,	आलिङ्गे, *embrace.*
सन्ज,	सर्पणे, *move.*
सर्ज्ज,	अर्जने, *gain* or *provide for.*

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Dhatoo. Unubundhu.	Meaning.
सृज्—ओ य ङ,	विसर्गे सृजो, *abandon, create.*
सृज्—ओ घ्र,	तथा, ditto.
स्फुर्ज्—टु ओ आ,	वज्रनिर्घोषे, *sudden thunder or the noise of the electric fluid.*

The number of original dhatoos which end in ज are seventy. अज्, अर्ज्, ईज्, ऋज्, एज्, खज्, गज्, गृज्, जज्, णिज्, तर्ज्, तिज्, धृज्, ध्रज्, ध्वज्, पिज्, भुज्, मुज्, मृज्, रुज्, रञ्ज्, लाज्, व्रज्, वज्, and सृज्, are inserted twice; क्षज्, गर्ज्, गुज्, तुज्, भज्, and विज्, thrice; दुज् and वृज्, four times, and लज् five times. This makes the number in the above list one hundred and nineteen.

उज्झ्—घ्र,	त्यागे, *abandon.*
जर्क्—घ्र,	भर्त्सनेक्षो, *villify.*
कर्क्—घ्र,	तथा, ditto.

The number of original dhatoos which end in ऋ is three.

अर्ह्—क,	तोच्छे अनादरे, *despise, not honour.*
अर्ह्—ङ,	अतिक्रमे वधे, *exceed, kill.*
अट्,	गत्यां, *move.*
इट्,	तथा, ditto.
कट्,	तथा, ditto.
कट्—इ,	तथा, ditto.
कट्—ई,	तथा, ditto.
कट्—ए,	वृतौ वृधि, *skreen, rain.*
कीट्—क,	बन्धे वर्णेशः, *bind, colour.*
कूट्—क ङ,	अग्रहादाग्रहेः, *be unintelligible, not give.*
कुट्—इ,	वैकल्ये, *forlorn, destitute.*
कुट्—घ्रि,	वैटिल्ये, *be crooked.*
कुट्—क ङ,	प्रतापने, *heat.*

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Dhatoo. Unubundhu.	Meaning.
कुट्ट्	प्रतापने, *heat.*
कुट्ट्—क,	कुत्साक्षिप्तौ, *despise, cut.*
क्रिट्,	भयभीषयोः कटवत्, *fear, terrify,* and the meaning of क्रट्, *viz. move.*
खिट्,	भयभीषयोः, *fear, terrify.*
खट्ट्—क,	वृतौ, *skreen* or *interpose.*
खोट्—ऋ,	गत्याघ्राते, *limp.*
खट्,	काङ्क्षि, *desire.*
गोष्ठ्—ङ,	संघाते, *heap up.*
घट्—क,	हिंसे घुतौ, *injure, shine.*
घट्—इ क्ति,	घुतौ, *shine.*
घट्—घ म ङ,	चेष्टे, *seek.*
घुट्—ङ छ,	परिवर्त्ति, *change* or *return.*
घुट्—क्षि,	प्रतिहतौ, *strike in return.*
घट्ट्—क,	चाले, *move.*
घट्ट्—ङ,	तथा, ditto.
चिट्—क,	प्रेषे, *order* or *send.*
चट्—क,	वधे भेदे, *kill, separate.*
चट्,	भेदे, *separate.*
चेष्ट्—ङ,	ईहे, *commonly practise.*
चुट्ट्—क,	तुच्छने, *despise.* N. B. Some say that the final ट् of this dhatoo is not doubled.
चुट्,	तथा, ditto.
चुट्—इ,	तथा, ditto.
चुट्—इ क,	छेदे, *divide* or *cut.*
चुट्—क,	संहतौ, *collect.*

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Dhatoo.	Unubundhoo.	Meaning.
कुट्—	क षि,	संहतौ, *collect.*
जट्,		तथा, ditto.
झट्,		तथा, ditto.
णट्,		नृत्यहिंसयोः, *dance, injure.* N. B. This dhatoo means निरभिनयनृत्य, viz. that in which the hands and feet have no motion, such as that of a feather or leaf in the air.
णट्—	म,	नृत्ये, *dance, injure.* N. B. This dhatoo means साभिनय नृत्य, viz. that in which the hands and feet move, as the common dancing of men, &c.
तट्—	क,	आहतौ, *smite.*
तट्,		उक्रये, *exalt.*
तुट्—	षि,	वल्हे, *dispute* or *quarrel.*
त्रुट्—	क ङ,	छिदि, *cut* or *break.*
त्रट्—	य षि,	तथा, ditto.
नट्,		णटवत्. This dhatoo has the meaning of णट्, viz. *dance, injure.*
नट्—	क,	भ्रंशे त्विषि, *throw down, shine.*
पट्—	क,	त्विषि, *shine.*
पट्,		गतौ, *move.*
पुट्—	षि,	श्लेषे, *unite.*
पृट्—	क,	चूर्णभासि, *crumble, enlighten.*
पिट्,		संहतौ ध्वनौ, *collect, make noise.*
पुट्—	क,	तोल्ये, *despise.*
बुट्—	षि,	हिंसे, *injure.*
भट्,		भृतौ, *nourish.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
भट्—म,	भाषणे, *speak.*
म्लेट्,	उन्मादे, *be foolish.*
म्रेट्,	तथा, ditto.
मेट्—ऋ,	तथा, ditto.
मुट्—इ,	मर्दे, *squeeze* or *press*, also, *exert strength upon any thing.*
मुट्—कि,	चुर्दि, *crumble.*
मृट्—घि,	आक्षेपे, *reprove.*
योट्—ऋ,	सङ्घातने, *unite.*
रोट्—ऋ,	अनादरे, *not honour.*
रेट्—ऋ ज,	याचे वाचि, *ask* or *beg*, *talk.*
रट्,	वाचि, *talk.*
लट्—इ,	स्तेये, *steal.*
लट्—क,	हर्षि द्युतो, *be angry*, *shine.*
लट्—छ ड,	दीप्तिप्रतिहत्योः, *shine*, *retaliate* or *fall down with distress.*
लुट्—छ ड,	तथा, ditto.
लुट्—इ,	स्तेनो, *thieve.*
लुट्—क,	भाषे, *shine.*
लुट्—ऋ छ य,	विलोट विलोडयोः, *tumble about*, *agitate* or *stirup.*
लुट्,	तथा, ditto.
लुण्ट्—कि,	अवज्ञाचौर्ये, *despise*, *thieve.*
लट्,	बाल्योक्तौ, *speak with difficulty, as children.*
लोड्—ड,	संहतौ, *collect.*
लोट्—ऋ,	उन्मादे, *be foolish.*
वेड्—ड,	वेष्टे, *wrap round* or *surround.*
वट्,	वेष्टे, *surround.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
वट्—इ कि,	वण्टने, *share out.*
वट्—म,	उक्तौ, *speak.*
वुट्—इ क,	क्षित्यां, *injure.*
विट्,	आक्रोशे शब्दे, *reproach, produce sound.*
शौट्—ऋ,	गर्व्वे, *be proud.*
शट्—क ङ,	श्लाघे, *applaud.*
शट्,	साद शैथिल्ये गतौ रुजि, *faint, pierce, move, be diseased.*
शिट्,	अनादरे, *not honour.*
षिट्,	तथा, ditto.
षुट्—क,	तीव्रे अनादरे, *despise, not honour.*
षट्,	अंशुक्रे, *separate* or *share out.*
षष्ट्—क,	निकेतने हिंसे बले दाने, *dwell, injure, be strong, give.*
स्फुट्—क,	भिदि, *break.*
स्फुट्—इर्,	विशरणे, *injure.*
स्फुट्—श्नि,	विकासे, *expand.*
स्फुट्—ङ,	तथा, ditto.
स्फुट्—इ क,	नर्म्मणि, *play.*
स्फिट्—क,	वृत्यां अनादरे हिंसे, *skreen, not honour, injure.*
स्फुट्—क,	अनादरे, *not honour.*
स्मिट्—क,	तथा स्नेहे, ditto, also *shew affection.*
स्लिट्,	स्नेहे, *love.*
स्फट्—इ,	शीर्णे, *break.*
स्फट्,	तथा, ditto.
ह्लट्,	न्विधे, *shine.*
ह्वेट्,	बाधे, *hinder.*

The number of original dhatoos with a final ट् is sixty nine. अट्, कुट्

ञ्चुट्, ञ्चुट्, चट्, णट्, तट्, त्रुट्, नट्, पट्, पुट्, भट्, भाट्, and स्फट्, are twice inserted; कुट्, ञ्चट्, मुट्, रुट्, and वट्, thrice; कट् and चुट्, four times, and लुट् and स्फुट्, five times. This makes the number in the list one hundred and seven.

Dhatoo. Unubundhu.	Meaning.
ऋठ्—इ ङ,	गतौ, *move.*
ऋठ्,	तथा, ditto.
उठ्,	उपघाते, *strike, beat.*
एठ्—ङ,	बाधने, *hinder.*
कुठ्—इ,	खेटन वैकल्य आलस्ये, *be lame, be forlorn, be idle.*
कठ्,	तर्कणे, *fear.*
कठ्—इ कि,	आध्याने, *anxiously remember.*
कठ्—इ ङ,	तथा, ditto.
गुठ्—इ क,	वेष्टे, *wrap about.*
घिठ्,	क्लिष्टि चधे, *trouble, kill.*
घठ्,	वाचि, *speak.*
बठ्,	पैल्ये, *be strong.*
मठ्,	वासमर्द्दे ।:, *dwell, anoint* or *smear.*
मठ्—इ ङ,	आध्याने, *anxiously remember.*
मुठ्—इ ङ,	पलाये, *run away.*
रठ्,	भाषणे, *speak.*
रुठ्,	उपघाते, *beat* or *smite.*
रुठ्—ष ङ,	प्रतीघाते, *fall under*, or *be cast down at an accident* or *bad news.*
रुठ्—इ,	गत्यालस्य स्तेय खेटे, *move, be idle, thieve, be lame.*
लुठ्—इ,	तथा, ditto.
लुठ्—ष ङ,	प्रतीघाते, *fall under* or *be cast down at bad news.*
लुठ्,	तथा, ditto.

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Dhatoo. Unubundhus.	Meaning.
लुठ्—प्रि,	लोठे, *roll about.*
लुठ्—क,	चौर्ये, *thieve.*
वठ्—इ ङ,	एकचरे, *go alone.*
वठ,	स्थौल्ये, *possess ability.*
श्लाठ्—क ङ,	श्लाघे, *applaud.*
श्लठ,	वध श्लेषण कैतवे, *kill, trouble, deceive.*
श्लठ्—क,	आलस्ये गत्यसंस्कृत संस्कृते, *be idle, move, be unclean, be clean.*
श्वठ्—क,	गत्यसंस्कृत संस्कृते, *move, be unclean, be clean.*
श्वठ्—इ क,	तथा, ditto.
श्लुठ—इ,	खेटने, *limp.*
श्लुठ,	तथा ditto.
श्लुठ्—ऋ,	आलस्ये, *be idle.*
श्लुठ—इ कि,	शोषणे, *dry.* N. B. when this dhatoo is of the tenth conjugation it means *make dry*, when of the first it means *be dry.*
सठ्—क,	श्वठार्थे. This dhatoo has the meaning of श्वठ्. viz. *move, be unclean, be clean.*
स्वठ्—क,	तथा, ditto.
हठ,	कीलबन्धे बलात्कारे। हिंसा, *bind to a stake, force, jump.*
हेठ्—प्र,	खचे, *be grand* or *pure.*
हेठ्—ऋ,	बाधे, *hinder.*

The number of original dhatoos with a final ठ is twenty two. अठ्, मठ्, वठ्, श्वट्, and हेठ्, are twice inserted; कठ्, ह्रठ्, and श्लठ्, thrice; श्लुठ्, four times, and लुठ्, five times. This makes the number in the list forty one.

अडु,	अभियोगे, *go to law*, or *declare a person innocent or guilty;* also, *put an end to a suit.*
ञडु,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
अड्—र न,	व्याप्ते, *occupy space.*
अड्,	उद्यमे, *prepare,* or *engage in.*
ईड्—ल ऊ,	स्तुतौ, *praise.*
ईड्—क,	तथा, ditto.
ओलड्—इ कि,	उत्क्षेपे, *throw up.*
कड्—घ,	अदने दर्षे, *eat, rejoice.*
कड्—इ ज ऊ,	दर्षे, *joy.*
कड्—इ क,	भेदे रक्षणे, *separate, keep.*
क्लिड्—छ आ ऊ जि,	स्नेहे मोक्षे, *be comfortable* or *affectionate, liberate.*
क्रीड्—ञ,	खेले, *play.*
कुड्—घि	बाल्ये ऽदने, *act childishly, eat.*
कुड्—इ ऊ,	दाहे, *burn.*
कुड्—इ,	वैक्लव्ये, *be distressed at a bad report, &c.*
कुड्—इ क,	रक्षे, *preserve.*
कूड्—घि,	घान्ये भवे, *be thick (as grass, &c.) eat.*
कउ्,	कार्कश्ये, be *rough, as a file, &c.*
कडु्,	तथा, ditto.
खोड्—ञ,	खोटने, *limp.*
खुड्—इ ऊ,	खण्डे, ditto.
खुड्,	भेदे, *break.*
खुड्—इ,	तथा, ditto.
खड्—क,	तथा, ditto.
खड्—इ ऊ,	मथि, *break to pieces.*
गड—इ,	गण्डे, *the cheek.*
गड्—म,	सेके, *ooze* or *fall out,* also *run as melted metal.*
गुड्—इ क,	रक्षे वेष्टे चूर्णीकरणे, *preserve, wrap round, break to pieces.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
गुड्—णि,	रक्षे व्याघाते, *preserve, hinder.*
ह्नुड्—णि,	व्याघाते, *hinder.*
घुड्—र,	तीच्छे, *despise.*
घुड्—र क,	छिदि, *cut.*
घुडु,	क्रीडे हावे, *action, dally lasciviously,*
घुङु,	तथा, ditto.
चड्—र क,	रोषे, *be angry.*
चड्—र ड,	तथा, ditto.
जुड्—ण,	गतौ, *move.*
जुड्—णि,	बन्धे, *bind.*
जुड्—क,	नोदि, *order* or *command.*
तड्—क,	विधि आहतौ, *be splendid, beat.*
तड्—र ड,	आहतौ, *punish* or *beat.*
तोड्—ऋ,	अनादरे, *not honour.*
तुडु,	तथा, ditto.
तूड्—ऋ,	तथा, ditto.
तुड्—ऋ,	वधे, *break* or *kill.*
तुड्—र ड,	तथा, *wring out* or *kill.*
तुड्—णि,	भेदे, *pierce.*
घुड्—णि,	संवृतौ, *skreen.*
द्रुड,	मज्जने, *sink.*
द्रुड्—णि,	तथा, ditto.
द्राड्—ऋ ङ,	क्षीणे, *separate from* or *fall off.*
ध्राड्—ऋ ङ,	तथा, ditto.
नुड—णि,	वधे, *kill.*
नड्—क,	भ्रंशे, *fall from.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
पड्—इ ऊ,	गत्यां, *move.*
पड्—इ क,	संहतौ, *collect.*
पिड्—इ क,	तथा, ditto.
पिड्—इ ऊ,	तथा, ditto.
पीड्—ऋ क,	वधे गाहे, *kill, stir up* or *agitate.*
पुड्—इ,	मर्द्दे, *break to pieces.*
पृड्—घ्र,	मुदि, *be joyful.*
वृड्—घ्रि,	उत्सर्गे संवृता, *give up* or *give, skreen* or *cover.*
भड्—इ ऊ,	वाचि, *speak* or *joke.*
भड्—इ क,	भृतौ, *be happy* or *sacrifice,* also, *know* or *deceive*; most common in the last sense.
भ्रृड्—घ्रि,	संवृति संहत्याः, *skreen, collect.*
भुड्—इ ऊ,	वृतौ भृतौ, *appoint to honourable employ, nourish.*
म्लेड्—ऋ,	उन्मादे, *be foolish.*
म्रेड्—ऋ,	तथा, ditto.
मेड्—ऋ,	तथा, ditto.
मृड्—ग घ्र,	मोदे, *rejoice.*
मड्—इ क,	तथा, ditto.
मड्—इ कि,	भूषे, *adorn.*
मड्—इ ऊ,	विभागे वेष्टे, *share out, wrap about.*
मुड्—इ,	छिदि मर्द्दे, *cut (hair), rub over* or *smear.*
मुड्—इ ऊ,	मदे, *sink* or *purify.*
योड्—ऋ,	सम्बन्धे, *connect.*
रोड्—ऋ,	अनादरे, *not honour.*
रोड्—ऋ,	तथा, ditto.
लड्,	विलासे, *play.*

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Dhatoo. Unubundhu.	Meaning.
लड्—म,	उन्मथनजिह्वयोः, *give pain,* or *agitate,* also *throw up* or *stir up, do any thing with the tongue.* Some say that उन्मथन means only *the motion of the tongue.*
लड्—क,	उपसेवने, *pay great attention to any one.* Some say this dhatoo means *to shake, tremble, &c.*
लड्—क उ,	वीप्सो, *desire to obtain.*
लड्—इ कि,	भाषे, *speak.*
लड्—ओ इ कि,	उत्क्षेपे, *throw up.*
लड,	मन्थे, *churn* or *agitate.*
लुड्—धि,	संवृतौ श्लिषे, *skreen, embrace.*
लोड्—ऋ,	उन्मादे, *be foolish.*
लोड्—ऋ,	तथा, ditto.
लण्—क,	चौर्ये, *thieve.*
विड,	आक्रुशि, *use angry expressions.*
वड्—इ क,	विभागे, *share out.*
वड्—इ उ,	वेष्टे विभागे, *wrap round, share out.*
व्रीड्—य जि,	क्षिपि लज्जे, *throw, be ashamed.*
वाड्—ऋ उ,	आप्लवे, *bathe* or *overflow,* also, *immerse.*
व्रुड्—धि,	संवृति संक्लेदोः मज्जने, *screen, collect, sink.*
श्लाड्—ऋ उ,	श्लाघे, *applaud.*
श्लाड—ऋ,	गर्व्वे, *be proud.*
श्लड्—इ उ,	संघातेजोः, *collect, be diseased.*
स्लड्—धि,	वृत्यां, *skreen.*
स्लुड्—धि,	तथा, ditto.
स्लुड्—इ उ,	प्लुष्टे, *expand.*

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Dhatoo. Unubundhu.	Meaning.
स्फुड्—इ क,	नम्मेणे, *jest*, or *play*.
झुंड्—णि,	नम्र संहे, *sink*, *collect*.
झड्—इ ङ,	संहे, *collect*.
झड्—ऋ ङ,	गतौ, *move*.
हूड—ऋ ङ,	तथा, ditto.
झुड्—ऋ ङ,	तथा, ditto.
झूड—ऋ ङ,	तथा, ditto.
हेंड्—ऋ ङ,	तथा, ditto.
झेंड्—ऋ ङ,	तथा, ditto.
हिड्—इ ङ,	गतौ अनादरे, *move*, *not honour*.
हेंड्—ऋ ङ,	तथा, ditto.
हेड्—ऋ ङ,	अनादरे, *disregard*.
हेड—म,	वेष्टे, *wrap round*.

The number of dhatoos with a final ङ is seventy six. ऊड, ईड, खड, गड, गुड, चुड, छड, तड, द्रड, पड, पिड, भड, मुड, लुड, वड, and हेड, are twice inserted; दड, खुड, ज्ड, तुड, मड, स्फुड, and झुड, thrice; वुड, four times, and लड, six times. This makes the number in the above list one hundred and fourteen.

ढुण,	अन्वेषणे, *search*.

There is only one dhatoo ending in ढ.

अण,	रवे, *produce sound*.
अण—ङ य,	प्राणे, *live*.
ऋण—द उ ञ,	गतौ, *move*.
ओण—ऋ,	अपनयने, *take away* or *remove*.
कण—ऋ,	आर्त्तस्वरे, *cry with distress*.
कण—म,	गतौ, *move*.
कण—क,	निमीलने, *shut the eyes*.

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
वण्—घ,	उपकरणे शब्दे, *support* or *nourish by gifts, produce sound.*
क्वण्,	शब्दे, *produce sound.* N. B. This dhatoo, preceded by any preposition, means *be without sound.*
वूण्—क ङ,	सङ्कुचि, *shrink up.* Some say that this dhatoo must be written कुण्.
क्षण्—द उ ञ,	वधे, *kill.*
क्षिण्—द उ ञ,	तथा, ditto.
क्षण्—द उ ञ,	दीप्तौ, *shine.*
क्षृण्—द उ ञ,	तथा, ditto.
क्षृण्—इ ङ,	गहणे, *take.*
घिण्—इ ङ,	तथा, ditto.
घुण्—इ ङ,	तथा, ditto.
घुण्—ङ,	भ्रमणे, *wander* or *turn round.*
घुण्—घ,	तथा, ditto.
घूर्ण्—ञ घ,	तथा, ditto.
चण्,	शब्दे, *produce sound.*
चण्—मि,	गतौ हिंसे, *move, injure.*
चण्—म,	दाने, *give.*
चुण्—घि,	छिदि, *cut* or *perforate.*
चूर्ण्—क,	पेषे, *grind.*
चूण्—क,	सङ्कोचे, *shrink up.*
तूण्—क,	तथा, ditto.
तूण्—क ङ,	पूरणे, *fill.*
त्वण्—द उ ञ,	भक्षे, *eat.*
दृण्—घ,	जैह्म्ये, *make crooked.*
द्रृण्—घ,	जैह्म्ये गतौ वधे, *make crooked, move, kill.*
धण्,	धाने, *produce noise.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
ध्वण,	ध्वाने, *produce noise.*
ध्वण,	तथा, ditto.
पण—ङ,	व्यवहृतौ स्तुतौ, *buy and sell, praise.*
पेण्—ऋ,	पेषे गतौ श्लेषे, *grind, move, embrace.*
पुण्—घ्र,	धर्म्मे, *do right.*
पूण्—घ्र,	तृप्तौ, *fill* or *satisfy.*
पूण्—क,	संघाते, *collect.*
फण्—ण,	निःसंहे, *do easily.*
फण्—मि ण,	गतौ, *move.*
ब्रण,	शब्दे, *produce sound.*
वण,	तथा, ditto.
भ्रण,	तथा, ditto.
भण—ऋ,	तथा, ditto.
भूण्—क ङ,	आशा विशङ्कयोः, *hope, fear.*
मण,	कूजे, *make an inarticulate sound.*
मुण्—घ्र,	प्रतिज्ञाने, *promise* or *resolve.*
म्रण्—घ्र,	हिंसे, *injure.*
रण्—म,	गतौ, *move.*
रण,	शब्दे, *produce sound.*
व्रण,	तथा, ditto.
वण—ऋ,	तथा, ditto.
वृण—द ङ ज,	भक्षे, *eat.*
वेण्—ऋ ज,	विज्ञाने वादित्रज्ञानगमन ज्ञान चिन्तासु, *know by means of seeing or hearing, play on music, move, know, be anxious.*
वर्ण—क,	वर्णे, *colour.*
शोण—ऋ,	गतौ वर्णे, *move, colour.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
ঘণ্—ম,	দানে, *give.*
ঋণ্—ম,	তথা ditto. N. B. This dhatoo has an *unubundhu* ঋ according to all grammarians except Vopu-devu.
ঋণ্—ক,	তথা, ditto.
ঋণ্—ঋ,	সংঘাতে, *collect.*
শ্লোণ্—ঋ,	তথা, ditto.

The number of original dhatoos with a final ণ্ is fifty. ঋণ্, হৃণ্, তূণ্, ঘণ্, রণ্ and ভ্রণ্, are inserted twice, and কণ্, যুণ্, and চ্যণ্, thrice. This makes the number in the above list sixty two.

ঋত্,	সাতত্যগতে, *constantly move.*
ঋত্—ই,	বন্ধে *bind.*
ঈত্—ই,	তথা ditto.
ঋত্,	স্পর্দ্ধানৈশ্যয়োঃ হৃণা গত্যোঃ, *domineer, be grand, hate, move.*
কৃত্—ঈধ,	বেষ্টে, *wrap round.*
কৃত্—ই ঘ ঘ,	ছিদি, *cut.*
কৃত্—ক,	সংঘব্দে, *produce a pleasant sound.*
কিত্,	সংশয়েচ্ছাবাসারোগ্যে, *doubt, wish, dwell, be in health.*
কিত্—র লি,	মতৌ, *know.*
চত্—অ ণ,	যাচ্ঞে, *ask.*
চিত্—ঈ,	সংজ্ঞানে, *know.*
চিত্—ক উ,	তথা, ditto.
চিত্—ই ক,	স্মৃতৌ, *call to mind* or *recollect.*
চৃত্—কি,	সন্দীপনে, *enkindle.*
চৃত্—ঘ,	হিংসে গন্থে, *injure, orderly dispose.*
চ্যুত্—ইর,	ক্ষরে, *ooze* or *wet.*
চ্যুত্—ইর,	তথা, ditto.
দ্যুত্—ঋ উ,	দ্যুত্যাং, *shine.*

Digitized by Google

Dhatoo. Unubundha.	Meaning.
द्युत्—ऋ ङ,	द्युत्यां, *shine.*
द्युत्—इर,	तथा, ditto.
द्युत्—छ ङ,	तथा, ditto.
नृत्—य,	नर्त्ते, *dance.*
पत्—य ङ,	ऐश्ये, *be supreme.*
पत्—छ ज,	गत्यां ऐश्ये, *move* or *fall, be supreme.*
पुत्—क,	बन्धे अनादरहिंसे:, *bind, disregard, honour.*
बत्—क,	अनादरहिंसो:, *disregard, honour.*
मुत्—क,	संहतौ, *collect.*
यत्—क,	खेदाकुत्कायाः, *beat, clean.*
यत्—इ ङ,	यत्ने, *endeavour.*
युत्—ऋ ङ,	दीप्तौ, *shine.*
वृत्—क,	तथा, ditto.
वृत्—ङ उ व छ,	वर्त्तने, *be.*
वृत्—य उ ङ,	सम्भक्तौ वरणे, *serve, serve with gifts.*
वावृत्—य उ ङ,	तथा, ditto.
वस्त्—क ङ,	वधे, *kill.* Some say this dhatoo means *move, injure,* and *ask.*
श्वित्—छ आ ङ,	श्वैत्ये, *be white.*
स्रुत्—इर,	क्षरे, *ooze.*
स्यूत्—इर,	तथा, ditto. N. B. According to Krumudeshwuru, and the Dhatoo-prudeepu, the first letter of the above two dhatoos is स.
स्वप्—इ लु र,	स्वप्ने, *sleep.*
वस्—इ लु र,	तथा, ditto.
स्वर्त्—क,	गत्यातङ्के, *move, fear* or *alarm.*
सर्त्—क,	तथा, ditto.

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The number of dhatoos which end in त् is thirty one. अत्, कृत्, कित्, चृत्, ज्यत्, पत्, and यत्, are twice inserted; चित् and वृत् thrice. This makes the number in the above list forty two.

Dhatoo. Unubundhu.	Meaning.
क्वथ्—ए ज,	निष्पचने, *cook well*, or *concoct.*
क्रथ्— क,	प्रतिहर्षे, *be joyful on account of another's joy.*
क्राथ्—कि म,	वधे, *kill.*
क्राथ्—म,	तथा, ditto
क्लाथ्—कि म,	तथा, ditto.
क्लाथ्—कि म,	तथा, ditto.
कुथ्— इ,	क्लेषे वधे, *suffer, kill.*
कुथ्—य,	पूतित्वे, *be putrid.*
कत्थ्—ऊ,	श्लाघे, *applaud.*
कुत्स्—ग,	श्लिषि क्लिषि, *embrace, suffer.*
क्रुथ्—ग,	तथा, ditto.
ग्रथ्—इ उ,	जैह्म्ये, *be crooked.*
ग्रन्थ्—कि ग,	दर्भे, *dispose regularly.*
ग्राथ्,	दवाभिधोः ऐश्ये ऽर्थने, *be anxious, bless, be grand, pray.*
नाथ्,	तथा, ditto.
पुथ्—य,	हिंसे, *injure.*
पुथ्—इ,	कुत्से, *groan*, properly, *in the agony of death.*
पुथ्—क,	त्विषि, *shine.*
प्रथ्—ए ज,	गत्यां, *move.*
प्रथ्—इ क,	तथा, ditto.
प्राथ्—ऋ ज,	पर्य्याप्तौ, *be strong.*
प्रथ्—क,	प्रक्षेपे, *throw.*

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Dhatoo. Unubundhs.	Meaning.
अघ्—क,	अक्षेपे ख्यातौ, *throw, make famous.*
अघ्-म घ ङ,	ख्यातौ, *make known.*
अिघ्—ऋ ज,	वधे मेधायां, *kill, learn easily.*
मेघ्—ऋ ज,	सङ्गे वधे मेधायां, *be in society with, kill, learn easily.*
मघ्,	कुत्से गाहे, *groan, stir up.*
मघ्—ग,	गाहे, *stir up* or *churn.*
मघ्—ए ज,	तथा, ditto.
मघ्—इ,	कुत्से, *groan* or *kill.*
माघ्—इ,	तथा, ditto.
मुघ्—इ,	तथा, ditto.
व्यघ्—घ म ङ,	दुःखे चाले भये, *suffer, move, fear.*
वेघ्—ऋ ङ,	याचे, *request.*
विघ्—ऋ ङ,	तथा, ditto.
अघ्—म,	वधे, *kill.*
अघ्—कि,	दर्भे वधे, *dispose orderly, kill.*
अघ्—ग,	मोक्षे प्रतिहर्षि, *liberate, rejoice at another's good.*
अघ्—क,	प्रतिहर्षि यत्ने, *rejoice at another's joy, endeavour.*
अघ्—कि,	बन्धे मोक्षे वधे, *bind, liberate, kill.*
अघ्—इ ङ,	शैथिल्ये, *slacken.* ल is often substituted for the र of this dhatoo.

The number of dhatoos which have a final घ् is twenty eight. कुघ्, घघ्, अघ्, मघ्, and मघ्, are twice inserted; क्रघ् and घुघ् thrice, and अघ four times. This makes the number in the above list forty one.

अद्—ल ओ,	भक्षे, *eat.*
अद्—इ,	बन्धे, *bind.*
अर्द्,	यातनागतियाचने, *suffer torment, move, ask.*

Dhatoo. Unubundhs.	Meaning.
अर्द्—ज,	वे
अर्द्—क,	त
इद्—इ,	प
उद्—ध इ,	स्ने
उर्द्—ङ,	नि
क्रद्—इ,	रो
be weighed down or *in*	
क्रद् or क्लद्,	
क्लद्—घ म ङ,	वे
pained. N. B. This dh	
क्रन्द्—क, N. B. Thi	
Joined with the prepos	
continual sound.	
क्विद्—छ आ ङ जि,	
क्विद्—इर् य आ,	
क्षिद्—आ जि,	
क्लद्—इ जि ङ,	
क्लिद्—इ जि ङ,	
क्लिद्—ऊ य इर्,	
क्षुद्—ज ध ओ इर्,	
खुर्द्—ङ,	
कर्द्—ङ,	
कर्द्,	
खद्,	
खाद्—ऋ,	

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Dhatoo. Unadandim.	Meaning.
अर्द्—ञ,	वधे, *kill.*
अर्द्—क,	तथा, ditto.
इट्—इ,	परमैश्वर्ये, *be supremely great.*
उन्द—ध ई,	क्लेदे, *wet.*
उर्द्—ङ,	मिति क्रीडा स्वादे, *weigh, play, taste* or *relish.*
क्रद्—इ,	रोदने आह्वाने वैक्लव्य विकलत्वयोः, *weep, call, be uneasy, be weighed down* or *insupportably pained.* N. B. This dhatoo is written कद्, क्रद् or क्लद्.
क्लद्—य म ङ,	वैक्लव्य विकलत्वयोः, *be restlessly anxious, be insupportably pained.* N. B. This dhatoo is also written कद् and क्रद्.
क्रन्द्—क,	N. B. This dhatoo is never used without the preposition आ. Joined with the preposition, its meaning is expressed by शब्दसातत्ये, *produce continual sound.*
क्विद्—ष आ ङ जि,	स्नेहे मोक्षे, *be affectionate, liberate.*
क्विद्—इर् य आ,	तथा, ditto.
क्षिद्—आ जि,	कूजने, *utter inarticulate sound.*
क्लद्—इ जि ङ,	रुदि, *weep.*
क्लिद्—इ जि ङ,	तथा, ditto.
क्लिद्—ऊ य इर्,	क्लेदे, *be wet* or *emit pus.*
क्षुद्—ज ध ओ इर्,	क्षुदि, *beat to powder.*
कृद्—ङ,	क्रीडायां, *play.*
कृद्—ङ,	तथा, ditto.
कर्द्,	कुत्सिते रवे, *make a disagreeable noise.*
खद्,	स्थैर्ये वधे, *be stedfast, kill.*
खाद्—ऋ,	भक्षणे, *eat.*

Dhatoo. Unubundhu.	Meaning.
खुर्द्—ङ,	क्रीडायां, *play.*
खूर्द्—ङ,	तथा, ditto.
खर्द्,	दशने, *bite.*
खिट्—ध ओ य ङ,	दैन्यके, *be in distress* or *affliction.*
खिट्—घ ओ घ,	परिघाते, *beat black and blue.*
गर्द्—कि,	रवे, *sound.*
गुर्द्—क,	निकेतने कुर्द्, *dwell, play.*
गुर्द्—ङ,	तथा, ditto.
गूर्द्—क,	तथा, ditto.
गूर्द्—ङ,	तथा, ditto.
गद्,	भाषे, *speak.*
गुद्—ङ,	खेले, *play.*
चद्—ए ञ,	याचे, *beg.*
चद्—इ,	ह्लादे दीप्तौ, *be joyful, shine.*
चुद्—क,	नुदि, *command.*
छिद्—इर ध ओ ञ,	छेदे, *dissect.*
छद्—कि,	सन्दीपने, *enkindle* or *shine.*
छद्—ञ ध इर उ,	देवने दुतौ वमने, *play, shine, vomit.*
छर्द्—क,	वमने, *vomit.*
छद्—कि ञ,	सम्वृतौ, *cover.* N. B. This dhatoo has sometimes an *unubundhu* म, in which case its meaning is expressed by उज्जने, *be strong*, or *robust.*
णद्,	स्निग्धोक्तौ, *produce inarticulate sound* or *confused.*
णद्—क,	भासि, *shine.*
णर्द्,	शब्दे, *produce sound.*
णुद्—ञ ओ घ,	प्रेरणे, *send* or *order.*

Dhatoo. Unubundhu.	
णेद्—ऋ ङ,	म
णिद्—ऋ ङ,	त
णिद्—इ,	व
तर्द्,	हि
तृद्—उ ज ध इर,	उ
तुद्—ज ओ घ,	य
त्रद्—इ,	चे
दद्—ङ,	ट
नद्—इ ढ,	म
नर्द्,	घ
पर्द्—ङ,	उ
पद्—य ओ ङ,	ग
पद्—ए,	ए
वद्,	त
विद्—इ,	ज
वुद्—इर उ ञ,	नि
वुन्द्—इर उ ञ,	त
भद्—इ क,	घ
भद्—इ ङ,	म
भिद्—ङ ध ओ इर,	नि
मद्—इ ङ,	ग
मद्—ई जि इर भ य,	
मद्—क ङ,	ट
मर्द्—म घ ङ,	चे
मिद्—म,	ग

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Dhatus.	Meaning.
णेट्—ऋ उ,	सन्निधौ कुत्सने, *be near, calumniate.*
णिट्—ऋ उ,	तथा, ditto.
णिट्—इ,	कुत्सने, *calumniate* or *slander.*
तर्ट्,	हिंसे, *injure.*
त्रट्—उ ज ध इर्,	अनादरे हिंसे, *disregard, injure.*
तुट्—ज ओ ष,	क्षये, *give pain.*
त्रट्—इ,	चेष्टे, *search* or *act.*
दट्—उ,	दाने ग्रहो, *give, seize.*
नट्—इ ट,	समृद्धौ, *be joyful.*
नर्ट्,	शब्दे, *sound.*
पर्ट्—उ,	अपानोत्सर्गे, *break wind backwards.*
पट्—य ओ उ,	गतौ, *move.*
पट्—ए,	स्थैर्ये, *be steadfast.*
वट्,	तथा, ditto.
बिट्—इ,	अंशे, *share out.*
वुट्—इर् उ ज,	निशामने, *judge of.*
बुन्द्—इर् उ ज,	तथा, ditto.
भट्—इ क,	घुभे, *be happy.*
भट्—इ उ,	मुत्प्रीत्योः घुभे, *be joyful, love, be happy.*
भिट्—उ ध ओ इर्,	भिदि, *pierce.*
मट्—इ उ,	स्वप्ने जाड्ये मदे मोदे स्तुतौ गतौ, *sleep, be stupid, be drunk, be glad, praise, move.*
मट्—ई जि इर् भ य,	हर्षे, *be joyful.*
मट्—क उ,	तृप्ति योगे, *fill, connect.*
म्रट्—म य उ,	चोदे, *beat to powder.*
मिट्—म,	गर्व्व श्लेषने, *be proud, cringe.*

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Dhatoo. Unubundhu.	Meaning.
मिद्—इ क,	स्निह्, *excite love.*
मिद्—क,	तथा, ditto.
मिद्—इर् य आ,	तथा, ditto.
मिद्—छ आ जि ङ,	तथा, ditto.
मिद्—ऋ ज,	वध मेधयोः, *kill, be apt to learn.*
मेद्—ऋ ज,	तथा, ditto.
मृद्—क,	संनर्गे, *collect* or *put together.*
मुद्—जि ङ,	हर्षे, *joy.*
मृद्—ग,	क्षुदि, *pound* or *mould as dough.*
रुद्—ल घ इर्,	रोदे, *weep.*
रद्,	उत्खाते, *pull up* or *root up.*
वद्—इ ङ,	नुत्यभिवादयोः, *salute, touch the dust of the feet by way of respect.*
वद्—ऐ,	वाचि, *speak.*
वद्—क,	वाकप्रबन्देषयोः, *speak, inform.*
वद्—ज ङ,	तथा, ditto.
विद्—ङ क ज,	चे तनाख्यान वास वादे, *know, speak, dwell, be fixed.*
विद्—छ ष्ण य ज ओ,	लाभे, *get.*
विद्—ङ ध ओ,	मीमांसे, *judge* or *decide upon an agreement.*
विद्—य ओ ङ,	भावे, *exist.*
विद्—ल,	मतौ, *know.*
शब्द्—क,	शब्दकृतौ, *produce sound.* N. B. Whatever compounds are formed from this dhatoo mean *reveal* or *manifest.*
श्वित्—इ ङ,	श्वैल्ये, *be white.*
षद्—छ ज ओ,	षादे, *fall.*
षद्—ओ.	This dhatoo is only used with the preposition आ prefixed. Its meaning is expressed by गतौ, *move.*

Dhatoo. Unubundhu. N

षद्—क. This dhatoo as that of the preceding

षद्—छ ज ओ ष्ण,

षूद्—ङ,

षूद्—क,

ष्विद्—जि आ ङ छ.

ष्विद्—छ ओ य ङ आ

Meanings of the above it means *sweat.*

सद्—क,

सद्—ङ,

सद्—ङ,

सद्—ङ,

सद्—इ ङ,

सद्—म ध ङ,

सन्द—ऊ ङ व छ,

स्कन्द्—इर् ओ,

स्कद्—इ ङ,

हद्—ङ ओ,

ह्लाद्—ई ङ,

ह्लाद्—ङ,

The number of dha

खिद्, गुर्द्, गूर्द्, च

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Dhatoo. Coul undha. Meaning.

षद्—क. This dhatoo is only used with आ prefixed. Its meaning is the same as that of the preceding dhatoo.

षद्—छ ज ओ प्, विषादे प्राणे गतौ, *be sad, injure, move.*

षूद्—ङ, निवासे, *deliver to the custody of any one.* Some say this dhatoo means *tear, rend.*

षूद्—क, आप्तुति हत्योः निवासे, *agree to, kill, deliver to the custody of any one* or *tear.*

स्विद्—जि आ ङ छ, मेह स्नेह मोक्षे, *lose sensation, be agreeable, liberate.*

स्विद्—छ ओ य ञा जि, स्विद्. According to Vopu-deva this word has the meanings of the above dhatoo. According to the more ancient grammarians it means *sweat.*

स्वद्—क, स्वादे छेदे, *taste, separate.*

स्वद्—ङ, प्रीतिलिह्योः, *love, lick.*

स्वद्—ङ, तथा, ditto.

स्वद्—ङ, तथा, ditto.

स्पद्—इ ङ, ईषत्कम्पे, *tremble.*

स्फद्—म ष ङ, विदारे, *tear, rend.*

स्यन्द्—ऊ ङ व छ, स्रुतौ, *trickle.*

स्कन्द्—इर् ओ, शोषणे गत्यां, *dry, move.*

स्फद्—इ ङ, आप्लवे उद्गतौ उत्प्लुत्यगत्यां, *overflow, deliver, raise, gallop* or *go by leaps.*

हद्—ङ ओ, गर्च्छे, *expel the excrements.*

ह्लाद्—ई ङ, मोदने स्वने, *rejoice, produce sound.*

ह्लाद्—ङ, स्वने, *produce sound.*

The number of dhatoos with a final द् is seventy nine. अद्, क्विद्, क्षिद्, खिद्, गुद्, गूद्, चद्, छद्, णद्, णिद्, पद्, भद्, मुद्, युद्, यद्, ल्लूद्, स्विद्,

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and ष्वद्, are twice inserted; अर्द्द् and मद् thrice; वद्, four times; विद्, five times, and मिद्, six times. This makes the number in the above list one hundred and thirteen.

Dhatoo. Unubundhu.	Meaning.
इन्ध्—ई ङ ध जि,	द्युतौ, *shine* or *blaze.*
ऋध्—उ य लि र,	वृद्धौ, *increase.* Some say this dhatoo has the meaning of *filling* or *satisfying.*
एध्—ङ,	तथा, ditto.
क्षुध्—ष्ठ य ओ,	क्षुधि, *be hungry.*
क्रुध्—ष्ठ य ओ,	कोपे, *be angry.*
गुध्—य,	वेष्टे, *wrap about* or *surround.*
गुध्—ग,	रुषि, *be angry.*
गुध्—ङ,	क्रीडे, *play.*
गाध्—ऋ ङ,	प्रतिष्ठा गन्थयोः लिप्से, *rectify, dispose in order, desire to obtain.*
ग्रध्—इर् य ङ,	लिप्से, *desire to obtain.*
गर्द्ध्,—क,	तथा, ditto.
गन्ध्—क ङ,	हिंसे, *injure.* Some say this dhatoo also means *move,* and *request.*
णाध्—ऋ ङ,	नाथे, viz. दवाशीरैश्वर्य्यार्थनेषु, *heat, bless, be grand, request.*
दध्—ङ,	दाने, viz. दान धृत्योः *give, hold.*
नाध्—ऋ ङ,	नाथे, viz. दवाशीरैश्वर्य्यार्थनेषु, *heat, bless, be grand, request.*
बन्ध्—ओ ग,	बन्धे, *bind.*
बन्ध्—क,	तथा, ditto.
बध्—क,	तथा, ditto.

Dhatoo. Unubundhu.

बध्—ङ,	
बुन्ध्—इर् ज ङ,	
बुन्ध्—क,	
बुध्—ओ,	
बुध्—य ओ ङ,	
बुध्—इर् ज ञ,	
बाध्—ऋ ङ,	
मेध्—ऋ ज,	
मध्—ङ ज	
युध्—ओ य ङ,	
रध्—ऊ ष्ठ य,	
रध्—ङ य ओ,	

Thus compounded i

रध्—इर् ध ओ ज	
राध्—न ओ य,	
वध्,	
वध्—य ओ,	
विध्—ग,	
व्यध्—ऋ,	
व्यध्—ङ ङ च छ,	
व्यध्—ऋ ङ,	
वर्द्ध्—क,	
शुद्ध्—क,	
शुद्ध्—ञ,	

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Dhatoo. Unadindha.	Meaning.
वध्—ङ,	निन्दे वन्धे, *injure, bind.*
बुन्ध्—इर् ज ङ,	निश्चमने, *guess* or *aim.*
बुन्ध्—क,	बन्धे *bind.*
बुध्—ओ,	विज्ञापने, *make known.*
बुध्—य ओ ङ,	दृष्टे, *know.*
बुध्—इर् ज ज,	तथा, ditto.
बाध्—ऋ ङ,	विहृतौ, *strike* or *cause pain,* also *be pained.*
मेध्—ऋ ज,	मेध्यति, viz. वधमेधासङ्गमेषु, *kill, be apt to learn, be in*
मध्—ङ ज,	शुद्धि, *act.* [*society.*
युध्—ओ य ङ,	युद्धे, *fight.* This dhatoo also means *kill,* and *injure.*
रध्—ऊ छ य,	हिंसने पाके, *injure, concoct.*
रध्—ङ य ओ,	This dhatoo is never used except when preceded by अनु.

Thus compounded its meaning is expressed by दाने, *desire.*

रध्—इर् ध ओ ज ञि,	आवृतौ, *screen* or *interpose.*
राध्—न ओ य,	सिद्धौ, *accomplish.* This dhatoo, when of the fifth conjugation, has a causal meaning.
वध्,	गतौ, *move.*
व्यध्—य ओ,	ताडे, *beat* or *drive.*
विध्—ष,	विधे, *dictate* or *legislate.* This dhatoo has also the meaning of *divide, separate,* or *pierce.*
शृध्—क,	दीप्तौ, *shine.*
शृध्—ऊ ङ व छ,	शृद्धौ, *increase.*
साध्—ऋ ङ,	साध्यति, viz. विहृतौ, *cause pain* or *afflict.*
सर्ज्—क,	सृष्टि स्रिष्टौ, *fill, break* or *pierce.*
शुद्ध्—क,	शुद्धौ, *purify.*
शुद्ध्—ज,	तथा, ditto.

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Dhatoo. Unubandhu.	Meaning.
ग्रध—उ व छ ङ,	गर्द्धे, *expel wind backwards.*
ग्रध—क ङ,	परिहसने, *jest* or *deride.* N. B. This dhatoo is not found

in the common collections, but is here added on respectable authorities.

ग्रध्—उ ङ,	क्षोदने, *wet.*
ग्रुध्—छ य ओ,	शौचे, *purify.*
विध—ऊ,	विधे विधाने, *promote welfare, govern* or *direct.*
विध,	गत्यां, *move.*
विध—ऊ,	तथा, ditto.
विध—उ य ओ,	निष्पत्तौ, *accomplish* or *complete any thing.*
साध—उ य न ओ,	तथा, ditto.
साध—उ य न ओ,	तथा, ditto.
स्पर्द्ध—ङ,	संघर्षे, *desire to conquer.*

The number of original dhatoos with a final ध is thirty seven. बन्ध्, बध्, दन्ध्, रध्, वृध्, and युद्ध्, are twice inserted; गुध्, बुध्, and ग्रध्, thrice, and विध्, four times. This makes the number in the above list fifty two.

ग्रन्—ध लु,	प्राणने, *live* or *breathe.*
ग्रन्—य ङ,	तथा, ditto.
कन्—ई जि,	दीप्तिगतिद्युतौ, *love, move, shine.*
खन्—ड ज,	विदारे, *tear* or *dig.*
चन्,	याचे, *produce sound.*
चन्—म,	हिंसे, *injure.*
जुन्—घ्रा,	गतौ, *move.*
जन्—ई म य ङ,	जनौ, *produce.*
जन्—म लि र,	तथा, ditto.
तन्—द ड ज,	विस्तरे, *spread out.*

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Dhatoo. Unubundhu.	Meaning.
तन्—कि,	उपक्षतोश्रद्धाघातशब्दोपतापयोः, *help, be incredulous, produce sound, heat.* N. B. If this dhatoo be compounded with a preposition, it means *lengthen* or *stretch out.*
दान्—ञ,	आर्ज्जवे छिदि, *straighten, cut.*
क्षन्—नि,	रवे, *sound.*
धन,	तथा, ditto.
धन्—लि र,	धान्ये, *produce rice.*
पन्—ञ,	स्तुतौ, *praise.*
वन्—द उ ङ,	याचने, *request.*
मान्—ङ,	विचारे अर्चे, *judge, worship.*
मान्—कि,	ऊर्चे, *worship* or *honour.*
मन,	तथा, ditto.
मन्—ङ क,	गर्व्वे, *be proud.*
मन्—द ङ,	बोधे, *know,* or *understand.*
मन्—य ओ ङ,	तथा, ditto.
वन,	सम्भक्तिशब्दयोः, *serve, produce sound.*
वन्—उ म,	व्यवहारे, *act in the common affairs of life.*
वन्—द उ ङ,	याचने, *ask.*
वन्—कि	तनादिवत्, viz. उपक्षतोश्रद्धाघातशब्दोपतापयोः, *help, be incredulous, produce sound, heat.*
श्वान्—ञ,	तेजे, *brighten* or *sharpen.*
श्वन्—श,	गत्यां, *move.*
यन,	सम्भक्तौ, *serve.*
यन्—द उ ञ,	दाने, *give.*
यन्—मि,	शब्दे, *produce sound.*

Dhatoo. Unubundhu.	Meaning.
स्वन्—मि,	शब्दे, *produce sound.*
स्वन्—ण,	तथा, ditto.
स्वन्—मि,	शब्दे, *adorn.*
हन्—ल ओ,	वधे गतौ, *kill, move.*

The number of dhatoos with a final न् is twenty two. घण् excepted, all dhatoos with a final ण and an *unubundhu* द्, viz. ऋण्, चण्, क्षिण्, क्षुण्, तृण्, and हृण्, are also written with a final न्. This makes the true number to be twenty eight. अन्, चन्, जन्, तन्, धन्, मान्, यन्, and स्वन्, are twice inserted, and मन्, and यन्, four times: this makes the number in the above list thirty six, or, with the six roots which end also in ण्, forty two.

आप्—ष्ठ न ओ कि,	व्याप्तौ, *occupy space.*
क्षिप्—घ ज ओ,	प्रेरणे, *order* or *send.*
क्षिप्—य ओ,	तथा, ditto.
क्षिप्—इ क,	प्रक्षेपे, *forbear* or *be able.*
कुप्—क,	क्रोधे, *shine.*
कुप्—य इर्,	कोपे, *rage so as to redden the eyes.*
कुप्—इ कि,	क्षेपे, *spread out.*
केप्—आ ङ,	गत्यां, चलि *move, shake.*
कम्प्—इ ङ,	चलने, *shake.*
कृप्—य म ङ,	कृपायां, *shew compassion.*
कृप्—कि,	शक्तौ चित्रे कल्पने, *come into contact, paint* or *variegate, be able* or *capable.*
कृप्—ऊ ङ व ष्ठ,	कल्पने, *be able* or *do.*
गुप्—ऊ,	रक्षणे, *preserve.*
गुप्—क,	भाषणे, *shine.*
गुप्—ङ,	गोपनकुत्सयोः, *hide, despise.*

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Dhatoo. Unubundhu.	Meaning.
गुध्—इर् य,	व्याकुलत्वे, *be distressed.*
दीध्—ऋ ङ,	दैन्ये गत्यां चाल, *be poor* or *wretched, move, shake.*
गेण्—ऋ ङ,	गत्यां चाले, *move, shake.*
चष्—क म,	वल्क्ले, *bruise* or *grind.*
चष्,	सान्त्वे, *comfort.*
चुष्,	प्रैनैर्गतौ, *go slowly.*
चुलुम्प्,	लोपे, *dissappear* or *obliterate.*
छष्—इ क,	स्पर्शे, *move.*
छष्—ग्रु ओ,	स्पर्शे, *touch.*
ज्वष्—क म,	ज्वरो, *heat* or *see,* also *whet* or *please,* likewise *praise.*
जष्,	हृदुद्धारे वधे, *speak in the mind, speak.*
जल्प्,	वधे, *speak.*
टिष्—क,	नुदि, *order.*
डिष्—ग्रि क य इर्,	तथा, ditto.
डिष्—इ क ङ ज,	संहतौ, *collect.*
डिष्—क ङ ज,	तथा, ditto.
डुष्—इ क ङ ज,	तथा, ditto.
डुष्—क ङ ज,	तथा, ditto.
तप्—ङ ज,	दाहे, *burn.*
तष्—क,	तथा, ditto.
तष्—ओ,	दैन्यदेाः, *distress* or *repent, be supreme.*
तष्—य ओ ङ,	तथा, ditto.
त्रप्—ऊ ङ ष नि,	ह्रियि, *be ashamed.*
तिष्—ऊ ऋ ङ,	द्युति, *shine.*
तेष्—ऋ ह,	कम्पे द्युतौ, *tremble, shine.*

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Dhatoo. Unubundhu.	Meaning.
तप्—णि,	संज्ञीप्से सन्दीपे दीपने, *desire to make known, shine, cause love* or *gratify.*
तप्—न,	दीपने, *cause love* or *gratify.*
तप्—जि ऊ य,	तपा, ditto.
तप्—ष ष,	तपा, ditto.
तन्च्—घ,	तपा, ditto.
तुण्,	वधे, *kill.*
तुन्च्,	तपा, ditto.
तुन्च्,	तपा, ditto.
तुन्च्—ष,	क्लिषि वधे, *distress, kill.*
तुप्—ष ष,	तपा, ditto.
तुष्,	वधे, *kill.*
तुस्—इ क,	तर्दने, *kill* or *injure.*
दीप्—ई ङ य ऋ,	दीपने, *display* or *shine.*
दृप्—जि य ऊ ईर्,	हर्षगर्व्वयोः, *rejoice, be proud.*
दृप्—णि,	सन्दीपने, *blaze up.*
दृप्—घ,	बाधने, *hinder* or *beat.*
दृम्भ्—ज ङ क,	संघाते, *collect.*
दिम्भ—ज ङ क,	तपा, ditto.
धूप्—क,	दीप्तौ, *shine.*
धूष्,	तापे, *heat.*
पुष्प्—य,	प्रहर्षे, *expand.*
मेघ्—ङ ऋ,	गत्यां, *move.*
युष्—य ईर्,	विनीहे, *be impatient.*
रभ्—य ईर्,	तपा, ditto.
रण्,	वदे, *speak.*

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Dhatoo. Unubundhu.	Meaning.
रेष्—ङ ऋ,	शब्दे गमने, *sound, move.*
लेष्—ऋ ङ,	गमने, *move.*
लिष्—ञि ष ओ ष्ण ञ,	लेपे, *plaster* or *smear over.*
लुष्—ऋ ण ष छ न ओ,	छेदे, *blot out* or *cut off.*
लुष्—ईर् य,	युधे, *be impatient.*
लष्—ऋ,	भाषे, *speak.*
क्षष्—क,	क्षये, *decay.*
क्षिष्—क,	क्षेपे, *throw.*
वेष्—ऋ टु ङ,	चले, *shake.*
वष्—ङ ऐ ओ ञ,	मुण्डनतन्तुवीजोप्त्योः, *cut hair, weave, sow.*
षूष्—क,	माने, *measure.*
षष्—य ओ ञ,	क्रोशे, *swear* or *curse.*
षप्—ओ ञ,	क्रोशे, *abuse,*
स्वप्—ओ ष्व लु ञि,	प्रये, *sleep.*
स्रिष्—ङ ऋ,	स्रुति, *ooze.*
ष्टेष्—ङ ऋ,	तथा, ditto.
ष्टुष्—क,	उच्छ्राये, *heap up* or *exalt.*
ष्टूष्—य ईर्,	तथा, ditto.
सष्,	स्वप्ने, *connect.*
स्तिष्—क,	उच्छ्राये, *make high* or *exalt.*
स्तूष्—य ईर्,	तथा, ditto.
सष्,	स्वप्ने, *connect.*
स्तेष्—क,	क्षेपे, *throw.*
स्थष्—छ ओ,	गत्यां, *move.*
ह्रेष्—ऋ ङ,	तथा, ditto.
ह्लष्—क,	भाषणे, *speak.*

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The number of dhatoos with a final ष् is sixty four. चुष्, डष्, तुन्ष्, दृम्ष्, धुष्, लुष्, and षुष्, are twice inserted; क्षिष्, कुष्, क्रुष्, डिष्, त्रष्, तुष्, and दृष्, thrice, and गुष्, and तष्, four times. This makes the number in the above list, ninety one. There are four dhatoos written दृष्, but the last is a distinct root.

Dhatoo. Unadi un ihu.	Meaning.
ऋक्—ष,	दानस्तुतिहिंसानिन्दाजिषु, *give, applaud, injure, despise, fight.*
गुन्क्—ष,	ग्रन्थे, *dispose in order.*
गुक्—ष,	तथा, ditto.
दृक्—ष ष,	उत्क्लेशे, *distress.*
दृन्क्—ष,	तथा, ditto.
रिक्—ष,	दानस्तुतिहिंसानिन्दाजिषु, *give, applaud, injure, despise, fight.*
रिन्क्—ष ष,	वधे, *kill.*
रक्—इ,	गत्यां वधे, *move, kill.*
रक्,	तथा, ditto.
रर्क्,	तथा, ditto.

N. B. The eight dhatoos त्रष्, त्रन्ष्, त्रुष्, त्रुन्ष्, तुष्, तुन्ष्, तुष्, and तुन्ष्, also end in क्, and have the same *unubundhus* as in the list of roots with a final ष्. They are therefore included in this list. The number of dhatoos with a final क् is fifteen. रक्, तुक् and तुन्क् are twice inserted. This makes the number in the above list eighteen.

ऊर्व्,	हिंसे गतौ, *injure, move.*
ऋब्,	गतौ, *move.*
अव्—इ ङ,	शब्दे, *produce sound.*
कव्—ऋ ङ,	स्तुतौ वर्णे, *praise, colour* or *dye.*

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Dhatoo. Unubundhu.	Meaning.
ष्टीव्—ऋ उ,	दर्पे, *boast.*
ष्लीव्—ऋ उ,	अधार्ढ्ये, *want courage or ability.*
कुटुम्ब्—क उ,	धृत्यां, *seize or hold.*
कुब्—कि इ,	स्तृत्यां, *spread out.*
कर्ब्ब्,	गतौ, *move.*
कम्ब्,	तथा, ditto.
खर्ब्ब्,	तथा, ditto.
खम्ब्,	तथा, ditto.
गर्ब्ब्,	तथा, ditto.
गम्ब्,	तथा, ditto.
घर्ब्ब्,	तथा, ditto.
घम्ब्,	तथा, ditto.
चर्ब्ब्,	तथा, ditto.
चम्ब्,	तथा, ditto.
चुब्—इ कि,	चुम्बने, *kiss.*
डब्—इ क,	नादे, *order, send.*
डिब्—इ क,	तथा, ditto.
तुब्—इ कि,	अदे, *kill.*
तर्ब्ब्,	गतौ, *move.*
तम्ब्,	तथा, ditto.
नब्ब्,	तथा, ditto.
नम्ब्,	तथा, ditto.
पर्ब्ब्,	तथा, ditto.
पम्ब्,	तथा, ditto.
पूर्ब्ब्—क,	निकेतने, *invite, dwell.*
बर्ब्ब्,	गत्यां, *move.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
बम्ब्,	गत्यां, *move.*
मर्ब्ब्,	तथा, ditto.
मम्ब्,	तथा, ditto.
रब्—इ,	तथा, ditto.
रब्—इ ङ,	शब्दे, *produce sound.*
लब्—इ ङ,	संभक्ते शब्दे, *lengthen, produce sound.*
लुब्—इ कि,	अदर्शने, *kill.*
शम्ब्,	गतौ, *move.*
शर्ब्ब्,	हिंसागतौ, *injure, move.*
शुल्ब्—क,	माने सगे, *measure, create.*
सर्ब्ब्,	सर्पणे, *move.*
सम्ब्,	तथा, ditto.
सर्ब्ब्,	तथा, ditto.
साम्ब्,	तथा, ditto.
साम्ब्—क,	सम्बन्धे, *connect.*
साम्ब—क,	तथा, ditto.

The number of dhatoos which have a final ब् is forty five. सम्ब् is twice inserted. This makes the number in the above list forty six.

अभ्—इ ङ,	ध्वनौ, *produce (inarticulate) sound.*
उन्भ्—य प्,	पूर्त्तौ, *fill.*
उभ्—प्,	तथा, ditto.
क्षुभ्—ष्ठ ङ,	सञ्चले, *be fickle.*
क्षुभ्—य ग,	तथा, ditto.
गल्भ्—ङ,	धृष्टत्वे, *be bold* or *confident*; also *of ready address.*
चीभ्—ऋ ङ,	कत्थे, *applaud.*
जभ्—इ क,	नाशि, *destroy.*
जभ् इ,	जभने, *cohabit.*

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Dhatoo.	Unubandhoo.	Meaning.
जभ्,		जभने, *cohabit.*
जभ्—ड,		जम्भे, *yawn* or *gape.*
जभ्—इ ड,		तथा, ditto.
जृभ्—इ ड,		तथा, ditto.
जृभ्—ड ई,		तथा, ditto.
डभ्—इ क ज,		संघे, *collect.*
डिभ्—इ क ज,		तथा, ditto.
णभ्—य ग,		हिंसे, *injure.*
णभ्—छ ड,		तथा, ditto.
तुभ्—छ ड,		तथा, ditto.
तुभ्—य ग,		हिंसे, *injure.*
दृभ्—कि ई,		भये, *fear.*
दृभ्—ष्ण ई कि,		गुम्फने, *dispose in order.*
दृन्भ्—उ न,		दम्भे, *bully* or *be confident.*
दृन्भ्—ड क,		संघाते, *collect.*
दृम्भ्—ड क,		तथा, ditto.
दृंभ्—इ क,		नादे, *command* or *order.*
दृभ्—इ क,		तथा, ditto.
दृभ्—क,		तथा, ditto.
भर्भ्,		हिंसे, *injure.*
यभ्—ओ,		मैथुने, *cohabit.*
रभ्—ओ ड,		राभस्ये, *rejoice.*
रभ्—इ ड,		शब्दे, *sound.*
रेभ्—ऋ ड,		तथा, ditto.
लभ्—इ ड,		तथा, ditto.
लभ्—ओ डु ड घ,		प्राप्तौ, *gain.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
लुभ्—घ,	विमोहने, *lose sensation.*
लुभ्—इर् य,	गार्ध्ये, *desire.*
वन्भ्—ङ,	भुक्तौ, *eat.*
श्लीभ्—ऋ ङ,	कत्थने, *applaud.*
श्लुन्भ्—ङ,	तथा, ditto.
श्लुभ्—छ ङ,	दीप्तौ, *shine.*
श्लुभ्—घ,	तथा, ditto.
श्लुन्भ्—घ,	तथा, ditto.
श्लुन्भ्,	दीप्तौ हिंसने, *shine, injure.*
श्विन्भ्—ङ,	तथा, ditto.
ष्टुभ्—ङ,	स्तम्भे, *stand like a post* or *shut up.*
ष्टभ्—इ ङ,	तथा, ditto.
स्तभ्—इ ङ,	तथा, ditto.
स्कभ्—इ ङ,	तथा, ditto.
स्वन्भ्—ङ ङ,	अनादरे, *disregard, be inattentive.*
स्वन्भ्—छ ङ ङ,	विश्वासे, *trust.*
स्विन्भ्,	हिंसने, *injure.*
स्वभ्,	तथा, ditto.
स्विभ्—ङ,	तथा, ditto.
स्वुन्भ्,	क्षुतौ हिंसने, *shame, injure.*

The number of dhatoos with a final भ् is thirty nine. लुभ्, ऋभ्, लभ्, तुभ्, दभ्, दन्भ्, दभ्, रभ्, लभ्, लुभ्, पुभ्, and स्वन्भ्, are twice inserted, and ऋभ् five times. This makes the number in the above list fifty five.

ऋम्,	गतौ भजने शब्दे, *move, worship, produce sound.*
ऋम्—क,	रोगे, *be diseased.*
कम्—उ क ङ,	स्नेहे, *desire.*
क्लम्—जि य उ इर् भ,	ग्लानौ, *fatigue* or *fade.*

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Dhatoo. Unubundhu.	Meaning.
क्लम्—ञि उ इर् भ,	ग्लानौ, *fatigue* or *fade*. N. B. The *unubundhu* भ of this dhatoo is not admitted by some.
क्रम्—य उ,	गतौ, *move* or *step*.
क्रम्—उ,	तथा, ditto.
क्षम्—उ इर् भ य,	मर्षे, *endure* or *forbear*.
क्षम्—ऊ ञि ङ घ,	तथा, ditto.
कुस्—क ङ,	मतीक्षते कुस्मिते, *know by an act of the mind, grin* or *smile in a disagreeable manner*.
गम्—ओ छ,	गत्यां, *move*.
चम्—उ न र,	भक्षे, *eat*.
चम्—उ,	तथा, ditto.
छम्—उ,	तथा, ditto.
जम्—उ,	तथा, ditto.
जिम—उ,	तथा, ditto.
झम्—उ,	तथा, ditto.
णम्—ओ,	शब्दनत्योः, *produce sound, bow*.
तिम्—य,	क्लेदने, *wet*.
तीम्—य,	तथा, ditto.
तम्—उ इर् भ य,	खेदेच्छयोः, *grieve, desire*.
दम्—भ य उ इर्,	शमे, *appease*.
द्रम्,	गतौ, *move*.
भ्रम्—इर् ज ण य उ,	चले, *move* or *wander*, also *mistake*.
भ्रम्—ज ण य उ,	तथा, ditto.
भ्रम्—ज ण उ,	तथा, ditto.
भाम्—ङ,	क्रोधे, *be angry*.
मीम्—ऋ,	गतौ शब्दे, *move, produce sound*.
यम्—ओ उ,	विरतौ, *cease*.

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Dhatoo. Unubandhu.	Meaning.
यम्—कि य;	परिवेषणे तद्भावे, *serve (at meals), not serve (at meals).*

According to some this dhatoo means *fence in*, according to others *serve.*

रम्—उ ङ ज ञी,	क्रीडे, *play.*
वम्—ज उ टु,	उद्गिरि, *vomit.*
शम्—उ भ य इर्,	शमे, *appease* or *quiet.*
शम्—ङ क ज,	आलोचे, *reflect* or *design to do.*
श्रम्—उभ य जि इर्,	तपःखेदयोः, *perform religious austerities, repent* or *grieve.*
क्ष्वेम्—य,	क्षेदे, *wet.*
क्ष्विम्—य,	तथा, ditto.
ष्वम्,	वेल्लवे, *be impatient.*
ष्ठम्,	तथा, ditto.
साम्—क,	सान्त्वे, *comfort.*
स्वम्—उ ण ष,	ध्वनने, *produce sound.*
स्वम्—ज क,	वितर्के, *infer.*
हम्म्,	गतौ, *move.*

The number of original dhatoos ending in म is thirty three. श्रम्, क्लम्, क्रम्, क्षम्, चम्, यम्, शम्, and स्वम्, are twice inserted, and भ्रम्, thrice. This makes the number in the above list forty three.

अय्—ङ,	गतौ, *move.*
ईक्ष्य्,	ईर्षे, *envy.*
ईर्ष्य्,	तथा, ditto.
ऊय्—ई ङ,	सेवने, *sew.*
क्नूय्—ई ङ,	दुर्गन्धि आद्रत्वे शब्दे, *stink, wet, produce sound.*
ष्माय्—ई ङ,	विधूनने, *quake.*
चुच्य्—ई,	अभिषवे, *bathe*, or *churn*, also *aim* or *suffer.*
चीय्—ऋ ञ,	संवृत्यादानयोः, *skreen, take* or *receive.*

Digitized by Google

Dhatoo. Unubundha.	Meaning.
यय्—ङ,	गतौ, *move.*
याय्—ऋ ञ	निष्पामे ऽर्च्चे, *be evident, worship.*
णय्—ङ,	गतिरक्षयोः, *move, preserve.*
तय्—ङ,	तथा, ditto.
ताय्—ऋ ङ,	पालनसन्ततयोः, *nourish, enlarge.*
दय्—ञि ङ,	गहणे गतौ वधे दाने अवने, *take, move, kill, give, preserve.*
दाय्—ऋ ङ,	दाने, *give.*
नय्—ङ,	गतौ, *move.*
पय्—ङ,	तथा, ditto.
पूय्—ई ङ,	दुर्गन्ध पूतीभावे, *stink, fall off* or *separate.*
प्याय्—ओ ई ङ,	वृद्धौ, *swell* or *enlarge.*
मय्—ङ,	गतौ, *move.*
मव्,	बन्धे, *bind.* Some write this dhatoo मय्.
रय्—ङ,	गतौ, *move.*
लय्—ङ,	तथा, ditto.
वय्—ङ,	तथा, ditto.
व्यय्—ञ,	तथा, ditto.
व्यय्—क,	नुदि, *order* or *send.*
षुव्य्—ई,	अभिषवे, *bathe* or *churn,* also *guess* or *be in pain.* Some say this dhatoo should be written षुय्य.
घूर्य्,	ईर्ष्ये, *envy.*
सूर्य्,	अनादरे ईर्ष्ये, *disregard, envy.*
स्फाय्—ई ङ,	समृद्धौ, *increase* or *swell.*
हय्,	क्लमे गतौ, *be weary, move.*
हर्य्,	तथा, ditto.

The number of dhatoos ending in य् is thirty one. व्यय् is twice inserted. This makes the number in the above list thirty two.

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Dhatu. Unadi sandhu.	Meaning.
ऋभ्,	गत्यां, *move.*
ईर्—ङ ल,	कम्पगत्योः, *tremble, move.*
ईर्—कि,	गतौ नुदि, *move, order.*
कमर्,	कौटिल्ये, *be crooked.*
कुर्—भ्वा,	शब्दे, *produce sound.*
क्षर्—ज,	सञ्चलने, *liberate or ooze.*
क्षुर्—भ्वा,	विलेखे खनने, *plow, dig.*
कुद्र—इ क,	मिथ्योक्तौ, *speak falsely.*
खोर्—ऋ,	खोटने, *limp.*
खुर्—भ्वा,	खोरच्छिदोः, *plow up, cut.*
गुर्—ङ ई भि,	उद्यमे, *be ready to act or rise to do any thing.*
गूर्—ङ क,	तथा, ditto.
गर्—ई य ङ,	वधेगत्यां, *kill, move.*
गुद्र—इ क,	कुत्वे, *speak falsely.*
घुर्—भ्वा,	ध्वनेभीमार्थे, *produce sound on account of fear.*
घूर्—य ङ ई,	हिंसाज्यान्योः, *injure, grow old.*
चर्,	गमने ऽदने आचारे, *move, eat, act.*
चर्—क,	संशीत्यसंशोत्योः, *doubt, be certain.*
चुर्—ङ य ई,	दहि, *burn.*
चुर्—कि,	स्तेये, *steal.*
छुर्—भि,	लोपे, *blot out or make ineffectual.*
ज्वर्—म,	रोगे, *be diseased.*
जूर्—य ई,	ज्यानौ वधे, *be old, kill.*
त्सर्,	छद्मगतौ, *pretend.*
त्वर्—जि ष म ङ,	स्यदे, *be quick.*
तर्—ई य ङ,	हिंसे वेगे, *injure, move quickly.*

Digitized by Google

Dhatoo. Unubandhu.	Meaning.
तुर्—लिर,	त्वेगे, *move quickly.*
तत्र्—इक,	धारणे, *hold* or *spread out.*
धोर्—ऋ,	गतिचातुर्य्ये, *move, be deceitful.*
धुर्—ईयङ,	वधे गतौ, *kill, move.*
पुर्—घ,	अग्रगत्यां, *precede* or *go before.*
पूर्—ईयङ,	पूर्त्तौ, *fill.*
पूर्—क,	तथा, ditto.
बभ्र्,	गत्यां, *move.*
मभ्र्,	तथा, ditto.
मत्र्—इकङ,	गुप्तौ, *speak in secret.*
मुर्—घ,	वेष्टने, *wrap round* or *surround.*
यत्र्—इक,	सङ्कोचने, *shrink up.*
वभ्र्,	गत्यां, *move.*
स्वभ्र्—क,	विले गतौ ताङ्के, *perforate, move, fear* or *be in pain.*
घूर्—ङयई,	स्तम्भे हिंसे, *stand as a post, injure.*
घुर्—ङयई,	तथा, ditto.
घुर्—घ,	भैरयशोः, *be radiant, be majestic.*
सुर्—घ,	तथा, ditto.
स्फुर्—घि,	स्फुर्त्तौ चले, *expand, move.*
स्फुर्—घ,	तथा, ditto.

The number of dhatoos which end in र् is forty two. ईर्, चर्, चुर्, and पूर् are twice inserted. This makes the number in the above list forty six.

अल्—ज,	वारणपर्य्याप्तिभूषासु, *hinder, possess power, adorn.*
इल्—घ,	शये गतौ क्षेपे, *lie down, move, throw.*
इल्—क,	क्षेपे, *throw.*

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Dhatoo. Unubundhu.	Meaning.
वल्—ङ,	संख्याहरे, *enumerate, produce sound.*
वल्—क,	नदे, *send* or *order.*
विल्—क,	तथा, ditto.
किल्—घ,	भै, क्ली ङ्रीडे, *be white, play.*
कील,	बन्धे *fasten.*
चेल्—ज,	चाले चये, *move, collect.*
च्चेल्—क,	शुचे, *be pure.*
वूल,	आवृते, *screen.*
द्मील,	निमेषे, *wink* or *shut the eyes.*
वल्ल्—ङ,	वजो शब्दे अव्यक्ते, *make an inarticulate sound, produce sound, be silent.*
दुल्—ज,	दन्दसंहत्योः, *engage in friendship, collect.*
क्षेल्—ऋ,	चाल गत्योः, *shake, move.*
वेल्—ऋ,	तथा, ditto.
च्वेल्—ऋ,	तथा, ditto.
खेल्—ऋ,	तथा, ditto.
खल,	चाले चये, *shake, collect.*
खोल्—ऋ,	खोटने, *be lame.*
गल,	भचे स्राव, *eat, ooze.*
गल्—क ङ,	स्रावे, *ooze.*
चल्—ज,	गतौ, *move.* N. B. When this dhatoo means चले, *shake,* it has an *unubundhu* म.
चल्—घ,	विलासे, *play.*
चल्—क,	भृतौ, *maintain.*
चिल्—घ,	वासे, *clothe.*
चेल्—ऋ,	चालगत्योः, *shake, move.*
चेल्ल्—ऋ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
चुल्ल्	हावकृतौ, *dally.*
चिल्ल्	शैथिल्यहावकृतौ, *be slack, dally.*
जुल्—क,	पिंषि, *grind* or *pulverize.*
जल्—क,	पिधाने, *cover.*
जल्—ज,	धान्ये, *act so as to preserve life* or *cover.*
ज्वल्—ज म,	चलद्दिषोः, *shake, shine.*
ट्वल्—ज,	विक्लवे, *be impatient.*
टल्—ज,	तथा, ditto.
णील्,	वर्णे, *colour.*
णिल्—घ,	गर्हने, *acquire knowledge with difficulty.*
णाल्—ज,	बन्धे, *fasten.*
तुल्—कि,	उन्मितौ, *weigh.*
तिल्ल्,	गतौ, *move.*
तिल्,	तथा, ditto.
तिल्—क घ,	स्नेहे, *be agreeable* or *cool.*
तुल्—क ङ,	पूरणे, *fill.*
तूल्—क,	निष्कर्षे, *determine the weight of any thing.*
तल्—कि,	प्रतिष्ठौ, *finish* or *compleat.*
टुल्—क,	उत्क्षेपे, *throw up.*
ट्वल्—मि,	भेदे, *separate* or *dissect.*
ट्वल्—क,	तथा, ditto.
ट्वाल्—क,	रक्षे, *preserve.*
घल्—क,	तथा, ditto. N. B. This dhatoo does not admit of Vriddhi.
घल्—ज,	गतौ, *move.*
घल्,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
चेल्—ऋ,	चालेगतौ, *shake, move.*
णिल्—क,	नुदि, *order* or *send.*
णील्,	रोधे, *shut* or *contract,* also *be stupid.*
णुल्—ज ण,	महत्त्वे, *be great.*
णुल्—ज,	तथा, ditto.
णुल्—क,	उच्छ्रितौ, *rise up* or *grow.*
णुल्—कि,	संहतौ, *collect.*
फुल्ल्,	विकाशे, *expand.*
फल्—जि आ,	भिदि, *dissect.*
फाल्,	निष्पत्तौ, *compleat.*
फल्—ज,	गत्यां, *move.*
फेल्—ऋ,	तथा, ditto.
फ्वाल्—म,	जीवने, *live.*
बल्—ज,	धान्यावरोधे जीवने, *prevent riches from increasing, live.*
बल्—ङ,	दाने वधे निरूपे, *give, kill, appoint.*
बल्—क ङ,	निरूपे, *settle* or *appoint.*
बिल्—क ण,	भेदने, *separate.*
बुल्—क,	मज्जने, *immerse.*
भल्—ङ,	दाने वधे निरूपे, *give, kill, settle.*
भल्—क ङ,	निरूपे, *settle* or *appoint.*
भिल्—क,	भेदने, *separate.*
भल्ल्—ङ,	दाने वधे निरूपे, *give, kill, settle.*
मल्—ङ,	धृतौ, *hold.*
मल्ल्—ङ,	तथा, ditto.
मील्—ऋ,	निमेषे, *wink.*
मिल्—ण ज,	श्लिषि, *unite* or *embrace.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
मुल्—क,	रोपणे, *plant.*
मूल्—क,	तथा, ditto.
मल्—ज,	प्रतिष्ठायां, *settle* or *establish, place.*
लल्—क ङ,	ईप्सायां, *desire to get.*
वेल्ल्,	चाले, *move.*
वेल्,	तथा, ditto.
वेल्ल्,	चाले, *move.* Some say these three last dhatoos mean progressive motion (गमन).
वल्—मि ङ,	स्तैत्ये, *skreen* or *spread out.*
वल्ल्—ङ,	तथा, ditto.
विल्—घ,	तथा, ditto.
घ्रील्—ङ,	चलने स्तैत्ये, *shake, spread out.*
घ्रील्—ज,	गतौ, *move.*
घ्रील्—क ङ,	श्लाघे, *applaud.*
घ्रील्,	वेगे, *move swiftly.*
श्वल्ल्,	तथा, ditto.
श्वल्,	तथा, ditto.
घ्राल्—ऋ ङ,	कत्थने, *applaud.*
घ्रिल्—घ,	उञ्छे, *glean.*
घ्रील्—ञि,	समाधौ, *design* or *intend.*
घ्रमील्,	निमेषणे, *wink.*
घ्रूल्,	रूजायां, *be diseased.*
घ्रोल्—ऋ,	चालगत्योः, *shake, move.*
घेल्—ऋ,	तथा, ditto.
छल्—ज,	स्थितौ, *stand* or *be situate.*
विल्—घ,	उञ्छे, *glean.*
घल्,	गतौ, *move.*

Digitized by Google

Dhatoo. Unubundhu.	Meaning.
स्थल्—ज,	स्थाने, *stand* or *be situate.*
स्खल्—भि,	चये चले, *collect, drop* or *remove.*
स्फुल्—घि,	स्फुर्त्तौ चये चले, *expand, collect, mistake* or *wander.*
स्फुल्—घ,	स्फुर्त्तौ चाले, *expand, move.*
स्मील्,	निमेषणे, *wink.*
सल्—ऋ,	चालगत्योः, *shake, move.*
क्षल्—म,	चाले, *shake.*
क्ष्मल्—म,	तद्वत्, ditto.

N. B. The causal verbs formed from these two dhatoos, if preceded by a preposition, must always have the vowel short.

क्षत्—ज,	क्षते छदि, *wound, cover.*
क्ष्विल्—भ्व,	क्ष्वेल्लते, *dally.*
हल्—ज,	विलेखे, *plow* or *make traces.*

The dhatoos which end in ल् are said to be ninety three, but only ninety two are inserted here. इल्, वल्, विल्, चेल्, गल्, जल्, तिल्, तूल्, दल्, पल्, भल् and मूल्, are twice inserted; चल्, फाल् and दल्, three times, and पुल् and फुल् four times. This makes the number in the above list one hundred and sixteen.

अव्,	रक्षे गतौ कान्तौ प्रीतौ तृप्तौ यत्नौ श्रुतौ प्राप्तौ स्नेहे अर्दने सेवे भावे वृद्धौ वधे गतौ सामर्थे अवगमे वाम कृतौ, *preserve, move, desire, love, gratify, shine, hear, get, embrace, ask, enter, exist, increase, kill, take, be strong, know, produce, desire, do.*

N. B. the first meaning is in general use.

अर्व्,	वधे, *kill.*
इष्—इ,	व्याप्तौ इच्छायाञ्च, *occupy space, love.*
ऊर्व्—ई,	हिंसे, *injure.*
कृञ्—इ न,	कृतौ हिंसे, *do, injure.*
केव्—ऋ ङ,	सेवे, *serve.*
वर्व्,	दर्पे, *boast.*

Digitized by Google

Dhatoo. Unubandhu.	Meaning.
क्ष्वव्—ष म ङ,	भये *fear.*
क्षिव्—ङ,	निवासे *dwell.*
क्षिव्—यङ,	तथा, ditto.
क्षीव्,	तथा, ditto.
क्षोव्—ऋ ङ,	दर्पे, *be proud.*
खद्—ऋ ङ,	स्तुतौ वर्णे, *praise, narrate.*
खोव्—ऋ ङ,	धार्ष्ट्ये, *be bold* or *active.*
खव्—ग,	भूतिपूत्ये द्यूत्यक्तौ, *produce grandeur, produce purity.*
खर्व्व्,	गर्व्वे, *be proud.*
खेव्—ऋ ङ,	सेवने, *serve.*
गेव्—ऋ ङ,	तथा, ditto.
ग्लेव्—ऋ ङ,	तथा, ditto.
गुर्व्व्—ई,	उद्यमे, *exert,* or *be active.*
गर्व्व्,	मदे, *be proud.*
चीव्—ऋ ङ,	ग्रहसंवृत्योः, *take, skreen.*
चीव्—क,	दीप्तौ, *shine.*
चर्व्व्—कि,	भक्षे, *eat.*
जूर्व्व्—ई,	वधे, *kill.*
जिव्—इ,	प्रीणने, *love.*
जीव्—ऋ,	प्राणे, *live.*
णिव्—इ,	सेके, *wet* or *throw water.*
णीव्,	स्थौल्ये, *be thick* or *plump.*
तीव्,	तथा, ditto.
तुर्व्व्—ई,	हिंसे, *injure.*
देव्—ऋ ङ,	देवने, *play.*
धुर्व्व्—ई,	वधे, *kill.*

Digitized by Google

Dhatoo. Unubundhee.	Meaning.
दुर्व्व—ई,	वधे, *kill.*
दिव्—य उ,	जिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु, *desire to conquer, desire, buy and sell, praise, shine, play, move.*
दिव्—इ,	क्रीडे, *love.*
दिव्—क उ,	परिकूजने, *howl* or *make an inarticulate noise.*
दिव्—क,	अर्दे, *suffer*, also *ask* or *move.*
देव्—ऋ उ,	देवने, *play* or *weep.*
द्रव्—इ,	प्रजे, *go.*
धव्—इ,	तथा, ditto.
धिव्—इ न,	प्रीतिगतौ, *love, move.*
धुर्व्वे—ई,	हिंसे, *injure.*
धाव्—उ ञ,	जते मृजि, *move swiftly, cleanse.*
ध्रुव्—उ,	गतौ, *move.*
ध्रेव्—ऋ उ,	सेवे, *serve.*
धेव्—ऋ उ,	तथा, ditto.
षिव्—इ,	सेचने, *throw water.*
षीव्,	स्थौल्ये, *be thick.*
षर्व्व,	पूर्त्तौ, *fill.*
षुर्व्व,	तथा, ditto.
षूर्व्व—क,	निकेतने, *invite* or *dwell.*
भर्व्व,	हिंसे, *injure.*
मीव्,	पीवे, *be thick* or *fat.*
मर्व्व,	पूर्त्तौ गतौ, *fill, move.*
सिव्—इ,	सेके, *throw water.*
सुर्व्व—ई,	नहि, *bind.*
सव्,	तथा, ditto.
सेव्—ऋ उ,	सेवने, *serve.*

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Dhatoo. Unubundhu.	Meaning.
स्वेर्—ऋ ङ,	सेवने, *serve.*
रोव्—ऋ ङ,	धोरे, *take* or *skreen.*
रेव्—ऋ ङ,	प्लुतौ गतौ, *jump, go.*
रव्—इ,	गतौ, *go.*
रिव्—इ,	तथा, ditto.
भ्रव्,	विकारे, *transform.*
भ्रर्व्,	हिंसे, *destroy.*
षिव्—य ङ,	तन्तुसन्तानौ, *sew.*
ष्ठिव्—ङ,	निरसे, *spit.*
ष्ठिव्—य,	तथा, ditto.
ष्ठीव्,	तथा, ditto.
षेव्—ऋ ङ ञ,	सेवने, *serve,* or *worship.*
सान्त्व्—क,	सामयोगे, *comfort.*
सान्त्व्—क,	तथा, ditto.
स्रिव्—य ङ,	शोषे गतौ, *dry, move.*
सेव्—ऋ ञ ङ,	सेवे, *serve.* N. B. This is the same dhatoo with स्वेव्.
हिव्—इ,	प्रीतौ, *love.*

The number of dhatoos with a final व् are sixty eight. स्वेव् and सेव्, are the same dhatoo, as are also सान्त्व् and सान्त्व्. ष्ठीव्, ष्ठीव् and ष्ठिव्, are twice inserted, and हिव् four times. This makes the number in the above list seventy six.

अप्—ऊ ङ न,	व्याप्तिसंहत्योः, *occupy, collect.*
अप्—ग,	भोजने, *eat.*
ईश्—ल ङ,	ऐश्वर्ये, *be grand,* or *majestic.*
कप्,	शब्दे, *sound.*

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Dhatoo. Unadun Hrs.	Meaning.
काश्—य ङ ऋ ङ,	द्युतौ, *shine.*
काश्—ऋ ङ,	तथा, ditto.
कुश्—इ क्ति,	तथा, ditto.
कुश्—य इर्,	श्लिषि, *embrace.*
क्रुश्—ज ओ,	रोदे ऽतौ, *weep, call.*
क्लश्—इर् य,	कार्श्ये, *be weak* or *meagre.*
क्लेश्—ङ,	वधे, *kill.*
क्लिश्—ङ ऽ य ञ,	उपतापे, *heat,* or *distress.*
क्लिश् ऊ ग,	विबाधे, *torment* or *kill.*
णश्—छ य ऊ,	नाशे, *dissappear* or *destroy.*
निश्,	प्रोक्षे, *contemplate.*
दृश्—इ क,	त्विषि, *shine.*
दृश्—इ क ङ,	दर्शदंशने, *appear* or *see, bite.*
दन्श्—ओ,	दंशने, *bite.*
दाश्—न र,	हिंसने, *injure.*
दाश्—ऋ क ङ,	दाने, *give.*
दाश्—ऋ ञ,	तथा, ditto.
दिश्—श ओ ङ,	सेचे, *know* or *injure.*
दृश्—इर् ओ,	प्रेक्षणे, *see* or *know.*
धूश्—क,	कान्तिकृतौ, *make beautiful.*
पिश्—श य,	अवयवे, *be a member* or *ingredient* or *a component part.*
पश्—ञ,	बधे ग्रन्थे, *torment* or *strike, dispose in rows.*
पश्—क,	बन्धे, *bind.*
भ्रंश्—य इर् ङ,	ऊर्ध्वपतने, *fall from a height.*
भ्रन्श्—इर् य ङ,	तथा, ditto.
भ्रन्श्—छ ऽ य ङ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
भ्रंश्—य उ,	अधःपते, *fall from a height.*
भ्राश्—य उ ऋ ण टु,	भासि, *shine.*
भ्राश्—उ ऋ ण टु,	तथा, ditto.

N. B. These two dhatoos are also written भ्राश्, and accounted distinct dhatoos. The *unubundhu* is ऋ according to Vopu-devu, but ऋ according to the older grammarians.

मश्,	ध्वनौ दोषे, *produce noise, anger.*
मिश्,	तथा, ditto.
मृश्—ष्ण ओ,	स्पर्शे, *touch* or *attend to.*
रुश्—ओ ष्ण,	हिंसे, *injure.*
विश्—ओ ष्ण,	तथा, ditto.
लश्—क,	शिल्पयोगे, *do handicraft-work.*
लिश्—ष्ण ओ,	गत्यां, *move.*
लिश्—उ य ओ,	तोच्छे, *diminish* or *despise.*
वृश्—ऋ य,	वृत्यां, *marry.*
विश्—ष्ण ओ,	प्रवेशे, *enter.*
वाश्—उ य ऋ,	शब्दे, *make noise,* (viz. *that of birds*).
वश्—लु,	स्पर्हि, *desire.*
प्लश्,	प्लवने, *jump.*
स्पृश्—ष्ण ओ,	स्पर्शि, *touch.*
स्पर्श्—क उ,	ग्रहणे श्लेषे, *take, embrace.*
स्वश्—ज,	ग्रन्थावधयोः, *dispose in order, obstruct.*

The number of original dhatoos with a final श् is thirty nine. अश्, काश्, कृश्, क्लिश्, दृश्, पश्, ग्रन्थ्, भ्राश्, म्राश् and लिश् are twice inserted, and दृश् thrice. This makes the number in the above list fifty one.

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Dhatoo. Unubundhu.	Meaning.
अत्त्—न ऊ,	व्याप्तिसंहत्योः, *occupy space, collect.*
अत्त्—ऊ,	तथा, ditto.
अय्—ञ,	दीप्तौ गहे गतौ, *shine, take, move.*
इष्—ग,	आभीक्ष्ण्ये *repeat (an act).*
इष्—उ ष्ण,	वाञ्छे, *desire.*
इष्—य,	सर्पणे, *go.*
ईष्—ङ,	दानेत्तहिंसे सर्पणे, *give, see, injure, go.*
ईष्—उ,	उञ्छे, *glean.*
ईक्ष्—ङ,	दर्शने, *get ideas by seeing,* or *by reflection.*
उक्ष्,	सेचने, *throw water.*
उष्—ड,	वधे दहि, *kill, burn.*
उष्,	तथा, ditto.
ऊष्,	रोगे, *be diseased.*
ऋक्ष्—र न,	वधे, *kill.*
ऋष्—ई ष्ण,	गतौ, *move.*
एष्—ऋ ङ,	तथा, ditto.
कष्,	वधे, *kill.*
कुष्—ग,	निष्कर्षे, *identify.*
काक्ष्—इ,	काङ्क्षणे, *desire* or *wish.*
कृष्—ओ,	आकृषि विलेखे, *draw,* or *seize, cultivate* or *make*
कृष्—ष्ण ञ ओ,	विलेखे, *make furrows* or *extended marks.* [*furrows.*
खष्,	वधे. *kill.*
गेष्—ऋ ङ,	अन्वेषे, *search.*
ग्लेष्—ऋ ङ,	तथा, ditto.
घृष्—ङ,	घर्षे, *rub* or *abrade.*
घुष्—कि ऽर,	नुतौ, विशब्दे *praise; grieve* or *speak.*

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Dhatoo. Unubundhu.	Meaning.
हन्—कि इर्,	वधे, *kill.*
धुष्—इ उ,	धूपे, *make bright.*
स्रष्—इ उ,	क्षरे, *ooze.*
चूष्,	पाने, *drink* or *suck.*
वद्—ल उ,	वदे, *speak.* N. B. Some say this dhatoo has an *unubundhu* इ; others say ई.
भष्—ञ,	भक्षे, *eat.*
वध्,	वधे, *kill.*
ह्रष्—ञ,	तथा, ditto.
जष्—ञ,	तथा, ditto.
जूष्—ञ,	तथा, ditto.
जुष्—प्र उ ई ञि,	मुदि सेवे, *be glad, serve.*
जुष्—कि,	तर्कतृप्तौ, *infer, satisfy.*
सिष्—उ,	सेके, *throw water.*
जेष्—ऋ उ,	गत्यां, *move.*
जक्ष्—इ उ म,	दाने गत्यां, *give, move.*
जक्ष्—क्ष लु घ,	भक्षहासयोः, *eat, laugh.*
भष्—ञ,	गह् विधाने, *take, put on clothes.*
भष्,	वधे, *kill.*
णेष्—ऋ उ,	व्रजे, *go.*
णक्ष्,	तथा, ditto.
सिष्—उ,	सेके, *throw water.*
निक्ष्,	चुम्बे, *kiss.*
तूष्,	तुष्टौ, *please.*
तुष्—ष्ठ ष्ठ्यो ञि,	तथा, ditto.
दिष्—ष्ठ्यो ञ,	भासे, *enlighten* or *shine.*

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Dhatoo. Unubundhu.	Meaning.
तृष्–इर् य जि,	तृषि, *thirst* or *desire.*
त्वक्,	इत्यां, *move.*
त्वच्,	त्वचोग्राहे, *possess a skin.* Some say this dhatoo means सम्वरणे, *cover.*
त्वच्–ऊ,	कार्ये, *hew* or *plow*, also *carve.*

N. B. This and the preceding dhatoo are also written तक्ष्.

तक्ष्–ऊ न,	तक्षे, *carve* or *shave.*
दीक्ष्–ङ,	मौण्ड्यज्याज्योर्थे, *shave the head, worship, vow*, or *exhort to acts of devotion* or *invest with the braminical thread.*
दक्ष्–ङ,	स्पर्द्धे वृद्धौ, *do quickly, increase.*
दक्ष्–म य ङ,	हन्त्यर्थे, the same meaning as हन्, viz. *go* or *injure.*
दुष्–य इर् ओ,	वैक्लवे, *be unclean.*
द्विष्–ल ओ ञ,	वैरे, *be hostile.*
ध्वक्ष्–इ,	कांक्षे घोरवे, *desire, make the noise of birds.*
ध्माक्ष्–इ,	तथा, ditto.
ध्राक्ष्–इ,	तथा, ditto.
धृष्–क ङ,	शक्तिवन्धने, *neutralize*, viz. *subdue one quality by introducing another.*
धृष्–जि न,	प्रागल्भ्ये, *boast* or *be active.*
धृष्–ङ,	संहतौ हिंसे, *collect, injure.*
धृष्–कि,	अमर्षे, *conquer* or *eclipse.*
धूष्–क,	धूषे, *make splendid.*
धिष्–छ र,	रवे, *produce sound.*
धिक्ष्–ङ,	सन्दीपे क्लेशे जीवे, *enkindle, distress, live.*
धुक्ष्–ङ,	तथा, ditto.

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Dhatoo. Unubundhu.	Meaning.
पुष्—ग,	पुष्टौ, *nourish* or *support.*
पुष्,	तथा, ditto.
पुष्—य छ ओ,	तथा, ditto.
पुष्—क,	ग्रहे, *take* or *seize.*
पिष्—छ ध ओ ऽ,	चूर्णने, *grind* or *pulverize.*
पष्—क,	बन्धे, *bind.*
पष्—ञ,	वधे ग्रन्थे, *strike* or *injure, dispose in order.*
पह्—क,	परिग्रहे, *seize,* or *catch hold of.*
पर्ष्—ङ,	स्नेहे, *be agreeable.*
पृष्—ग,	सेक पूर्त्तौ: स्नेहे, *throw water, fill, be agreeable.*
पृष्—ङ,	दहि, *burn.*

N. B. The two last dhatoos are also written प्लुष्.

प्लुष्—य छ,	तथा, ditto.
प्लुष्—य ऽर,	भागे दहि, *share out, burn.*
प्लुष्—क,	उत्सर्जि, *offer.*
प्लुष्—ङ,	सेके, *throw water.*
प्लूष्,	वृद्धौ, *increase.*
प्लुह्—ञ,	भक्षणे, *eat.*
प्लुह्—ञ,	तथा, ditto.

N. B. According to some grammarians the last dhatoo is written भक्ष्.

भक्ष्—क,	तथा, ditto.
भिक्ष्—ङ,	लाभार्थेलोभोक्तिक्लिक्षि, *desire gain, speak through covetousness, distress.*
भाष्—ङ ऋ,	वाचि, *speak.*
भ्रेष्—ऋ ञ,	चले भये, *move* or *speak, fear.*

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Dhatoo. Unubundhu.	Meaning.
भेद्—ऋ ज,	भये, *fear.*
भूष्—कि,	भूषणे, *adorn.*
भष्,	वुक्क विभुनोक्षो, *bark, backbite.*
मद्,	वधे, *kill.*
मुद्,	तथा, ditto.
मुष्,	छिदि, *cut.*
मुष्—य इर्,	लुण्ठने, *plunder.*
मुष्—ग,	तथा, ditto.
मूष्,	स्पर्द्धे, *boast* or *be self important.*
सिष्—प्,	सेचने, *throw water.*
सिष्—ऊ,	तथा, ditto.
सृष्—ऊ,	क्षान्तौ, *forbear* or *shew mercy.*
सृष्—क,	तथा, ditto.
सृष्—ज ऊ ऊ,	तथा, ditto.
सृष्—य ऊ,	मक्षणे स्नेहने, *anoint* or *smear over, be agreeable.*
स्रक्—क,	संघाते, *collect.*
स्रक्,	रोषे संघाते, *be angry, collect.*
स्रग्,	क्षेप, *throw.*
सोक्—कि,	स्पृहि, *desire.*
साक्—इ,	यत्ने, *endeavour.*
हेष—ऋ ऊ,	महि, *worship.*
यक्—क ऊ,	वधे, *kill.*
यूष्,	तथा, ditto.
रुष्,	तथा, ditto.
रुष्—जि,	क्रुधे, *be angry.*
रुष्—इर् जि य,	तथा, ditto.
रुष्—क,	

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Dhatoo. Unubundhu.	Meaning.
रक्ष्—ञि,	पालने, *preserve* or *nourish*.
रेष्—ऋ ङ,	ह्रेषायां, *neigh*.
लूष्—क,	वधे स्तेये, *kill, rob*.
लुष्,	स्तेये, *steal*.
लष्—क,	शिल्पयोगे, *do mechanic labour*.
लष्—य ञ,	स्पृहि, *desire*.
लष्—ञ,	तथा, ditto.
लक्ष्—क ञ,	दर्शने अङ्के, *see, page*.
लक्ष्—क ङ,	आलोचे, *attend to* or *look attentively*.
विष्—इर् छ ञ ओ ङ,	व्याप्तौ, *occupy space*.
विष्—ग ओ,	विप्रयोगे, *separate*.
विष्—ङ,	सेचने, *throw water*.
वृष्—ङ,	तथाजनैश्ये, ditto, also *conceive in the womb; be grand*.
वृष्—क ङ,	प्रजनैश्ये, *conceive in the womb, be grand*.
वृक्ष्—ङ,	वृतौ, *adorn*, or *give in marriage*.
वक्ष्,	रोषसंहत्योः, *be angry, collect*.
वाक्ष्—र,	कक्षे, *desire*.
वध्,	वधे, *kill*.
शप्,	तथा, ditto.
शिष्,	तथा, ditto.
शिष्—क्ति,	असर्व्वोपयोगे, *make an end of*.
शिष्—छ ध ओ,	विभेदे, *particularize*.
श्रिष्—ङ,	दाहे, *burn*.
श्लिष्—ङ,	तथा, ditto.
श्लिष्—य ओ छ ञि,	श्लेषे, *embrace* or *come in contact*.

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Dhatoo. Unubundhu.	Meaning.
श्लिष्—क,	श्लिषे, *embrace* or *come in contact.*
शुष्—य ओ छ,	शोषे, *dry.*
शिक्ष्—ङ,	शिक्षणे, *learn.*
षूङ्,	प्रसवे, *bring forth.*
षूङ्,	तथा, ditto.
सृक्ष्,	गमने, *move.*
सर्क्ष्,	नादरे, *disrespect.*
सूर्क्ष्,	तथा, ditto.
स्रक्ष्,	गत्यां, *move.*
सूङ्,	प्रसवे, *bring forth.*
स्हृष्—उ य जि इर्,	स्हर्षे, *be glad.*
स्हृष्— य जि इर्,	तथा, ditto.
स्हृष्—ङ जि,	अलीके, *ridicule* or *turn into a joke.*
ह्रेष्—ऋ ङ,	सर्पणे अश्वस्ये, *move, neigh.*
ह्रेष्—ऋ ङ,	अश्वानां स्वने, *neigh.*

The number of original dhatoos with a final ष् is one hundred and sixteen. ऋक्ष्, ईष्, उष्, कृष्, चष्, जुष्, जक्ष्, ऋष्, त्विक्ष्, दक्ष्, पष्, पुष्, प्लुष्, मिष्, म्रक्ष्, लक्ष्, and वृष् are inserted twice; ईष्, घुष्, तक्ष्, ह्लुष्, मुष्, लष्, विष्, शिष्, श्लिष्, and स्हृष् three times, and शृष्, पुष्, मृष्, and हृष्, four times. This makes the number in the above list one hundred and sixty five.

अस्—छ,	भावे, *be.*
अस्—य उ इर्,	क्षेपे, *throw.*
अस्—ज,	दीप्तिग्रहणगतिषु, *shine, take, go.*
आस्—जि ल ङ,	उपवेशे, *sit.*
उध्रस्—ग,	उञ्छे, *glean.*

N. B. Some grammarians are of opinion that this dhatoo and the next

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should be written ध्रस्, and that they are here inserted with the preposition उत् prefixed. The general voice, however, is against this opinion because in that case it should be उद्ध्रस्.

Dhatoo. Unubundhu.	Meaning.
उध्रस—क,	उत्क्षेपे उच्छे, *throw up, again.*
क्नस्—उ म य,	ह्रतिभासने, *be crooked* or *tortuous, shine.*
क्नस्—इ कि,	भासने, *shine.*
कुस्—इ कि,	तथा, ditto.
कुस्—य इर,	श्लिषि, *embrace.*
कास्—ऋ ङ,	कुत्सिते शब्दे, *cough, make a disagreeable noise through dis-*
कुत्स्—क ङ ज,	अवक्षेपे, *deride.* [*ease.*
कस्—ज,	गतौ, *move.*
कस्—इ ल ङ क,	घाते गतौ, *destroy* or *fall off.*
ग्रस्—कि,	ग्रासे, *swallow.*
ग्रस्—ङ उ,	भक्षे, *eat.*
ग्लस्—ङ उ,	तथा, ditto.
ह्वस्—ष ओ,	तथा, ditto.
ह्वस्—इ ङ,	क्षरणे, *ooze.*
च्युस्—क,	हानौ, *injure.*
चकास्—ऋ च्त लु,	दीप्तौ, *shine.*
जस्—क,	वधे अनादरे, *kill, disregard.*
जस्—उ इर् य,	मोक्षे, *liberate.*
जस्—इ क,	रक्षे, *preserve.*
जर्स्,	रक्षे कर्षे, *preserve, abuse* or *contemn.*
भर्स्,	तथा, ditto.
लिस्—ल ङ इ,	चुम्ब, *kiss.*
एस्—ङ,	हिंसौ, *be crooked* or *perverse.*

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Dhatoo. Unubundhu.	Meaning.
णास्—ऋ ङ,	क्षेपे, *sound.*
तुस्,	तथा, ditto.
त्रस्—क,	गहे निषेधे धृतौ, *take, prohibit, contain* or *hold.*
त्रस्—इ कि,	भासि, *light.*
त्रस्—य,	भय, *fear.*
त्रस्—ई ण,	तथा, ditto.
तस्—इ कि,	अलंकृतौ, *adorn.*
तस्—य उ इर्,	उत्क्षेपे, *throw up.*
दस्—य उ इर्,	तथा, ditto.
दस्—इ क,	भासि, *light.*
दस्—इ ङ क,	दृष्टौ दंशे, *see, bite.*
दास्—ऋ ञ,	दाने, *give.*
दास्—र न,	वधे, *kill.*
ध्रस्—क,	उत्क्षेपे उञ्छे, *throw up, glean.*
ध्रस्—ग ङ,	उञ्छे, *glean.*
धूस्—क,	धूषे, *polish.*
ध्वंस्—उ ङ छ,	गतौ भ्रंशे, *go, fall down* or *from.*
पेस्—ऋ,	गत्यां, *go.*
पिस्—ऋ,	तथा, ditto.
पिस्—क,	निकेतने हिंसे बले दाने गत्यां, *dwell, injure, be strong, give, move.*
पुस्—य इर्,	विभागे, *share out.*
ष्णुस्—य इर्,	दाहे विभागे, *burn, share out.*
प्रस्—म ष ङ,	प्रसवे ततौ, *bring forth young, extend.*
पस्—इ क,	नाशे, *destroy.*
प्रस्—क,	बन्धे, *binds*

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Dhatoo. Unubundhu.	Meaning.
घस्—ज,	वधे गत्रे, *kill* or *strike, dispose in an orderly manner,*
घेस्—इ कि,	त्विषि, *shine.*
घंस्—क,	मर्दे, *smear* or *rub over.*
ब्युस्—य इर्,	हाने, *abandon.*
बिस्—य इर्,	क्षेपे, *throw.*
भर्त्स्—क ङ ज,	भर्त्सं, *abuse.*
भस्—र लि,	द्युतौ भर्त्सं, *shine, abuse.*
भ्रास्—य ण टु ङ ऋ,	भासि, *light.*
भ्रास्—ण टु ङ ऋ,	तथा, ditto.

The two last dhatoos may be written भ्रास्. Vopu-devu has the *unubundhu* ऋ, but the more ancient grammarians have ऋ.

भास्—ऋ ङ,	दीप्तौ, *shine.*
भ्यस्—ङ,	भये, *fear*
मुस्—य इर्,	क्षिदि, *cut.*
मस्—य इर् ई,	परिमाने परिनामे, *measure, propose,* or *pursue an end or object.*
यस्—इर् य ङ,	यतने, *endeavour.*
रस्,	शब्दे, *produce sound.*
रास्—ऋ ङ,	तथा, ditto.
लस्—ऋ,	शिल्पयोगे, *do mechanical work.*
लस्,	श्लिषि क्रीडे, *embrace, play.*
व्रीस्—कि,	वधे, *kill.*
व्रूस्—कि,	तथा, ditto.
वस्—क,	स्नेहक्षिदो वधे, *be agreeable, cut, kill.*
वस्—य ङ इर्,	स्तम्भे, *stand as a post, kill.*
वस्—ऐ ओ,	निवासे, *dwell.*

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Dhatoo. Unubundhu.	Meaning.
वस्—ल ङ,	स्तुतौ, *cover* or *clothe.*
वेस्—इ र,	गतौ, *move.*
श्वस्—श्व लु,	प्राणे, *live.*
ष्वप्—लु,	स्वप्ने, *sleep.*
ष्वन्—उ,	वधे, *kill.*
आ—ष्वप्—इ ङ,	आशिषि, *bless.*
आ—ष्वास्—उ ङ,	तथा, ditto.
आ—ष्वास्—ऋ ल ङ,	तथा, ditto.

The initial letter of these three dhatoos is ष्व, but they are never used unless compounded with the preposition आ, and are therefore inserted in their compound state.

ष्वास्—उ त्त लु,	प्रशासने, *govern.*
ष्वन्स्—उ,	हिंसास्तुत्योः, *injure, praise.*
ष्वस्—य छ मि उ,	निवासे, *dwell.*
ष्वद्—य,	भक्षे, *eat.*
ष्वप्—लु र,	स्वप्ने, *sleep.*
स्रन्स्—उ ङ छ,	भ्रंसे, *fall down.*
स्वन्स्—उ ङ,	प्रसादे, *favour.*
ह्रस्,	रवे, *sound.*
ह्लस्,	तथा, ditto.
ह्वस्—ए,	ह्वासे, *laugh.*
हिंस्—इ ध कि,	हिंसे, *injure.*

The number of original dhatoos with a final स् is sixty five. उध्रस्, क्लस्, कुस्, कस्, ग्लस्, घस्, तस्, दास्, ध्रस्, निस्, प्यास्, भ्रस्, लस्, and ह्रस्, are twice inserted; ग्रस्, जस्, दस्, धस्, भ्रस्, and ष्वास् thrice, and त्रस् and क्वस् four times. This makes the number in the above list ninety seven.

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Dhatoo. Unubundhu.	Meaning.
अह्—इ क,	भासे, *shine.*
अह्—इ ङ,	गत, *move.*
अर्हे,	योग्यत्वे पूजने, *be capable* or *fit, shew respect.*
अर्हे—इ,	पूजने, *shew respect.*
ईह्—ङ,	चेष्टे, *search* or *endeavour.*
उह्—इ,	अर्दे, *kill.*
ऊह—ङ,	तर्के, *judge* or *investigate.*
गृह्—ऊ कि,	आदाने, *take* or *receive.*
ग्लह्—ऊ कि,	तथा, ditto.
ग्रह्—ग ञ,	ग्रहणे, *receive* or *take.*
गर्ह्—ङ,	कुत्सने, *abuse* or *speak evil of.*
गर्ह्—कि,	तथा, ditto.
गल्ह्—ङ,	तथा, ditto.
गाह्—ङ ऊ,	विलोडे, *agitate* or *wander.*
गुह्—ऊ ञ,	संवृतौ, *hide* or *cover.*
घह्—क म,	प्राप्तौ, *deceive.*
चह्,	तथा, ditto.
जेह्—ऋ ङ,	यत्ने, *endeavour.*
नह्—य ञ त्रै,	बन्धे, *bind.*
तृह्—ध ऊ ष,	हिंसे, *injure.*
तृन्ह्—ऊ ष,	तथा, ditto.
तुह्—इर,	अर्दने, *be in pain* or *kill.*
दुह्—इर,	तथा, ditto.
दुह्—ल ञ ओ,	दुहि, *milk* or *manifest.*
दुह्—छ य ऊ,	जिघांसे, *desire to injure.*
दिह्—ल ञ औ,	लिपि, *plaster.* According to the antient grammarians, *enlarge.*
दह्—औ,	दाहे, *burn.*
दह्—इ क,	दीप्तौ दाहे, *shine, burn.*

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Dhatoo. Unubundhu	Meaning.
ग्राह्—ऋ ङ,	जागरे निचेपे, *awake, throw.*
वृह्—इ,	वृद्धौ, *increase.*
वृह,	तथा, ditto.
ग्लिह्—ङ,	गत्यां, *go.*
बर्ह—ङ,	स्मृतिहिंसादानवाक्षु, *remember, injure, give, speak.*
बल्ह्—ङ,	तथा, ditto.
मह,	पूजे, *honour.*
मह्—इ क,	त्विषि, *shine.*
मह्—इ ङ,	वृद्धौ, *increase.*
मुह्—य ऊ ष्ठ ञि,	वैचित्ये, *be destitute of knowledge.*
मिह्—ओ,	सिचि, *wet, to issue sperm involuntarily.*
माह्—ऋ ञ,	माने, *measure.* Some say that this dhatoo has an *unubundhu* ङ instead of the ऋ above exhibited.
रिह्,	वधे, *kill.*
रुह्—ञि ञ ओ,	जन्यां, *produce.* प्रादुर्भावे, *display* or *manifest*, according to the ancients.
रह्,	त्यजि, *abandon* or *leave.*
रह्—इ,	गत्यां, *go.*
लुह्—ओ,	गार्ध्ये, *desire.*
लिह्—त ओ ञ,	स्वादे, *taste* or *lick.*
वर्ह—क,	वधे दीप्तौ, *kill, shine.*
वर्ह—ङ,	ऊछे, *be chief.*
वल्ह्—ङ,	तथा, ditto.
वल्ह्—क,	त्विषि, *shine.*
वृह्—इ कि,	तथा, ditto.
वृह्—इ र,	भन्डोः, *produce sound,* produce* or *increase.*

* Chiefly the call of an elephant.

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Dhatoo. Unubundhs.	Meaning.
वृह्—इ,	ध्वनद्धा, *produce sound, produce* or *increase.*
वृह,	वृद्धा, *increase.*
वृह्—ष्ण ऊ,	उद्यमे, *be ready* or *active.*
वेह्—ऋ ऊ,	यत्ने, *endeavour.*
वाह्—ऋ ऊ,	तथा, ditto.
वह्—इ ऊ,	वृद्धौ, *increase.*
वह्—इ क,	द्युतौ, *shine.*
वह्—ऐ ञ ओ,	प्रापणे, *furnish with* or *cause to obtain.* When this dhatoo is intransitive it means स्यन्दने, *pass away.*
ष्णुह्—य उ छ,	उद्गारे, *vomit.*
ष्णिह्—ऊ य ञि छ,	प्रीतौ, *love.*
ष्णिह्—क,	स्नेहने, *be agreeable.*
षह्—य कि,	षत्तौ, *be able* or *endure.*
षह्—ज ऊ,	तथा, ditto.
षुह्—छ य,	तृप्ति षत्तौ, *satisfy, endure.*
ष्टुह्—ऊ ष,	वधे, *kill.*
ष्टुह—ऊ ष,	तथा, ditto.
स्तृह्—ऊ ष,	तथा, ditto.
स्तृह्—ऊ ष,	तथा, ditto.
स्वन्द्—छ ऊ उ ओ,	विस्रंसे, *trust.*

The number of dhatoos with a final ह् is fifty. अह्, अर्ह्, गह्, गर्ह्, चह्, दृह्, दह्, दृह्, रह्, वर्ह्, वल्ह्, ष्निह्, and षह्, are twice inserted; दृह्, thrice; मह्, four times, and वृह्, five times. This makes the number in the above list seventy two.

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The following dhatoos *are not in the ancient lists, but being incidentally mentioned in grammatical rules, are inserted in the modern lists, under the denomination of* सौत्राः.

Dhatoo. Unubundhu.	Meaning.
कर्क्,	हसे, *laugh.* From this dhatoo is formed कर्क्कश, *rough*, and कर्क्कट, *a crab.*
चक्—इ,	भ्रान्तौ, *deceive.* From this root are formed चिक्कुर, *the clitoris*, and चक्कुर, *deceived.*
मर्क्,	सर्पे, *move.* मर्क्कट, *a monkey*, is formed from this root.
सिक्,	सेचने, *water* or *sprinkle.* सिकता, *sand*, is formed from this root.
मर्च्,	ग्रहे, *take.* From this root is formed मर्त.
वज्—इ,	गतौ, *produce.* From this root is formed वज्जार.
पज्—इ,	रोधे, *stop* or *hem in.* पञ्जर, *a bird-cage*, or *a rib*, is formed from this root.
मज्—इ,	ध्वनौ, *sound.* This root forms मञ्जरी, *a flower spike*, मञ्जल, *a medicine*, मञ्जषा, *a chest*, and मञ्ज.
मट्,	साटे, *lose sensation.* This root forms मटह.
चट्—इ,	स्तेये, *thieve.* चटक, *a sort of food*, is formed from this root.
कुट्,	छिदि, *cut.* कुठार, कुठेर, and कुठाकु, *an axe*, are formed from this root.
उड्,	संहतौ, *collect.* उडप, *the moon, a raft*, is formed from this root.
वड्,	आरोहणे, *mount.* वडभी, *a bamboo belonging to the roof of a house, and answering the purpose of a wall plate*, and वडिश, *a fish hook*, are formed from this root.

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Dhatoo. Unbandhu. Meaning.

पुत्, आस्तृतौ, *spread out.* पुतप, *a sort of blanket,* is formed from this root.

पुत्, गतौ, *go.* पुत्तिका, *a gad-fly,* is formed from this root.

लत्, घाते, *strike, cut.* लता, *a climbing plant,* is formed from this root.

सात्-क, सुखे, *be happy.* सात, *pleasure,* is formed from this root.

उद्, आद्यातने, *strike.*

चद्, संवृतौ, *skreen.* चत्त, the name of a particular tribe of Hindoos, is formed from this root.

सुद्-इ, प्रेमणि, *appear.* सुन्दर, *beautiful,* is formed from this root.

कज्, चलने, *move.* कपोल, *the cheek,* is formed from this root.

चुप्, मादे, *be insensible.* चुप, *a bush,* is formed from this root.

रिक्, कुत्सने, *defame.* रेफ, the letter र, is formed from this root.

विभ्, रवे, *sound.* विविध, *an arrow.*

स्तन्भ-गनउ, रोधने, *shut.*

स्तुन्भ-गनउ, तथा, ditto.

स्कन्भ-गनउ, तथा, ditto.

स्कुन्भ-गनउ, तथा, ditto.

The four last dhatoos are inserted in the regular list of dhatoos with a final भ्, but not being in the lists of some grammarians, they are also inserted in this place.

डिम्, हिंसने, *injure.* डिण्डिम, the name of a particular musical instrument, is formed from this dhatoo.

धम्, ध्माने, *sound.* धमनि, *a vein,* or *nerve,* is formed from this dhatoo.

घीय्, प्रीणने, *love.* घोगूघ, *nectar,* is formed from this dhatoo.

उर्, गतौ *go.* उरस्, *the breast,* is formed from this dhatoo.

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Dhatoo. Unubundhu.	Meaning.
तद्र—इ,	सादे मोहे, *be weary, be void of sensation.* तन्द्री, *drowsy,* is formed from this dhatoo.
उल्,	दाहे, *burn.* उल्का, *a meteor,* and उलपं, *a sort of grass,* are formed from this dhatoo.
तुल्,	गतौ, *move.* तालिप, *the name of tree,* is formed from this root.
लुल्,	विमर्दे, *rub.* लुलाप, *a buffalo,* is formed from this dhatoo.
भ्रस्ज्,	गत्यां, *move.* भ्रस्जक, *a porcupine,* is formed from this dhatoo.
ऋक्ष्,	गतिसत्त्वोः, *move, remember.* ऋक्ष, *a bear,* is formed from this root.
रघ्,	खने, *sound.* रघना, *the tongue,* is formed from this root.
भिष्,	रुजायै, *recover from disease.* भिषज्, *a physician,* and भेषज्, *medicine,* are formed from this root.
युष्,	भजने, *serve.* योषित्, *a woman,* युष्मद्, *thou,* are formed from this root.
लुष्,	हिंसने, *injure.* लुषण is formed from this root.

The number of the Soutru dhatoos is forty two.

The total number of the dhatoos is one thousand seven hundred and fifty four.

FINIS.

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190 —— रुध्, *move.*
191 —— ऋच्छ्, *move, honour.*
193 —— म्रुच्, भुच् and ह्रुच्, *move,* ह्रुच्, *steal,* and आच्छ्, *rest.*
193 —— वज्, *move.*
194 —— व्रज्, and ऊज्, *move.*
197 —— क्षि, *be weak.*
198 —— गुप्, *hide.*

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200 ——— तप्, *heat.*

201 ——— चम्, *eat.*

202 ——— क्रम्, *step.*

203 ——— यम्, *cease,* and नम्, *bow.*

204 ——— हय्, *move,* and दल्, *divide.*

205 ——— फल्, *expand.*

206 ——— त्सर्, *move crookedly,* and छिव्, *spit.*

207 ——— जि, *conquer.*

208 ——— रक्ष्, *preserve,* and अक्ष्, *occupy space.*

209 ——— तक्ष्, *hew,* निक्ष्, *kiss,* and कृष्, *plow.*

211 ——— रुष्, *injure,* and उष्, *burn.*

212 ——— प्लप्लु, *jump.*

213 ——— मिह्, *urine.*

214 ——— दह्, *burn.*

216 ——— चह्, *domineer,* and प्लुच्, *grieve.*

217 ——— ग्लै, *fatigue.*

218 ——— गै, *sing.*

219 ——— दै, *rectify.*

220 ——— धे, *drink.*

221 ——— धा, *drink.*

222 ——— घ्रा, *smell.*

223 ——— ध्मा, *kindle.*

224 ——— ष्ठा, *stand.*

225 ——— मा, *study.*

226 ——— दा, *give.*

227 ——— ह्व, *be crooked.*

228 ——— स्वृ, *produce sound.*

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229	———	सृ, *move.*
231	———	ऋ, *move.*
232	———	श्रु, *hear.*
233	———	द्यु, स्रु, and द्रु, *move.*
234	———	द्रु, *move.*
236	———	गम्, *move.*
237	———	स्यन्, *move.*
238	———	स्कन्द्, *move.*
239	———	तॄ, *cross a river.*
240	———	घञ्, *be in society.*
241	———	दृश्, *see.*
243	———	दन्श्, *bite.*
244	———	कित्, *doubt, cure.*

——of atmune pudu dhatoos,—viz. एध्, *increase.*

246	———	दद्, *give.*
247	———	ष्वष्क्, *move.*
248	———	ऋज्, *move.*
249	———	तिज्, *sharpen.*
250	———	स्वञ्ज्, *embrace.*
251	———	त्रप्, *shame.*
252	———	जभ्, *yawn.*
253	———	ष्टुभ्, *stand like a pillar.*
254	———	पणा, *act.*
256	———	दम्, *desire.*
257	———	अय्, *move.*
258	———	स्फाय्, *swell.*

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260 ——— प्याय्, *increase.*
261 ——— ताप्, *nourish.*
262 ——— घ्रल्, *move.*
263 ——— सेव्, *minister.*
264 ——— कास्, *produce a disagreeable noise.*
265 ——— काघ्, *shine,* and इह्, *seek.*
266 ——— रु, *kill, move.*
267 ——— दे, *nourish.*
268 ——— डी, *fly, move.*
269 ——— गुप्, *hide.*
271 ——— मान, *judge, controvert.*
272 ——— बध्, *kill.*
273 ——— द्युत्, *shine.*
274 ——— वृत्, *be.*
275 ——— स्यन्द्, *ooze.*
276 ——— कृप, *explain, describe.*
277 ——— व्यए, *pain.*
278 — of mixed dhatoos, ——viz. पत्, *move.*
279 ——— वम्, *vomit.*
280 ——— भ्रम्, *move,* and यह्, *bear.*
281 ——— सद्, *be sad, move.*
282 ——— घट्, *faint,* and फण्, *move.*
283 ——— राज्, *shine.*
284 ——— भ्राज्, *shine.*
285 ——— स्वन्, *produce sound.*
286 ——— खन्, *dig.*
287 ——— चाट्, *worship,* and लघ्, *desire.*

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288	———	गुह्, *skreen.*
290	———	हृ, *steal.*
291	———	भृ, *nourish.*
292	———	दान्, *be straight*, and भज्, *worship.*
293	———	श्रि, *serve.*
294	———	वन्, *colour, dye.*
295	———	त्विष्, *shine.*
296	———	यज्, *sacrifice.*
297	———	वप्, *sow, weave*, and वह्, *get.*
299	———	वे, *sew.*
300	———	ह्वे, *interpose.*
301	———	ह्वे, *dare, call.*
302	———	वस्, *dwell.*
303	———	वद्, *speak.*
304	———	श्वि, *increase.*

306 Of the second conjugation of verbs,

310	of the dhatoo	अद्, *eat.*
312	———	ष्ना, *eat.*
314	———	वस्, *desire.*
316	———	हन्, *injure.*
319	———	द्रु, *move.*
321	———	सु, *mix, separate.*
322	———	स्तु, *praise.*
323	———	क्षण, *sharpen*, and क्षु, *ooze.*
324	———	इ, *move.*
326	———	या, *move*, and ख्या, *make known.*

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358—Of the third conjugation of verbs.
360——of the dhatoo हु, *sacrifice.*
362 ——— भी, *fear.*
364 ——— ह्री, *shame.*
365 ——— पॄ, *fill.*
366 ——— हा, *abandon.*
367 ——— भ्रॄ, *move.*
369 ——— जन्, *be born, or produced.*
370 ——— विष्, *occupy space.*
371 ——— णिज्, *provide for.*
372 ——— दा, *give.*
374 ——— धा, *hold.*
375 ——— भॄ, *nourish.*
376 ——— मा, *measure.*
377 ——— ह्वा, *move.*
378—Of the fourth conjugation of verbs.
379——of the dhatoo दिव्, *play.*
381 ——— षिव्, *sew.*
382 ——— नृत्, *dance,* त्रस्, *fear,* and ज्रि, *decay.*
383 ——— षो, *whet.*
384 ——— धो, *destroy,* and दो, *cut.*
385 ——— राध, *accomplish,* and व्यध्, *torment.*
386 ——— पुष्, *maintain,* श्लिष्, *jest,* and रध्, *injure.*
387 ——— तप्, *please.*
388 ——— मुह्, *lose sensation.*
389 ——— मद्, *destroy.*

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391 ——— शम्, *quiet*, and क्लम्, *be sad.*
392 ——— अस्, *throw*, and यस्, *endeavour.*
393 ——— लुभ्, *covet.*
394 ——— मिद्, *be agreeable.*
395 ——— सू, *bring forth*, and दी, *decay.*
396 ——— जन्, *produce.*
397 ——— दीप्, *enlighten*, पद्, *move*, and बुध्, *understand.*
399 ——— ग्रह्, *bind.*
400—Of the fifth conjugation of verbs.
401——of the dhatoo सु, *aim, guess.*
403 ——— मि, *throw*, and चि, *collect.*
404 ——— स्तृ, *spread out.*
405 ——— वृ, *cover, skreen.*
407 ——— धु, *quake*, and हि, *move.*
408 ——— कृत्, *do, injure*, and दृम्भ्, *domineer.*
409 ——— धिव्, *move*, and अप्, *occupy space.*
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412——of the dhatoo तुद्, *pain.*
414 ——— भ्रस्ज्, *fry.*
415 ——— मुच्, *liberate.*
416 ——— लिप्, *plaster.*
417 ——— सिच्, *ooze.*
418 ——— कृत्, *cut.*
419 ——— घृ, *throw*, and व्रश्च्, *cut.*
420 ——— ऋच्छ्, *form, shape*, and कृ, *throw.*
421 ——— तृन्ह्, *love*, and कृत्, *injure.*
422 ——— प्रच्छ्, *ask.*

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423 ——— सृज्, *create*, and मस्ज्, *immerse*.
424 ——— स्पृश्, *touch*, and विच्छ्, *go*.
425 ——— मघ्, *advise*, and इघ्, *desire*.
426 ——— कुट्, *be crooked*, व्यच्, *deceive*, and त्रुट्, *cut*.
427 ——— स्फुर्, *expand*, and गु, *praise*.
428 ——— मृ, *die*, and विज्, *fear, shake*.
429—Of the seventh conjugation of dhatoos.
430 ——of the dhatoo रुध्, *shut up*.
433 ——— छृद्, *play*.
434 ——— तृह्, *injure*.
435 ——— हिंस्, *injure*.
436 ——— अञ्ज्, *manifest*.
437 ——— इन्ध्, *enlighten*.
438 —Of the eighth conjugation of verbs.
439 ——of the dhatoo तन्, *stretch, enlarge*.
441 ——— मण्, *give*.
442 ——— क्षण्, and क्षिण्, *kill*.
443 ——— ऋण्, *move*, and कृ, *do*.
446 —Of the ninth conjugation of verbs.
447 ——of the dhatoo क्री, *buy*.
449 ——— ष्ण्, *wet*, and ष्ठ्यन्म्, *shut up*.
450 ——— मी, *kill*.
451 ——— पू, *purify*, and कृ, *injure*.
452 ——— धू, *tremble*, and ग्रह्, *take*.
453 ——— स्नु, *injure*.
454 ——— ज्या, *be old*, व्री, *cover*, and ज्ञा, *know*.
455 ——— अश्, *liberate*, and कुञ्, *be certain*.

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456 ——— अद्, *eat.*
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459 ——— कृत्, *make a pleasant sound,* and गण, *enumerate.*
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474 ——— चेष्, भ्राज्, and वृत्.
475 ——— ध्रुष्, ग्लो, and घा.
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505 ——— भ्रं and दरिद्रा.
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509 ——— रभ्, लभ्, शक्, and पद्.
510 ——— राध्, आप्, and मुच्.
511 ——— जु, हृ, पू, and भू.
512 ——— नु, श्रु, and हच्.
513 ——— लिख्, मृद्, and विद्.
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530 ——— व्रज्, गृ, and लुप्.
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532 ——— वच्, जन्, and हन्.
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536 ——— स्वप् and श्यम्.
537 ——— वश् and चाय्.
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697 ——— that by which it is painted, or smeared.
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767 ——— comparison,
768 ——— prohibiting—negation.—Vocative particles.

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Page.
769 ——— of enquiry or questioning—disputing.—Of prepositions,
770 ——— conjunctions—interjections.
773 Of compound words.
774 ——— preliminary observations.
——— of the vowel becoming long.
777 ——— short.
778 —of the substitution of ण for न.
781 ——— ष for स.
786 ——the first class of compounds (द्वन्द).
——— इतरेतर.
789 ——— समाहार.
792 —— observations which regard both divisions of this class.
795 —the second class of compounds (बहुव्रीहि).
806 —the third class of compounds (कर्म्मधारय).
814 —the fourth class of compounds (तत्पुरुष).
816 ——— formed by words in the second case.
817 ——— third case.
818 ——— not losing the termination of the third case.
819 ——— formed by words in the fourth case.
820 ——— fifth case.
——— in which the termination of the fifth case is retained.
sixth case is retained.
824 ——— formed by words in the seventh case.
——— in which the termimination of the seventh case is retained.
827 — the fifth class of compounds (द्विगु).

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Page.
830 — the sixth class of compounds (अव्ययीभाव).
835 — rules which apply to all the classes of compounds.
842 Of the gender of nouns.
——— the masculine gender.
845 ——— the feminine gender.
847 ——— the neuter gender.
850— words which are of two genders.
851 ——— masculine and neuter.
——— masculine and feminine.
852 ——— feminine and neuter.
853 ——words which are of all genders.
854 Of Syntax.
——— the agreement of the nominative case with the verb.
——— of the substantive with the adjective, pronoun, &c.
856 ——— of the relative pronoun with the antecedent.
——— the construction of nouns.
863 ——— the construction of verbs.
——— the accusative with the verb.
864 ——— the instrumental with the verb.
——— the accusative and instrumental with the causal verb.
868 ——— the dative with the verb.
870 ——— the ablative with the verb.
——— the possessive with the verb.
873 ——— the locative with the verb.
——— the construction of verbs with certain particles, and the modifications of time thereby produced.

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Page.
874 ——— the first tense.
——— the second tense.
878 ——— the third tense.
879 ——— the fourth,—fifth,—eighth,—and ninth tenses.
880 ——— the tenth tense,—the adverbial participle.
881 Examples for parsing:
——— the first Section of the Shree Bhagvutu.
895 ——— the three first chapters of the Gospel by St. Matthew.
902 ——— the Ecsha Vasyu Oopanishut.
An Appendix, containing a list of the dhatoos.

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ERRATA.

Page.	Line.	
25	10 from the top,	for विद्वल्लेखति read विद्वाल्लिँखति.
	6 from the bottom,	for भ—प read भ—स्.
27	2, 5, 7 and 9 from the top,	instead of पुमः read पुम्.
	7 from the bottom,	for प्रां read प्राङ्.
45	2 ———	for ज्ञानयो read ज्ञानयोः.
51	last line,	for सुनि read सूनि.
54	5 from the top,	for अविः read अवीः.
	13 ———	for गोरीभ्यम् read गोरीभ्याम्.
55	8 ———	for श्रीयाम्, twice in the line, श्रियाम्.
66	12 ———	for sixth plural, पथिसु, read seventh plural, पथिषु.
67	9 from the bottom,	for हस्तिसु read हस्तिषु.
71	10 ———	for श्वेतवा read श्वेतवाः.
74	12 ———	for आग्नीःसु read आग्नीःषु.
	7 ———	for turban read a measure of verse.
	5 ———	after उशिक्, add उशिग्.
76	3 and 4 from the top,	after यकृत्, add यकृद्.
77	5 from the top,	for पयोभ्यम् read पयोभ्याम्.
80	5 from the bottom,	for स्या read स्याः.
85	9 from the top,	for अनदि read अनादि.
	4 from the bottom,	for सुधीयम् read सुधियम्.
86	9 from the top,	for सुलु read सुलू.

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ERRATA.

Page.	Line.		
87	1	———	for तिवञ्चः read तिरश्च.
———	2	———	for उदीचः read उदीच.
88	4 from the bottom,		for उदग्यम् read उदग्याम्.
91	6 from the top,		for ऊर्भि read ऊर्मिः.
99	6	———	for विवक्त् read विविक्त्
102	7 from the bottom,		for मतिवक्तम read मतिमक्तम.
103	6 from the top,		for यविष्ठस् read यवोयस्.
104	10	———	for उष्णह्, *a turban*, read उष्णिह्, *a measure of verse.*
105	7	———	for ऋस्तका read ऋष्टका.
108	last line,		for तिग्रच्ची read तिष्ठेचो.
111	5 from the bottom,		for स्व, in three places, read श्व.
114	10 from the top,		for सखा read सखि.
———	last line,		for अधिशी read अधिष्ठी.
115	11 from the bottom,		for अजदि read अजादि.
124	5 from the top,		for अमुस्याम् read अमुष्यान्.
136	last line,		for, in every person which does not reject य, read, except they have an *anubandha* य.
139	2 from the bottom,		for the इ—क of a preposition read इ—क.
———	last line,		for सन् read स्वन्.
140	9 from the top, after *embrace*, add, and स्तु, *praise.*		
141	6	———	for "*vowel*" read इ—च.
142	7 from the bottom, after *produce* add *sound.*		
———	3	———after tense add, but have two forms in the others.	
146	6	———	after singular, add, of the sixth tense,
148	6 from the top,		for मृष, *forbear*, read मृष्, *advise.*
———	last line,		for स्य read अस्य.
152	2 from the top,		for मृष्, *forbear*, read मृष्, *advise.*

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ERRATA.

Page.	Line.	
152	13 from the top	after which, add, does not.
155	4 from the bottom,	for ङ—म् read ञ—म्.
157	14 ———	for ऊढ् read ऊढ.
158	12 13 ———	dele, There are two forms.
161	3 from the top,	for rejected read regular.
167	8 ———	for ब्रह्मवद्य read ब्रह्मवद्या.
———	16 ———	for किलिम read केलिम.
172	10 from the bottom,	for स read स्य.
———	9 ———	for, if any affix beginning with स follow, read if any other affix follow सन्.
———	3——after tense, add	The ए of this dhatoo does not become आ.
173	5 from the bottom,	for वे, *shreen*, read वे, *sew*.
———	5 6 ———	dele, the ए of this dhatoo does not become आ.
———	2 ———	after भ—स्, add, not requiring goon.
175	———all the initial व s of the sixth tense should be व s.	
178	———ditto.	
———	3 from the bottom,	for अभिविध्यत read अभविध्यत.
179	10 from the top,	for भयामहे read भूयामहे.
180	——— read ब instead of all the initial व s of the sixth tense.	
181	9 from the bottom,	for अभाविष्येताम् read अभाविष्येताम्.
182	top line,	for चिन् read चित्.
183	5 from the top,	for चेक्षेतत् read चेतक्षेतम्.
184	8 ———	for ममन्थु read ममन्थुः.
———	8 from the bottom,	after ममन्थस् add ममन्थस and ममन्थान.
186	8 from the top,	for प्रण्यखादीत् read प्रन्यखादीत्.
———	6 from the bottom,	for प्रणिखद्य read प्रनिखद्य.
189	9 from the top,	for टी read ढी.

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ERRATA.

Page.	Line.	
190	2 from the bottom,	for उत्खेलिम read उखेलिम.
191	4 from the top,	for अखिच्यत् read अोखिच्यत्.
———	20 ———	for the second Sungskrit word read अचित्वा.
193	7 ———	for अङ्केनिम read आङ्कलिम.
196	13 ———	after each of the three last words add :.
———	16 ———	after अवेष्य add :.
198	2 from the bottom,	change the two last words for each other.
200	15 ———	for गोपनिय read गोपनीय.
———	11 ———	for जुगोप्वस् read जुगुप्वस्.
———	2 ———	for अतास्तन् read अतास्तम्.
203	10 ———	for यन्त्वयन्वा read यन्त्वायन्त्वा.
———	8 ———	for यमेलि read यमेलिम.
210	4 from the top,	for चकर्षिध read चकर्षिथ.
211	2 ———	for टी read डी.
217	7 ———	for अग्लासथिम् read अग्लासिथम्.
220	7 ———	for दद्दोवस् read दद्दिवस्.
———	5 from the bottom,	for दध read दध.
225	7 from the top,	for ध्मानीत read ध्मानीय.
226	12 ———	for ग्लाय read ग्लेय.
228	3 from the bottom,	for अखारीथम् read अखारियम्.
229	6 from top,	for टी read डी; and 8 line, for डी read ढी.
230	6 ———	for टी read डी.
———	11 ———	for सरिष्यात read सरिष्यते.
234	16 ———	for दत्वा read दुत्वा.
235	3 ———	for अदुद्रवत् read अदुद्रवत्.
242	5 from the bottom,	for दृशान read ददृशान.
246	8 ———	for ददिरो read ददरो.

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ERRATA.

Page.	Line.	
253	12 from the bottom,	for अजमिष्यतास्ताम read अजमिष्यताम्.
256	9 ———	for कामयाञ्चक्र read कामयाञ्चक्रे. and for कामयाञ्चक्रेते read कामयाञ्चक्राते.
————	4 ———	after प्रकाम्य read प्रकम्य.
————	3 ———	for कामाकमेम् read कामं कामं.
257	10 from the top, instead of the words there inserted read कामिष्यमाण. कामयिष्यमाण.	
259	5 ———	for पस्कमोहे read पस्कामहे.
260	6 ———	for अप्ययिष्ट read अप्यायिष्ट.
————	3 from the bottom,	for टी read षी.
270	5 from the top,	for अगोपिष्ठम् read अगोपिष्टम्.
————	6 ———	for अजुगुप्सिषाधाम्, read अजुगुप्सिषाधाम्.
283	17 ———	for अराजिष्ट read अराजिष्टाम्.
284	18 ———	for अभ्राषिवत् read अभ्राषिषत्.
290	13 ———	for हरत rend हरते.
314	12 ———	for ऊछि read ऊछ्ठि.
316	8 ———	for षी read खी.
323	16 ———	for टी read डी.
324	20 and 22	for स्नरि in the second, fourth, and sixth words read स्नावि.
328	7 ———	for दिाक्करवानि read विदाक्करवाणि.
330	12 ———	for निन्तव्यि read निर्वन्ति.
332	16 ———	for मार्ष्टति read मार्ष्टयति.
339	3 from the bottom,	for म in the second and third words read स.
343	20 ———	for ऐढ्म् read ऐढ्ढम्.
349	4 ———	for दग्ध read दुग्ध.

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ERRATA.

Page	Line.		
356	12 from the bottom,	for	अब्रवित् read अब्रवीत्.
362	12 from the top,	for	ऊचेत्मि read ऊचेऽहम्.
363	5 ——	for	विभयद्वार read विभयद्वार.
365	8 from the bottom,	for	यि in the two last words read प्रि.
368	12 ——	for	आर्य्यनुः read आर्य्यासुः.
369	12 ——	for	अजनन्नुः read अजन्नुः.
372	14 ——	for	दत्वः read दत्तः.
——	6 ——	for	अदमुः read अददुः.
375	11 ——	for	बिभरमास read बिभरामास.
——	4 ——		after the last word add ः.
388	9 ——	for	मुह्यतः read मुह्यति and for मुह्यति मुह्यतः.
390	6 from the top,	for	डो read ठी, and 8th, for छो read डी.
391	9 ——	for	प्रेमः read प्रेमुः.
393	6 from the bottom,	for	अलेभित read अलेभीत्.
393	3 from the top,		in the two last words read ु for ू
——	9 ——		read ु for ू in the two first words.
399	9 ——		after नेहतु add ः.
400			at the bottom of the page add, भ्रु, *hear*, requires जि when followed by भ्रु, in the active voice.
402	2 from the bottom,	for	सासवंवम read सावंसावं.
408	6 ——		after दद्मु and देगु add ः.
413	5 from the top,	for	अतेत्सम् and अतेत्स read अतोत्सम, and अतेत्स.
415	8 from the bottom,	for	मुच्यस्ताम read मुच्यास्ताम्.
417	5 from the top,	for	अलि in the two last words read अले.
——	——		in the note for page 419 read page 410.

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ERRATA.

Page.	Line.	
421	8 from the bottom,	for अतर्धित् read अतर्धीत्.
427	13 ———	for अस्फुरघुः read अस्फुरिषुः.
430	5 ———	for हधतम् read ऽहधतम्.
431	11 ———	for हन्यन्ते read हन्यते.
———3	———	for हन्यन्त read हन्यतां.
———2	———	for हन्था read हनत्स्व.
432	8 from the top,	for अहन्यन्त read अहन्यत.
433	dele the first six lines,	
474	8 from the bottom,	for भ्रा read भ्र in all the three words.
———7	———	for वि read ब, and for भ्र read भ्रा in all the words.
491	8 from the bottom, after reduplication, add, if followed by a syllable which contains अ or आ.	
501	14 the last two lines but one should be the last lines of the next page, the note excepted.	
525	14 14 ———	for घ्कौर्य्य in those words read स्कृत्य.
———7 8	———	dele the words ending in कौर्य्य.
534	6 from the top,	for ममव्य, ममाव्यतेते read ममव्यते, ममाव्यते.
———	10 from the bottom,	for चेकि read चेकी.
537	2 ———	for चेकितः read चेकीतः.
587	note,	for sacceorum read saccharum.
591	14 from the bottom,	for डाघ read दाघ.
———	6 ———	for निष् read क्वनिप्, for वसिष् read वनिप्, and for क्वविच् read विच्.
605	4 from the top,	for घ्रघादि read घ्रटादि.
607	7 from the bottom,	for चति read चटि.

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ERRATA.

Page.	Line.		
——	—3	——	for चूतु read चादु.
618	9 from the top,		for प्रोत read प्रोथ.
619	10	——	for दद्ध read दद्ध.
620	7	——	for आपनिक read आपणिक.
——	7 last line,		for दह read दुह.
623		——	add the following rule: 220. ई is affixed to तॄ, *cross a river*, अव, *preserve*, स्तृ, *spread out*, तञ्, *hold*, तट्, *be weary*, लक्ष,* *characterise*, पा, *drink*, या, *move*, to form the feminines तरी, *fire*, अवी, *menstruous*, स्तरी, *a clod*, तन्त्री, *a tail of hair*, तन्द्री, *sleepy*, लक्ष्मी, Lukshmee, यवी, *horsemanship*, and to मा, *measure*, preceded by the preposition प्र and वात, *the wind*, to form the masculine वातप्रमी, *an antelope*.
625	last line,		for कुरुकच read कुरुकत.
626	10 and 11 from the top,		for नज् read नङ्.
628	11	——	for वहर read वहड.
629	3	——	for सुम्र read प्रुम्र.
——	15	——	for वणिछ read वनिछ.
630	14 from the top,		for सङ्कृति read संस्कृति.
——	15	——	for अग्नवेश read अग्निवेश.
——	16	——	for प्रात and अवत read प्राठ and अवट.
——	2 from the bottom,		for किकत read किकत्य.
631	8	——	for साधक read प्रायक.
644	10	——	for अवना & फालुनी read अवणा & फालणी.
646	6 from the top,		for अन्नोत and अर्थाकालेय read आन्नोड and आर्थाकालेय.

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ERRATA.

Page.	Line.		
647	4 from the bottom,	for सरद् read शरद्.
———	2 ———	for लोकायक read लोकायत.
650	2 from the top,	for वन्नु read तन्नु.
———	8 ———	for उडुप read उडुप.
655	5 ———	for रुचक read नैरोचक.
688	3 ———	for ब्रह्मवर्च्चस् read ब्रह्मवर्चस्.
699	8 from the bottom,	for प्रवेशण read प्रवेशन.
706	12 ———	for प्रातिकल्प्य read प्रातिकल्पि.
717	2 from the top,	for स्थूप read यूप.
———	10 ———	for यष्टो read ष्टोय.
721	9 ———	for द्रुवका read ध्रुवका.
———	15 ———	for धमणील read धमनील.
724	10 ———	for कोकुट्टवर्त्तिन् read कक्कुट्टवर्त्तिन.
725	2 from the bottom,	for कति read वटि.
731	top line,	for पवक read पवन.
———	4 from the top,	for साख्य read षाख्य.
735	top line,	for द्वितिय and तुरिय read द्वितीय & तुरीय.
744	4 from the bottom,	for मनिक read मणिक.
753	6 ———	for सिखावल read शिखावल.
769	3 from the top,	for नूणं read नुनं.
771	top line,	for स्वा read स्वाहा.
780	15 from the top,	for खोरवाणा read क्षीरपाणा.
797	2 ———	for मानिणो read मानिनो.
881	4 from the top,	for पाणि read पाणो.

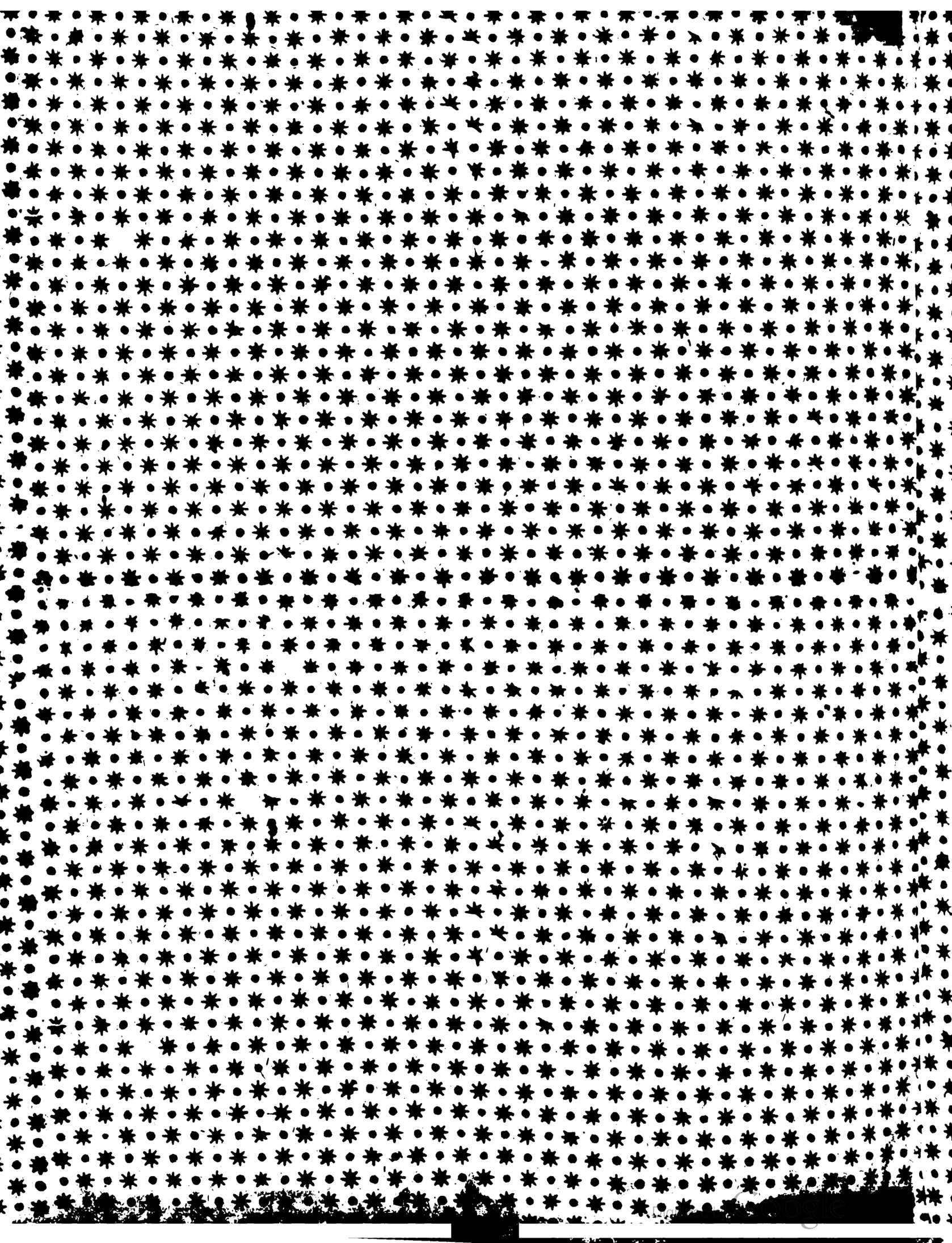
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